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A GREEK GRAMMAR

FOR SCHOOLS AND COLLEGES

BY

HERBERT WEIR SMYTH

PH.D., UNIVERSITY OF GÖTTINGEN

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

90

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ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

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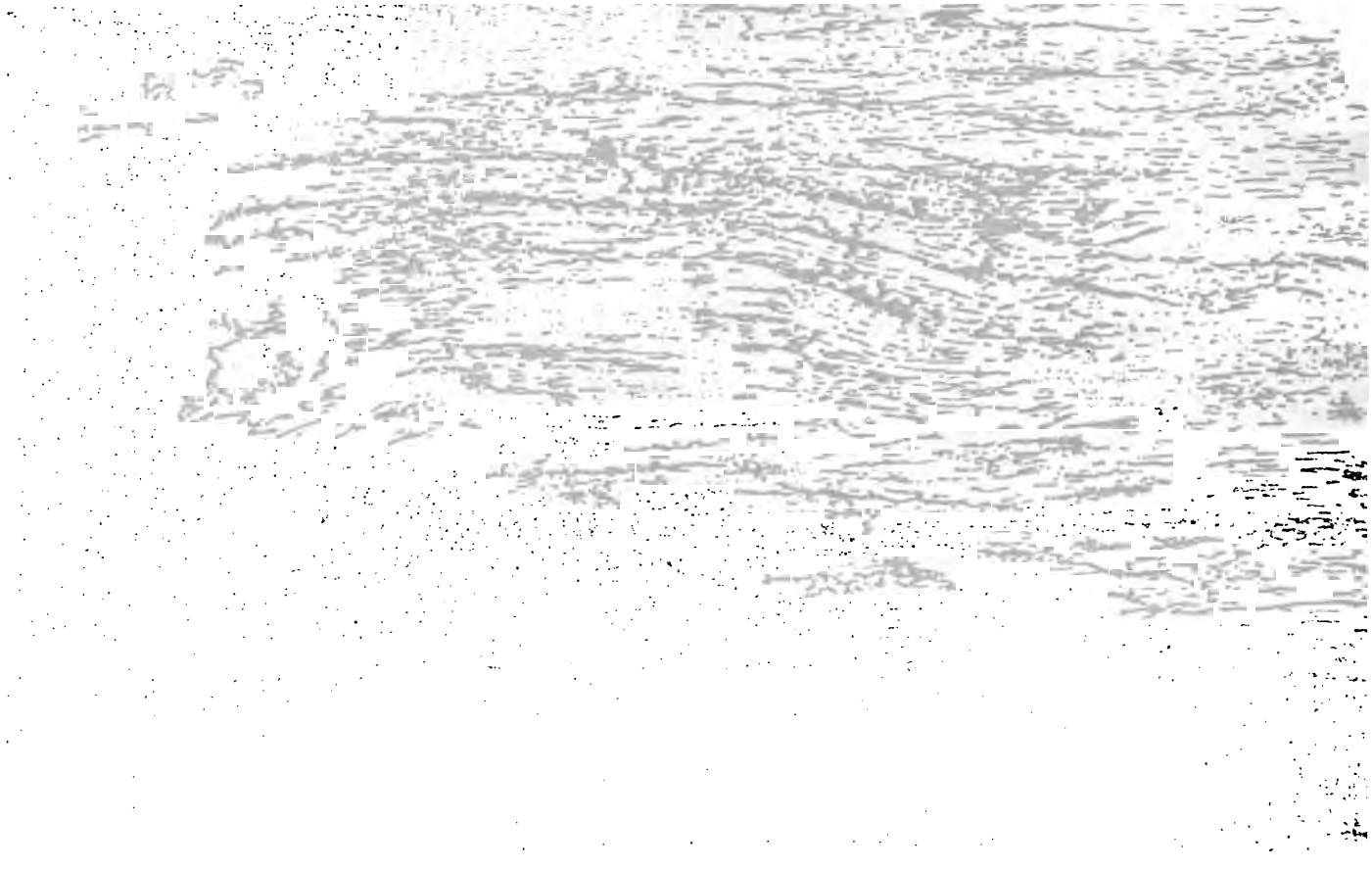

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PREFACE

In making this book, which is designed to form part of the Greek Series edited, under my general supervision, by various scholars, my aim has been, in the first place, to adapt it to the needs of students using a Greek grammar for the first time, either with or without the accompaniment of a Beginner's Greek Book; and in the second place, to include such matters as may be of special service to undergraduates during the earlier period of their study of Greek literature.

As regards the Forms, it has been my purpose to set forth the essential facts of Attic speech, and of the other dialects so far as they occur in the authors ordinarily read in American schools and colleges, viz., Homer, Herodotus, and the Lyric poets. The present book differs from its predecessors of the same class, especially in attaching greater importance to exact explanations of phonetic and morphological changes; but only in those cases where such explanations are based on the assured results of the scientific investigation of the language, and, at the same time, are readily intelligible to younger students. I have thus not scrupled to make use, though only to a limited extent, of the principle of Analogy, in order to make clear the nature of irregular forms, above all when distinctly erroneous statements of phonetic and morphological changes are thereby avoided. But the book is a descriptive, not a comparative, or even an historical, grammar; and I have, in consequence, often preferred, for practical reasons, to adopt a form of statement which would have been more or less modified had my undertaking had a different aim.

Assumed forms are, in general, printed without accent, or, if accented, are starred. Original forms, actually appearing in the inscriptions of one or more dialects, are accented like ordinary words; as τόνς for τούς. Uncontracted forms, many of which never appear in any stage of the language, are commonly accented to enable the student to understand the character of the accent of the existing form; as δηλόομεν = δηλοῦμεν.

In the disposition of the Syntax, I have endeavored to hold closely, but not slavishly, to the fundamental division into simple, compound, and complex sentences. Temporal sentences have been treated separately and not relegated to a subordinate position under conditional relative sentences, though their similarity to such sentences has been, I hope, adequately emphasized.

The desirableness, for practical purposes, of greater uniformity in the treatment and the terminology of the Syntax of the ancient and modern languages is not to be gainsaid. So far as it was feasible or seemed advisable I have adopted the recommendations of the committee on this subject, the report of which was presented at the meeting of the American Philological Association held at Cambridge in December, 1913, at which time the greater part of the book was already in the hands of the printer.

In preparing this work I have made frequent use of other books, especially of the new edition of Kühner's *Ausführliche Grammatik der griechischen Sprache* by Blass and Gerth, Brugmann's *Griechische Grammatik*, Goodwin's *Moods and Tenses*, and Gildersleeve's *Greek Syntax*. I have read a large number of the school grammars of Greek in current use in England, Germany, and France; among which special mention should be made of those by Sonnenschein, Kaegi, and Koch. Thompson's *Greek Syntax* has been of great assistance. I have availed myself to some slight extent, and especially in the earlier sections, of the permission, courteously offered me by the owners of the copyright, to make such use of the *Greek Grammar* by Hadley and Allen as I might think suitable to

the purposes of my own book. Nor should I fail to mention that I have, here and there, derived profit from the Greek Grammars of Goodwin, Goodell, and Babbitt. Among other aids, I may refer to Gildersleeve's illuminating papers in the American Journal of Philology and in the Transactions of the American Philological Association, the series of articles on Greek Syntax edited by Schanz, Riddell's *Digest of Platonic Idioms* in his edition of Plato's *Apology*, La Roche's *Grammatische Studien* in the Zeitschrift für oesterreichische Gymnasien, Forman's *Selections from Plato*, Hale's *Extended and Remote Deliberatives in Greek* in the Transactions of the American Philological Association for 1893, and Harry's two articles, *The Omission of the Article with Substantives after* οὗτος, ὅδε, ἐκεῖνος *in Prose* in the Transactions for 1898 and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the Classical Review for 1905.

During various stages of the composition or printing of this book I have received generous aid, particularly from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark University, Professor Hermann Collitz of the Johns Hopkins University, Dr. Maurice W. Mather, formerly Instructor in Harvard University, and Professor Frank E. Woodruff of Bowdoin College. My greatest obligation is to Professor Archibald L. Hodges, Head of the Department of Greek and Latin in the Wadleigh High School, New York, who has rendered me invaluable assistance by his careful study of nearly the entire book. His accurate knowledge and discriminating criticism have been of the greatest value in adapting it to the needs of the younger student. Dr. J. W. H. Walden, formerly Instructor at Harvard, has done me the kindness to assist in arranging and completing both indices.

HERBERT WEIR SMYTH.

ROME,
March 1, 1915.

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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

A. Greek, the language of the inhabitants of ancient Greece, and of other Greeks dwelling in the islands and on the coasts of the Mediterranean, has been constantly spoken from the time of Homer to the present day. The ancient Greeks called themselves (as do the modern Greeks) *Hellenes* (Ἕλληνες), their country *Hellas* (Ἑλλάς), and their language the *Hellenic* language (ἡ Ἑλληνικὴ γλῶττα). We call them *Greeks*, from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Graioi*, the first Hellenes of whom the Romans had knowledge.

B. Greek belongs to the Indo-European family of languages, the other branches of which are Sanskrit (the language of ancient India), Zend (or Old Persian), Armenian, Albanian, Slavonic, Lithuanian, Italic (Latin, Oscan, and Umbrian), Celtic, and Germanic. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

π = *f*	τ = *th*	κ = *h*	β = *p*	δ = *t*	γ = *c*(*k*)	φ = *b*	θ = *d*	χ = *g*
πατήρ	τρεῖς	καρδίᾱ	τύρβη	δύο	ἀγρός	φέρω	θύρᾱ	χήν
father	*three*	*heart*	*thorp*	*two*	*acre*	*bear*	*door*	*goose*

The above English words are said to be *cognate* with the Greek words. *Derived* words, such as *geography*, *theatre*, are borrowed, directly or indirectly, from the Greek (γεωγραφίᾱ, θέᾱτρον). Many English words are coined from the Greek; as *microscope*, from μικρό-ς *small* + σκοπ-εῖν *to view*.

C. The records of the Greek language consist of literature and inscriptions. At the earliest known period of its history Greek was divided into dialects, of which three groups are especially important: **Aeolic**, **Doric**, and **Ionic**. **Attic** is closely

related to Ionic. Almost all poetry is composed in a mixture of dialects.

Aeolic was spoken in Lesbos, and was used by the Lesbian poets Alcaeus and Sappho (600 B.C.). Many Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28–30 are in Aeolic.

Doric was spoken in Peloponnesus (except in Arcadia and Elis), in Crete and several other islands of the Aegean, in parts of Sicily and of Southern Italy. Doric was used by many lyric poets, notably Pindar (born 522), and in the bucolic (pastoral) poetry of Theocritus (about 310–about 245). Both of these poets adopt some Epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms.

Ionic was spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc. Literary Ionic falls into two divisions: (1) *Old Ionic*, or *Epic*, the chief ingredient of the dialect of the epic poets Homer and Hesiod (before 700). Almost all subsequent poetry admits Epic words and forms. (2) *New Ionic* (500–400), the dialect of Herodotus (484–425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic comes Archilochus (about 650), the lyric poet, writer of iambic and elegiac verse.

D. **Attic** was distinguished by its refinement, precision, and beauty. By reason of its cultivation at the hands of the greatest writers from 500 to 300, it became the standard literary dialect; though Old Ionic was still occasionally used, as in later epic poetry; and Doric and Aeolic, in pastoral poetry.

N. 1. — In Attic are composed the works of the tragic poets Aeschylus (525–456), Sophocles (496–406), Euripides (about 480–406), the comic poet Aristophanes (about 450–about 385), the historians Thucydides (died before 396) and Xenophon (about 434–about 355), the orators Lysias (born about 450), Isocrates (436–338), Aeschines (389–314), Demosthenes (383–322), and the philosopher Plato (427–347).

N. 2. — The dialect of the tragic poets and Thucydides is often called *Old Attic*, in contrast to *New Attic*, the dialect used by most other Attic writers. Plato stands on the border line. The dialect of tragedy contains some Epic, Doric, and Aeolic forms; these are more frequent in the choral

than in the dialogue parts. The Ionicisms of the dialogue in tragedy are mainly due to the influence of the iambic poetry of the Ionians.

N. 3. — Old Attic has σσ for ττ (64), ρσ for ρρ (65), ξύν for σύν *with*, ἐς for εἰς *into*, η for ει (λύη for λύει), -ῆς in the plural of substantives in -εύς (245 b), and occasionally -αται and -ατο in the third plural of the perfect and pluperfect middle (427 f.).

With the Macedonian conquest Athens ceased to produce great writers, but Attic culture and the Attic dialect were diffused far and wide. With this extension of its range, Attic lost its purity; which had indeed begun to decline in the philosopher Aristotle (384–322).

E. The **Koinè**, or **Common**, dialect (ἡ κοινὴ διάλεκτος) was the language used throughout the Greek world, from Syria to Gaul, in the Hellenistic period, which dates from the death of Alexander the Great (323). In its spoken form the Koinè consisted of the spoken form of Attic, intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom, from which the living speech drew farther and farther apart.

F. **Modern Greek** appears in literature as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the Middle Ages and until about the time of the Greek Revolution (1821–1831), the language was called *Romaic* (Ῥωμαϊκή), from the fact that the people claimed the name of *Romans* (Ῥωμαῖοι), since the capital of the Roman Empire had been transferred to Constantinople. At the present day the speech of a Greek peasant is still organically the same as that of the Greeks of the age of Demosthenes, and is the result of a continual development of the Koinè in its spoken form; while the written language, and to a less extent the spoken language of the cultivated classes, have been largely assimilated to the ancient idiom.

ABBREVIATIONS

A. = Aeschylus.
- Ag. = Agamemnon.
- Ch. = Choephori.
- Eum. = Eumenides.
- Pers. = Persae.
- Pr. = Prometheus.
- Sept. = Septem.
- Supp. = Supplices.

Aes. = Aeschines.

And. = Andocides.

Ant. = Antiphon.

Ar. = Aristophanes.
- Ach. = Acharnenses.
- Av. = Aves.
- Eccl. = Ecclesiazusae.
- Eq. = Equites.
- Lys. = Lysistrata.
- Nub. = Nubes.
- P. = Pax.
- Plut. = Plutus.
- Ran. = Ranae.
- Thesm. = Thesmophoriazusae.
- Vesp. = Vespae.

Com. Fr. = Comic Fragments.

D. = Demosthenes.

Diog. Laert. = Diogenes Laertius.

E. = Euripides.
- Alc. = Alcestis.
- And. = Andromache.
- Bacch. = Bacchae.
- Cycl. = Cyclops.
- El. = Electra.
- Hec. = Hecuba.
- Hel. = Helena.
- Heracl. = Heraclidae.
- H. F. = Hercules Furens.
- Hipp. = Hippolytus.
- I. A. = Iphigenia Aulidensis.
- I. T. = Iphigenia Taurica.
- Med. = Medea.
- Or. = Orestes.
- Phoen. = Phoenissae.
- Supp. = Supplices.
- Tro. = Troades.

Hdt. = Herodotus.

Hom. = Homer.

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.).

I. = Isocrates.

Is. = Isaeus.

L. = Lysias.

Lyc. = Lycurgus.

Men. = Menander.
- Sent. = Sententiae.

P. = Plato.
- A. = Apologia.
- Alc. = Alcibiades.
- Charm. = Charmides.
- Cr. = Crito.
- Crat. = Cratylus.
- Criti. = Critias.
- Eu. = Euthydemus.
- Euth. = Euthyphro.
- G. = Gorgias.
- Hipp. M. = Hippias Major.
- L. = Leges.
- Lach. = Laches.
- Lys. = Lysis.
- Men. = Meno.
- Menex. = Menexenus.
- Par. = Parmenides.
- Ph. = Phaedo.
- Phae. = Phaedrus.
- Phil. = Philebus.
- Pol. = Politicus.
- Pr. = Protagoras.
- R. = Respublica.
- S. = Symposium.
- Soph. = Sophistes.
- Th. = Theaetetus.
- Theag. = Theages.
- Tim. = Timaeus.

Pind. = Pindar.

S. = Sophocles.
- Aj. = Ajax.
- Ant. = Antigone.
- El. = Electra.
- O. C. = Oedipus Coloneus.
- O. T. = Oedipus Tyrannus.
- Ph. = Philoctetes.
- Tr. = Trachiniae.

T. = Thucydides.

Theocr. = Theocritus.

X. = Xenophon.
- A. = Anabasis.
- Ages. = Agesilaus.
- Ap. = Apologia.
- C. = Cyropaedia.
- Eq. = de re equestri.
- H. = Hellenica.
- Hi. = Hiero.
- Hipp. = Hipparchicus.
- M. = Memorabilia.
- O. = Oeconomicus.
- R. A. = Respublica Atheniensis.
- R. L. = Respublica Lacedaemonia.
- S. = Symposium.
- Vect. = de vectigalibus.
- Ven. = de venatione.

The dramatists are cited by Dindorf's lines. But Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's Sententiae) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: — κ.τ.λ. = καὶ τὰ λοιπά (*et cetera*); *scil.* = *scilicet*; *i.e.* = *id est*; *ib.* = *ibidem*; *e.g.* = *exempli gratia*; *cp.* = *compare*;)(= *as contrasted with*; *ff.* = *following*.

Forms without accents are *assumed* forms.

PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

Form		Name		Equivalents	Sound as in
Α	α	ἄλφα	*alpha*	*a*	*ă*: *a*ha; *ā*: father
Β	β	βῆτα	*beta*	*b*	beg
Γ	γ	γάμμα	*gamma*	*g*	go
Δ	δ	δέλτα	*delta*	*d*	dig
Ε	ε	εἶ, ἒ (ἐ ψῑλόν)	*ĕpsīlon*	*ĕ*	met
Ζ	ζ	ζῆτα	*zeta*	*z*	daze
Η	η	ἦτα	*eta*	*ē*	mate
Θ	θ, ϑ	θῆτα	*theta*	*th*	thin
Ι	ι	ἰῶτα	*iota*	*i*	*ĭ*: fit; *ī*: police
Κ	κ	κάππα	*kappa*	*c*, *k*	kin
Λ	λ	λάμβδα	*lambda*	*l*	let
Μ	μ	μῦ	*mu*	*m*	met
Ν	ν	νῦ	*nu*	*n*	net
Ξ	ξ	ξεῖ (ξῖ)	*xi*	*x*	lax
Ο	ο	οὖ, ὄ (ὀ μῑκρόν)	*ŏmīcron*	*ŏ*	obey
Π	π	πεῖ (πῖ)	*pi*	*p*	pet
Ρ	ρ	ῥῶ	*rho*	*r*	run
Σ	σ, ς	σίγμα	*sigma*	*s*	such
Τ	τ	ταῦ	*tau*	*t*	tar
Υ	υ	ὖ (ὐ ψῑλόν)	*ŭpsīlon*	(*u*) *y*	*ŭ*: Fr. tu; *ū*: Fr. sûr
Φ	φ	φεῖ (φῖ)	*phi*	*ph*	graphic
Χ	χ	χεῖ (χῖ)	*chi*	*ch*	Germ. ich
Ψ	ψ	ψεῖ (ψῖ)	*psi*	*ps*	gypsum
Ω	ω	ὦ (ὠ μέγα)	*ōmĕga*	*ō*	note

a. *Sigma* (not capital) at the end of a word is written ς, elsewhere σ; as σεισμός *earthquake*.

b. The names in parentheses are later, some as late as the Middle Ages. *Epsilon* means 'simple e,' *upsilon* 'simple u,' to distinguish these letters from αι and οι, which had come to be sounded like ε and υ.

2. The Greek alphabet came from Phoenicia; as given above it originated in Ionia, and was adopted at Athens in 403 B.C. Before that date in the official Attic alphabet E stood for ε, η, spurious ει (6), O for ο, ω, spurious ου (6), H for the rough breathing (8). Thus: HOTI AN ΔOKEI ENAI TEI BOVEI KAI TOI ΔEMOI ὅ τι ἂν δοκῇ εἶναι τῇ βουλῇ καὶ τῷ δήμῳ.

3. In the older period there were other letters: (1) F: ϝαῦ, *vau*, called also *digamma* (*i.e. double-gamma*) from its shape. It stood after ε and was pronounced like *w*. (2) *Koppa* and *san*, used as numerals (312).

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ι, ο, υ, ω. Of these ε and ο are always short, η and ω always long; α, ι, υ are sometimes short and sometimes long. In this Grammar, when α, ι, υ are not marked as long (ᾱ, ῑ, ῡ), they are to be understood as short. All vowels with the circumflex (129) are long. On length by position, see 126.

a. Vowels are said to be *open* or *close* according as the mouth is more open or less open in pronouncing them. The closest vowel sounds are ι, ῑ, υ, ῡ, and spurious ου (6).

5. A diphthong combines in one syllable two vowel sounds, the second of which is ι or υ. The diphthongs are αι, ει, οι, ᾱ, ῃ, ῳ; αυ, ευ, ου, ηυ, and υι. The ι of the so-called *improper* diphthongs, ᾱ, ῃ, ῳ, is written below the line and is called *iota subscript*. But, with capital letters, this ι is written in the line (*iota adscript*), as THI ΩIΔHI = τῇ ᾠδῇ (or Ὠιδῇ) *to the song*. All diphthongs are long.

6. ει, ου are either *genuine* or *spurious* diphthongs (21 a). Genuine ει, ου are a combination of ε + ι, ο + υ, as in λείπω *leave* (cp. λέλοιπα *have left*, 30 a), γένει *to a race* (41), ἀκόλουθος *follower* (cp. κέλευθος *way*). Spurious ει and ου come from contraction of ε + ε and ε + ο, ο + ο, ο + ε (42, 43) or from compensatory lengthening (32). Thus ἐφίλει *he loved* from ἐφίλεε, θείς *having placed* from θεντ-ς; ἐφίλουν *they loved* from ἐφίλεον, πλοῦς *voyage* from πλόος, δούς *having given* from δοντ-ς.

7. Diaeresis. — A double dot, the mark of diaeresis (διαίρεσις *separation*), may be written over ι or υ to show that it does not

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5 D. New Ionic has ων (ὠυτός *the same* from ὁ αὐτός 56 D., ἐμωυτοῦ *of myself* = ἐμαυτοῦ 294 D., θωῦμα = θαῦμα *wonder*). Ionic has ηυ for Attic αυ in some words (Hom. νηῦς *ship*).

form a diphthong with the preceding vowel: *προΐστημι set before, νηΐ to a ship.*

BREATHINGS

8. Every initial vowel or diphthong has the rough (ʽ) or the smooth (ʼ) breathing. The rough breathing is pronounced as *h*, which is sounded before the vowel or diphthong; the smooth breathing is not sounded. Breathings are written before capitals and over small letters: Ἑλλάς *Hellas*, ὅρος hóros *boundary*, ὄρος óros *mountain*. Initial *υ* (ὐ and ῡ) always, in Attic, has the rough breathing.

9. Initial diphthongs take in Attic the breathing, as the accent (132), over the second vowel: *αἱρέω seize*, *αἴρω lift*. But ᾳ, ῃ, ῳ take breathing and accent on the first vowel, even when ι is written in the line (5): Ἄιδω = ᾄδω *sing*, Ἅιδης = ᾍδης *Hades*, but Αἰνείας *Aeneas*.

10. In compounds (as *προ-ορᾶν to foresee*, from πρό + ὁρᾶν) the rough breathing is not written, though it must often have been sounded: cp. *πολυίστωρ very learned*, Lat. *polyhistor*.

11. Initial *ρ* has the rough breathing: *ῥήτωρ orator* (Lat. *rhetor*). Medial *ρρ* is written *ῤῥ* in some texts: *Πύῤῥος Pyrrhus*.

CONSONANTS

12. The consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants.

The consonants may be arranged according to the tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced consonants are produced when the vocal chords vibrate. They are *β*, *γ*, *δ*; *λ*, *ρ* (but not when it has the rough breathing); *μ*, *ν*, *γ*-nasal (15); *ζ*. (All the vowels are voiced.)

b. Voiceless consonants require no exertion of the vocal chords. They are *π*, *τ*, *κ*; *φ*, *θ*, *χ*; *σ*; *ψ* and *ξ*.

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7 D. In poetry vowels are often pronounced separately which in prose formed diphthongs: *παΐς* (or *παΐ̈ς*) *boy* or *girl*, *Πηλεΐδης son of Peleus*, *ἑΰ* (or *ἐΰ*) *well*.

8 D. In Aeolic all initial vowels and diphthongs (and *ρ*) have the smooth breathing. The Epic forms *ὔμμες you*, *ὔμμι*, *ὔμμε* (292 D.) are Aeolic.

For the Attic rough breathing Hom. sometimes has the smooth breathing in corresponding words that are not Attic: *Ἀΐδης* (Ἅιδης) *Hades*, *ἆλτο sprang* (ἅλλομαι), *ἀμυδις together* (cp. ἅμα), *ἠέλιος sun* (ἥλιος), *ἠώς dawn* (ἕως), *οὖρος boundary* (ὅρος). But also in *ἅμαξα wagon* (Attic ἅμαξα).

13. Stops (or mutes). — Stopped consonants are so called because in sounding them the breath passage is for a moment completely closed. The stops are divided into three *classes* (according to the part of the mouth chiefly active in sounding them) and into three *orders* (according to the degree of force in the expiratory effort).

Classes				Orders			
Labial (lip sounds)	π	β	φ	Smooth	π	τ	κ
Dental (teeth sounds)	τ	δ	θ	Middle	β	δ	γ
Palatal (palate sounds)	κ	γ	χ	Rough	φ	θ	χ

a. The dentals are sometimes called *linguals* (tongue sounds). The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (22). ' (*h*) is also an aspirate.

b. Stops of the same class are called *cognate;* those of the same order are called *coördinate.*

14. Spirants. — There is one spirant: σ (also called a *sibilant*).

a. Another spirant was the *y* sound, which became ζ (16); as in ζυγόν *yoke* (*jugum*).

15. Liquids and Nasals. — λ and ρ are liquids. μ (labial), ν (dental), and γ-nasal (palatal) are nasals.

a. γ before κ, γ, χ, ξ is called γ-nasal, and has the sound of *n* in *think.* Thus ἄγκῡρα *anchor,* ἄγγελος *messenger* (Lat. *angelus*), σφίγξ *sphinx.*

16. Double Consonants. — These are ζ, ξ, and ψ. ζ is a combination of σδ or δι̯ (92, 101). ξ is written for κσ, γσ, χσ; ψ for πσ, βσ, φσ. κσ occurs only in compounds of ἐξ (ἐκ) *out of* (ἐκ-σῴζω *rescue from danger*).

THE SEMIVOWELS I, Y

17. When ι and υ before vowels correspond to *y* and *w* (as in 'minion,' 'persuade'), they do duty as consonants and are called *semivowels;* and are printed ι̯ and υ̯ in this Grammar. Many words owe their form to the former presence of ι̯ and υ̯.

a. Initial ι̯ becomes the rough breathing, as in ἧπαρ *liver,* Lat. *jecur.* Between vowels ι̯ falls out, as in τῑμα-(ι̯)ω *honor.* After consonants ι̯ suffers various changes (94 ff.).

b. υ̯ is lost in Attic, as in οἶνος *wine* for ϝοινος (*vinum*), ὄις *sheep* for ὀϝις (*ovis*), νεώς *of a ship* from νηϝ-ος (29), εἰργαζόμην *worked* for ἐ-ϝεργαζομην

(399), ἔοικα *am like* for ϝε-ϝοικα (406), ῥέω *flow* for ῥεϝ-ω (fut. ῥεύ-σομαι, 456). After consonants: ξένος *stranger* for ξενϝος. On σϝ-, see 106. ϝ often remains as ϝ (ϝ) in Homer and for a time in other dialects, and its loss produces various changes (32 D., 33, 40 a, 282 a, 399, 400, 406, 622).

SONANT LIQUIDS AND NASALS

18. The form of many words is due to the fact that λ, ρ, μ, ν came to stand between consonants (30 b), and thus had to fulfill the office of vowels to form syllables (cp. the sound in 'brid*le*,' 'broth*er*ly,' 'fath*om*,' 'ev*en*'). Such sounds are called *sonant* (or *syllabic*) *liquids* and *nasals*, and are written $\underset{\circ}{\lambda}$, $\underset{\circ}{\rho}$, $\underset{\circ}{\mu}$, $\underset{\circ}{\nu}$.

Sonant λ becomes λα or αλ, as in κλαπῆναι *to be stolen* from κ̥λπηναι (κλέπ-τ-ω *steal*), ἔσταλμαι *have been sent* from ἐστ̥λμαι (στέλλω *send*, for στελ-̥ιω, 95).

Sonant ρ becomes ρα or αρ, as in δρακεῖν *to see* from δ̥ρκειν (δέρκομαι *see*), ἔσπαρμαι *have been sown* from ἐσπ̥ρμαι (σπείρω *sow* for σπερ-̥ιω, 32 a).

Sonant μ becomes α, as in ἅπαξ *once* from σ̥μπαξ (cp. *simplex*); and at the end of a word, as ἔλῡσα from ἐλῡσ̥ (426 a).

Sonant ν becomes α, as in τατός *stretched* from τ̥τος (τείνω *stretch*, for τεν-̥ιω, 32 a).

ANCIENT GREEK PRONUNCIATION

19. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While, in general, Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing, in course of time many words changed their pronunciation though they retained their old spelling. Our current pronunciation of Ancient Greek is only in part even

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17 D. 1. In Homer initial ϝ was sounded, *e.g.* in ἄναξ *lord*, ἄστυ *town*, εἴκοσι *twenty* (*viginti*), εἴκω *yield* (cp. *weak*), εἶπον *said*, ἐκών *willing*, ἔλπομαι *hope* (cp. *voluptas*), ἕννῡμι *clothe* (= ϝεσ-νῡμι, cp. *vestis*), ἔοικα *am like*, ἔπος *word*, ἔρδω *do*, ἔργον *work*, ἐρέω *will say* (cp. *verbum*), ἕσπερος *evening* (*vesper*), ἔτος *year* (cp. *vetus*), ἰδεῖν *to see* (*videre*), ἴον *violet*, ἴς *strength* (*vis*), οἶδα *know* (cp. *wit*), οἶκος *house* (*vicus*, cp. *Berwick*), οἶνος *wine* (*vinum*) Also in ῥήγνῡμι *break* (cp. *wreck*), ῥίπτω *throw*, ῥῑνός *hide*, ῥίζα *root*, etc. Medial ϝ occurred in δϝεινός (= δεινός) *terrible*, ἔδϝεισα (= ἔδεισα) *feared*, δϝήν (= δήν) *long*, etc.

2. Medial ϝ is attested in the inscriptions of various dialects (but not in Ionic or Aeolic): αἰϝεί *always*, Διϝί *to Zeus*, καλϝός *beautiful*, κλέϝος *glory*, κλᾱϝίς *key* (*clavis*), κόρϝος *youth*, ξένϝος *stranger*, etc.

approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322 B.C.); and in the case of several sounds, *e.g.* ζ, φ, χ, θ, it is certainly erroneous for that period.

20. Vowels. — Short α, ι, υ differed in sound from the corresponding long vowels only in being less prolonged; ε and ο probably differed from η and ω also in being less open (4 a), a difference impossible to parallel in English, as our short vowels are more open than the long vowels. υ was originally sounded as *u* in *prune*, but by the fifth century B.C. was sounded like *u* in Fr. *tu*. After it had thus changed its sound, the only means to represent the sound of the old υ (*oo* in *moon*) was ου (21). υ never had in Attic the sound of *u* in *mute*. Observe that in diphthongs final υ retained the old sound.

21. Diphthongs. — The diphthongs were sounded nearly as follows:

αι as in *Cairo*	αυ as *ou* in *out* (better as *au* in Germ. *haus*)	ηυ as *ēh'-oo*
ει as in *vein*	ευ as *e* (met) + *oo* (moon)	ωυ as *ōh'-oo*
οι as in *soil*	ου as in *ourang*	υι as in Fr. *lui*

a. In ᾳ, ῃ, ῳ the ι is now generally neglected in pronunciation, though it may still have been sounded to some extent as late as the fourth century B.C. — The genuine diphthongs ει and ου (6) were originally distinct double sounds (*ĕh'-i*, *ŏh'-oo*), and as such were written EI, OY in Old Attic (2). The spurious diphthongs ει and ου (6) are digraphs representing the long sounds of simple ε (French *é*) and original υ (*oo*). By 400 B.C. genuine ει and ου had become simple sounds, as *ei* in *vein* and *ou* in *ourang;* and spurious ει and ου, which had been written E and O (2), were now often written EI and OY. After 300 B.C. ει gradually acquired the sound of *ei* in *seize*. ευ was sounded like *eh'-oo*, ηυ and ωυ like *ēh'-oo*, *ōh'-oo*, pronounced rapidly but smoothly. υι is now commonly sounded as *ui* in *quit*.

22. Consonants. — σ was sounded as sharp *s*; but before voiced consonants (12 a) it probably was soft, like *z*. — ζ was probably = *zd*, in which the *z* gradually extinguished the *d*, until in the Hellenistic period (p. 3) ζ sank to *z* (as in *zeal*). — The aspirates φ, θ, χ were voiceless stops (12 b, 13 a) followed by a strong expiration: like π^h, τ^h, κ^h in *upheaval*, *hothouse*, *backhand*. Thus φεύγω was π῾εύγω, θέλω was τ῾έλω, ἔχω was ἕ-κ῾ω. After about 300 after Christ φ was sounded as *f* (as in *Philip*), θ as *th* in *theatre*, χ like *ch* in Scotch *loch*.

VOWEL CHANGE

23. Quantitative Vowel Gradation. — In the formation and inflection of words a short vowel often interchanges with its corresponding long vowel. The long vowel corresponding to

a is *ā* after *ε*, *ι*, *ρ*; after other sounds it is *η*. Thus *ἐᾱ́-ω permit*, fut. *ἐᾱ́-σω* (26), *τῑμᾱ́-ω honor*, fut. *τῑμή-σω*; *φιλέ-ω love*, fut. *φιλή-σω*; *ἱκάνω come*, imperf. *ἵκανον*; *δηλό-ω show*, fut. *δηλώ-σω*; *φύ-σις nature*, *φῦ-μα growth* (cp. 128).

24. Difference in quantity between Attic and Epic words is due chiefly to metrical lengthening, or to different phonetic treatment; so *καλϝός*, *ἱκανϝω* become Epic *κᾱλός fair*, *ἱκάνω come* (32 D. 1), Attic *κᾰλός*, *ἱκᾰ́νω*.

25. Attic η, ᾱ. — Attic has *η* for original *ᾱ*, as *φήμη report* (Lat. *fāma*).

a. This is true also of the *ᾱ* due to early compensatory lengthening, by which *-ανσ-*, *-ασλ-*, *-ασμ-*, and *-ασν-* changed to *-ᾱσ-*, *-ᾱλ-*, *-ᾱμ-*, and *-ᾱν-*. (See 32 b.) But in a few cases like *τᾱ́ς* for *τάνς*, and in *πᾶσα* for *πάνσα* (85) where *ανσ* arose at a later period, *ᾱ* was not changed to *η*. *ὑφᾶναι* for *ὑφῆναι to weave* imitates words like *τετρᾶναι to pierce*.

26. In Attic this *η* changed back to *ᾱ* after *ε*, *ι*, *ρ*; as *γενεᾱ́ generation*, *σκιᾱ́ shadow*, *χώρᾱ country*.

a. The change to *ᾱ* after *ε*, *ι* took place even when *η* is from *ε* + *α* (43 b), as *ὑγιᾶ healthy*, for *ὑγιῆ* from *ὑγιε(σ)α*; also if *ϝ* intervened, as *νεᾱ́*, fem. of *νεϝος*, *young*. Cp. 261 c.

b. Exceptions to the change after *ρ*: *ρϝη* became *ρη*, as *κόρη*, for *κορϝη*, *maiden*; *ρη*, from *ρε* + *α*, remained, as *ὄρη*, from *ὄρεα*, *mountains*; *ρση* became *ρρη*, as *κόρρη*, for *κόρση* (65), *one of the temples*.

27. In the choruses of Attic tragedy Doric *ᾱ* (25 D.) is often used for *η*. Thus *ματηρ mother*, *ψῡχᾱ́ soul*, *γᾶ earth*, *δύστᾱνος wretched*, *ἔβᾱν I went*.

28. The dialects frequently show vowel sounds different from those that occur in the corresponding Attic words.

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24 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in Epic *ει* for *ε*, *ου* for *ο*. Thus *εἰνάλιος in the sea* for *ἐνάλιος*, *οὐλόμενος destructive*, *accursed* for *ὀλόμενος*. *ο* before a vowel appears as *οι* in *πνοιή breath*. *η* for *α* in *ἡγάθεος very holy* for *ἀγάθεος*.

25 D. Ionic also has *η* for original *ᾱ*. Doric and Aeolic keep original *ᾱ*, as in *φᾱμᾱ́*, *μᾶλον apple* (cp. Lat. *mālum*, Att. *μῆλον*). Doric and Aeolic have original *η* when *η* interchanges with *ε*, as in *τίθημι I place*, *τίθεμεν we place*.

26 D. Ionic has *η* for original *ᾱ* after *ε*, *ι*, and *ρ*; as *γενεή*, *σκιή*, *χώρη*.

28 D. *α* for *ε*: *τράπω turn* Dor.; *ε* for *α*: *θέρσος courage* Aeol., *τέσσερες four* (= *τέτταρες*) Ion.; *α* for *ο*: *διᾱκατίοι* (for *διᾱκόσιοι*) 200 Dor., *ὑπά under* Aeol.; *ο* for *α*: *στρότος* (*στρατός*) *army*, *ὀν* (*ἀνά*) *up*, Aeol., *τέτορες* (*τέτταρες*) *four* Dor.;

29. Transfer of Quantity. — *ηο, ηα* often exchange quantities, becoming *εω, εᾱ*. Thus *βασιλῆος* becomes *βασιλέως*, *βασιλῆα* becomes *βασιλέᾱ king*.

30. Qualitative Vowel Gradation. — In the same root or suffix we often find an interchange among different vowels (and diphthongs) similar to the interchange in *sing, sang, sung*.

a. This variation appears in *strong* grades and in a *weak* grade (including the actual expulsion of a vowel — in diphthongs, of the first vowel). Thus *φέρ-ω carry, φόρ-ο-ς tribute, φώρ* (cp. 23) *thief, φαρ-έ-τρᾱ quiver, δί-φρ-ο-ς chariot (two-carrier)*; *λείπ-ω leave, λέ-λοιπ-α have left, λιπ-εῖν to leave; πα-τήρ father* (231), *πα-τέρ-α, ἀπά-τωρ fatherless, πα-τρ-ός*.

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed from *λ, ρ, μ, ν*, to render pronunciation possible (cp. 18).

31. TABLE OF THE CHIEF VOWEL GRADES

	Strong Grades 1.	Strong Grades 2.	Weak Grade	Strong Grades 1.	Strong Grades 2.	Weak Grade
a.	ε	ο	— or α	ᾱ	ω	α
b.	ει	οι	ι	η	ω	ε or α
c.	ευ	ου	υ		ω	ο

a.	*ἐ-γεν-ό-μην became*	: *γέ-γον-α am born*	*γί-γ ν-ο-μαι become*
	τρέπ-ω turn	: *τροπ-ή rout*	*ἐ-τράπ-ην was put to flight*
b.	*πείθ-ω persuade*	: *πέ-ποιθ-α trust*	*πιθ-ανός persuasive*
c.	*ἐλεύ(θ)σ-ο-μαι shall go*	: *ἐλ-ήλουθ-α have gone*	*ἦλυθ-ο-ν went* (Epic)
d.	*φᾱ-μί* (Dor., 25 D) *say*	: *φω-νή speech*	*φα-μέν we say*
e.	*τί-θη-μι place*	: *θω-μό-ς heap*	*θε-τό-ς placed, adopted*
	ῥήγ-νῡ-μι break	: *ἔ-ρρωγ-α have broken*	*ἐ-ρράγ-η it was broken*
f.	——	*δί-δω-μι give*	*δί-δο-μεν we give*

COMPENSATORY LENGTHENING

32. Compensatory lengthening is the lengthening of a short vowel to make up for the omission of a consonant.

ε for η: *ἔσσων* (*ἧττων*) *inferior* Ion.; ε for ει: *μέζων greater* Ion.; ε for ι: *κέρνᾱν mix* (= *κιρνάναι* for *κερα*ννύναι) Aeol.; ι for ε: *ἱστίη hearth* Ion., *ἱστίᾱ* Dor. (for *ἑστίᾱ*), *χρύσιος* (*χρύσεος*) *golden* Aeol.; υ for α: *πίσυρες* (*τέτταρες*) *four* Hom.; υ for ο: *ὄνυμα name* Dor., Aeol., *ἀπύ from* Aeol.; ω for ου: *ὥν accordingly* Ion., Dor.

29 D. So in Ionic *Ἀτρεΐδεω* from earlier *Ἀτρεΐδᾱο son of Atreus*. The intermediate *ηο* is rare.

32 D. 1. Ionic agrees with Attic except where the omitted sound was *ϝ*, which in Attic disappeared after a consonant without causing lengthening.

α, ι, υ are lengthened to ᾱ, ῑ, ῡ, as in μέλᾱς *black* (μελαν-ς), ἔκλῑνα *leaned* (ἐκλιν-σα), δεικνῡ́ς *showing* (δεικνυντ-ς); ε is lengthened to ει, as in ἔμεινα *remained* (ἐμεν-σα); ο is lengthened to ου, as in τούς *the* (τόν-ς). ει and ου are here spurious diphthongs (6).

a. So κτείνω *kill* for κτεν-ι̯ω, φθείρω *destroy* for φθερ-ι̯ω, κλίνω *lean* for κλιν-ι̯ω, ὀλοφῡ́ρω *lament* for ὀλοφυρ-ι̯ω.

b. α becomes η in the σ-aorist of verbs whose stems end in λ, ρ, or ν, when not preceded by ι or ρ. Thus ἐφαν-σα becomes ἔφηνα *showed*, but ἐπεραν-σα becomes ἐπέρᾱνα *finished*.

33. αι from αϝι loses its ι (37) and becomes ᾱ in ἀεί *always* (αἰεί, cp. Lat. *aevum*), ἀετός *eagle* (αἰετός), κλᾶει *weeps* (κλαίει), κᾶει *burns* (καίει), ἐλᾶᾱ *olive-tree* (ἐλαίᾱ, cp. Lat. *oliva*). Cp. 96.

VARIOUS VOWEL CHANGES

34. Shortening. — A long vowel may be shortened before another long vowel: βασιλέων from βασιλήων *of kings*, τεθνεώς from τεθνηώς *dead*.

35. In poetry a long vowel standing before another vowel may count as short: Hom. ἥρ῰ος, Attic αὐτῇ̆ (298 e).

36. Prefixing. — α, ε, ο are sometimes prefixed before λ, μ, ρ; as ἀ-λείφω *anoint with oil*, λίπος *fat*; ἐ-ρυθρός *red* (Lat. *ruber*); ὀ-μόργνῡμι *wipe*. Similarly in Epic ἐ-είκοσι *twenty* for ἐ-ϝείκοσι.

37. Disappearance. — The ι and υ of diphthongs standing before vowels may become semivowels (ι̯, υ̯), which were not written; so υἱός *son* from υἱός, βο-ός for βου-ος, genitive of βοῦ-ς *ox, cow*.

Thus ξεῖνος (ξένϝος) for ξένος *stranger*, οὖρος (ὄρϝος) *boundary* for ὄρος, κοῦρος (κόρϝος) *boy* for κόρος, μοῦνος (μονϝος) *alone* for μόνος. The forms with ει, ου are also used generally in poetry.

2. Doric generally lengthens ε and ο to η and ω: ξῆνος, ὧρος, κῶρος, μῶνος. So μῶσα *muse* from μονσα for μοντια, τώς for τόνς *the*, ἠμί *am* for ἐσμι, χηλίοι 1000 for χεσλιοι, Ionic χείλιοι.

3. Aeolic has αις, εις, οις from ανς, ενς, ονς. Thus παῖσα *all* (Att. πᾶσα), λύοισι *they loose* from λύοντι. Elsewhere Aeol. prefers assimilated forms (ἔμεννα, ἔκλιννα, ξέννος, ἔννεκα, ὄρρος, ἔμμι, χέλλιοι). But single ν, ρ are also found, as in κόρᾱ, μόνος. Aeolic has φθέρρω, κλίννω, ὀλοφύρρω.

34 D. In the Ionic genitive of ᾱ stems (184 D. 8) -εων is from -ηων for -ᾱων. Shortening takes place even before a short vowel in Ionic, as in βασιλέα from βασιλῆα *king*.

37 D. So in Hdt. κέεται for κεῖται *lies*, βαθέα for βαθεῖα *deep*.

a. Written οι may have the value of οι̯ (17): τοιοῦτος ∪ — ∪, ποιεῖν ∪ — (sometimes written ποεῖν).

38. a. The disappearance of ε before a vowel is often called *hyphaeresis* (*ὑφαίρεσις omission*), as in ἀδεῶς *fearlessly* for ἀδεέως.

b. The disappearance of a short vowel between consonants is often called *syncope* (*συγκοπή* literally *cutting together*). Thus πατρός *father* for πατέρος. Syncopated forms show the weak grade of vowel gradation (30 a, 31).

EUPHONY OF VOWELS

39. To avoid the immediate succession of two vowel sounds in adjoining syllables *contraction* (40 ff.) was employed when the vowels collided in the middle of a word. The succession of vowel sounds between two words (*hiatus*) was avoided by *crasis* (52 ff.), *elision* (58 ff.), *aphaeresis* (63), or by affixing a movable consonant at the end of the first word (116–119).

CONTRACTION

40. Contraction unites in a single long vowel or diphthong two vowels, or a vowel and a diphthong, standing next each other in successive syllables in the same word.

a. Many contractions took place after the loss between vowels (37, 104) of ι̯, υ̯ (ϝ), and σ. The loss of υ̯ (ϝ) was later than the loss of ι̯, and was often not attended by contraction.

41. (I) Two vowels which can form a *genuine* diphthong unite to form that diphthong: γένεϊ = γένει (6), αἰδόϊ = αἰδοῖ, κλῄϊθρον = κλῇθρον.

42. (II) **Like Vowels.** — Like vowels, whether short or long, unite in the common long vowel; but εε, οο become *spurious*

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39 D. 1. In *Epic poetry* hiatus is allowed: (a) After ι and υ: ἄξονι ἀμφίς, σύ ἐσσι. (b) After a long final syllable having the rhythmic accent: μοι ἐθέλουσα (— ∪ ∪ — ∪). (c) When a long final syllable is shortened before an initial vowel (*weak*, or *improper*, hiatus): ἀκτῇ ἐφ' ὑψηλῇ (— ∪ ∪ — — —). (d) When the concurrent vowels are separated by diaeresis or caesura; often after the fourth foot: ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, | ὄφρα ἴδηαι; very often between the short syllables of the third foot: ἀλλ' ἀκέουσα κάθησο, | ἐμῷ δ' ἐπιπείθεο μύθῳ; rarely after the first foot: αὐτὰρ ὁ | ἔγνω. (e) Where initial ϝ has been lost.

2. In *Attic poetry* hiatus is allowable, as in 1 c, and after τί *what?* εὖ *well*, interjections, περί *concerning*, and in οὐδέ (μηδέ) εἷς (for οὐδείς, μηδείς *no one*).

ει, ου (6): *γέραα* = *γέρᾱ*, *φιλέητε* = *φιλῆτε*, *δηλόω* = *δηλῶ*; *ἐφίλεε* = *ἐφίλει*, *δηλόομεν* = *δηλοῦμεν*.

43. (III) **Unlike Vowels.** — Unlike vowels which cannot unite to form a *genuine* diphthong are assimilated, either the second to the first, or the first to the second.

a. An *o* sound prevails over an *a* or *e* sound: **ο** or **ω** before or after **α**, and before **η**, forms **ω**. **εο** and **οε** form **ου** (a *spurious* diphthong, 6). Thus *τῑμάομεν* = *τῑμῶμεν*, *αἰδόα* = *αἰδῶ*, *ἤρωα* = *ἤρω*, *τῑμάω* = *τῑμῶ*, *δηλόητε* = *δηλῶτε*; but *φιλέομεν* = *φιλοῦμεν*, *δηλόετον* = *δηλοῦτον*.

b. When **α** and **ε** or **η** come together the vowel sound that precedes prevails, and we have **ᾱ** or **η**: *ὅραε* = *ὅρᾱ*, *τῑμάητε* = *τῑμᾶτε*, *ὅρεα* = *ὅρη*.

44. (IV) **Vowels and Diphthongs.** — A vowel disappears before a diphthong beginning with the same sound: *μνάαι* = *μναῖ*, *φιλέει* (46) = *φιλεῖ*, *δηλόοι* = *δηλοῖ*.

45. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if *ι*, is *subscript* (5): *τῑμάει* = *τῑμᾷ*, *τῑμάοιμεν* = *τῑμῷμεν*, *λείπεαι* = *λείπῃ*, *μεμνηοίμην* = *μεμνῴμην*. But *ε* + *οι* becomes *οι*: *φιλέοι* = *φιλοῖ*; *ο* + *ει*, *ο* + *η* become *οι*: *δηλόει* = *δηλοῖ*, *δηλόῃ* = *δηλοῖ*.

46. The *spurious* diphthongs *ει* and *ου* are treated like *ε* and *ο*: *τῑμάειν* = *τῑμᾶν*, *δηλόειν* = *δηλοῦν*, *τῑμάουσι* = *τῑμῶσι* (but *τῑμάει* = *τῑμᾷ* and *δηλόει* = *δηλοῖ*, since *ει* is here *genuine*; 6).

47. (V) **Three Vowels.** — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: *τῑμᾷ* from *τῑμά-η* from *τῑμά-ε-(σ)αι*; but *Περικλέους* from *Περικλέεος*.

48. Irregularities. — *ε* or *ο* before *α* or any long vowel or diphthong, in contracts of the 1 and 2 declensions (203 and 259 c), is apparently absorbed: *χρύσεα* = *χρῡσᾶ*, *ἁπλόα* = *ἁπλᾶ* (by analogy to the *α* which marks the neut. pl.), *χρῡσέαις* = *χρῡσαῖς*. (So *ἡμέας* = *ἡμᾶς* to show the *-ας* of the acc. pl.) But in the sing. of the 1 declension *εᾱ* becomes *η* (*ᾱ*, after a vowel or *ρ*): *χρῡσέᾱς* = *χρῡσῆς*, *ἀργυρέᾳ* = *ἀργυρᾷ*. In the 3 declension *εεα* becomes *εᾱ* (234, 261 c); *ιεα* becomes *ιᾱ* or *ιη*, *νεα* becomes *νᾱ* or *νη*. Special cases are considered under their appropriate sections.

49. **TABLE OF VOWEL CONTRACTIONS**

[After ει or ου, gen. means *genuine*, sp. means *spurious*.]

α+α	=ᾱ	γέραα	=γέρᾱ
ᾱ+α	=ᾱ	λᾶας	=λᾶς
α+ᾱ	=ᾱ	βεβάᾱσι	=βεβᾶσι
α+αι	=αι	μνάαι	=μναῖ
α+ᾳ	=ᾳ	μνάᾳ	=μνᾷ
α+ε	=ᾱ	τῑμάετε	=τιμᾶτε
α+ει (gen.)	=ᾳ	τῑμάει	=τῑμᾷ
α+ει (sp.)	=ᾱ	τῑμάειν	=τῑμᾶν
α+η	=ᾱ	τῑμάητε	=τῑμᾶτε
α+η	=ᾳ	τῑμάῃ	=τῑμᾷ
α+ι	=αι	κέραϊ	=κέραι
ᾱ+ι	=ᾳ	ῥᾱΐτερος	=ῥᾳτερος
α+ο	=ω	τῑμάομεν	=τῑμῶμεν
α+οι	=ῳ	τῑμάοιμι	=τιμῷμι
α+ου (sp.)	=ω	ἐτῑμάε(σ)ο (47)	=ἐτῑμῶ
α+ω	=ω	τῑμάω	=τῑμῶ
ε+α	=η	τείχεα	=τείχη
	=ᾱ	ὀστέα	=ὀστᾶ
		(48)	
ε+ᾱ	=η	ἁπλέᾱ	=ἁπλῆ
ε+αι	=η	λύεαι	=λύῃ
		whence λύει	
	=αι	χρῡσέαις	=χρῡσαῖς
		(48)	
ε+ε	=ει (sp.)	φιλέετε	=φιλεῖτε
ε+ει (gen.)	=ει (gen.)	φιλέει	=φιλεῖ
ε+ει (sp.)	=ῃ (sp.)	φιλέειν	=φιλεῖν
ε+η	=η	φιλέητε	=φιλῆτε
ε+η	=η	φιλέῃ	=φιλῇ
ε+ι	=ει (gen.)	γένεϊ	=γένει
ε+ο	=ου (sp.)	φιλέομεν	=φιλοῦμεν
ε+οι	=οι	φιλέοιτε	=φιλοῖτε
ε+ου (sp.)	=ου	φιλέουσι	=φιλοῦσι
ε+υ	=ευ	ἐΰ	=εὖ
ε+ω	=ω	φιλέω	=φιλῶ
ε+ῳ	=ῳ	χρῡσέῳ	=χρῡσῷ
η+αι	=ῃ	λύη(σ)αι	=λύῃ
η+ε	=η	τῑμήεντος	=τῑμῆντος
η+ει (gen.)	=ῃ	ζήει	=ζῇ
η+ει (sp.)	=η	τῑμήεις	=τῑμῆς
η+η	=η	φανήητε	=φανῆτε
η+ῃ	=ῃ	ζήῃ	=ζῇ
η+οι	=ῳ	μεμνηοίμην	=μεμνῴμην
η+ι	=ῃ	κληΐς	=κλῇς
ι+ι	=ῑ	Χίιος	=Χῖος
ο+α	=ω	αἰδόα	=αἰδῶ
	=ᾱ	ἁπλόα	=ἁπλᾶ
		(48)	
ο+ε	=ου (sp.)	ἐδήλοε	=ἐδήλου
ο+ει (gen.)	=οι	δηλόει	=δηλοῖ
ο+ει (sp.)	=ου	δηλόειν	=δηλοῦν
ο+η	=ω	δηλόητε	=δηλῶτε
ο+ῃ	=οι	δηλόῃ	=δηλοῖ
	=ῳ	δόῃς	=δῷς
ο+ι	=οι	ἠχόϊ	=ἠχοῖ
ο+ο	=ου (sp.)	πλόος	=πλοῦς
ο+οι	=οι	δηλόοιμεν	=δηλοῖμεν
ο+ου (sp.)	=ου (sp.)	δηλόουσι	=δηλοῦσι
ο+ω	=ω	δηλόω	=δηλῶ
ο+ῳ	=ῳ	πλόῳ	=πλῷ
υ+ε	=ῡ	ἰχθύε	=ἰχθῦ
υ+ι	=ῡ	ἰχθυίδιον	=ἰχθῠ́διον
υ+υ	=ῡ	ὗύς (for υἱός)	=ὗς
ω+α	=ω	ἥρωα	=ἥρω
ω+ι	=ῳ	ἥρωι	=ἥρῳ
ω+ω	=ω	δώω (Hom.)	=δῶ

N. — ῥῑγόω *shiver* contracts from the stem ῥῑγω (yielding ω or ῳ).

49 D. The laws of contraction often differ in the different dialects.

SYNIZESIS

50. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables of the same word may unite to form a single syllable in pronunciation, though not making a diphthong. Thus *βέλεα missiles*, *Πηληϊάδεω of the son of Peleus*, *θεοί gods*. This is called *Synizēsis* (*συνίζησις settling together*).

51. Synizesis also sometimes occurs between two words when the first ends in a long vowel or diphthong. This is especially the case with *δή now*, *ἤ or*, *ἦ* (interrog.), *μή not*, *ἐπεί since*, *ἐγώ I*, *ὦ oh*.

CRASIS

52. Crasis (*κρᾶσις mingling*) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the long syllable resulting from contraction is placed the sign ᾽; as *τοὔργον* from *τὸ ἔργον the work*. The first of the two words is generally the article, the relative pronoun (*ὅ, ἅ*), *δή*, *καί*, *πρό*, *ὦ*.

a. The rough breathing is written instead of the sign ᾽ when the first word has a rough breathing: *ὁ ἄνθρωπος* = *ἄνθρωπος*.

53. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains *ι*: *ἐγὼ οἶδα* = *ἐγᾧδα I know*.

54. The rules for crasis are in general the same as those for contraction (41 ff.). Thus *τὸ ὄνομα* = *τοὔνομα*, *ὁ ἐν* = *οὑν*, *ὦ ἄνερ* = *ὦνερ*, *τὸ ἱμάτιον* = *θοἱμάτιον* (107), *ἃ ἐγώ* = *ἃγώ*.

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1. Ionic is marked by absence of contraction; as *πλόος* for *πλοῦς voyage*, *τείχεα* for *τείχη walls*, *ἀοιδή* for *ᾠδή song*, *ἀεργός* for *ἀργός idle*.

2. Ionic (and less often Doric) may contract *εο*, *εου* to *ευ*: *σεῦ* from *σέο of thee*, *φιλεῦσι* from *φιλέουσι they love*.

3. *αο*, *ᾱο*, *αω*, *ᾱω* contract to *ᾱ* in Doric and Aeolic. Thus *Ἀτρεϊδᾱ* from *Ἀτρεϊδᾱο*, Dor. *γελᾶντι they laugh* from *γελάοντι*, *χωρᾶν* from *χωράων of countries*.

4. Doric contracts *αε* to *η*; *αη* to *η*; *αει*, *αῃ* to *ῃ*. Thus *νίκη* from *νίκαε conquer!* *ὁρῇ* from *ὁράει* and *ὁράῃ*; but *ᾱε* = *ᾱ* (*ἄλιος* from *ἀέλιος*, Hom. *ἠέλιος*, *sun*).

5. The contraction of *εε* to *η*, and of *οε*, *οο* to *ω* is Doric. Thus *φιλήτω* from *φιλεέτω*, *δηλῶτε* from *δηλόετε*, *ἵππω* from *ἵππο-ο* (198 D.); Aeolic here has *ει* and *ου*.

But the following exceptions are to be noted (55–57):

55. A diphthong may lose ι or υ: οἱ ἐμοί = οὐμοί, μου ἐστί = μοὐστί. Cp. 37, 56.

56. The final vowel or diphthong of the article, and the οι of τοί, are dropped before α, and the α is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to καί.

a. **Article.** — ὁ ἀνήρ = ἀνήρ, οἱ ἄνδρες = ἄνδρες, αἱ ἀγαθαί = ἀγαθαί, ἡ ἀλήθεια = ἀλήθεια, τοῦ ἀνδρός = τἀνδρός, τῷ ἀνδρί = τἀνδρί, ὁ αὐτός = αὐτός *the same*, τοῦ αὐτοῦ = ταὐτοῦ *of the same*.

b. τοί. — τοὶ ἄρα = τἄρα, μέντοι ἄν = μεντἄν.

c. καί. — (1) αι is dropped: καὶ αὐτός = καὐτός, καὶ οὐ = κοὐ, καὶ ἡ = χἡ, καὶ οἱ = χοἱ, καὶ ἱκετεύετε = χἱκετεύετε (107). (2) αι loses its ι and the α is then contracted (chiefly before ε and ει): καὶ ἐγώ = κἀγώ, καὶ εἶτα = κᾆτα (note however καὶ εἰ = κεἰ, καὶ εἰς = κεἰς); also before ο in καὶ ὅτε = χὅτε.

57. Most crasi forms of ἕτερος *other* come from ἄτερος, the earlier form: thus: ὁ ἕτερος = ἄτερος, οἱ ἕτεροι = ἄτεροι; but τοῦ ἑτέρου = θοὐτέρου (107).

ELISION, APOCOPE

58. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided. Thus ἀλλ'(ὰ) ἄγε, ἔδωκ'(α) ἐννέα, ἐφ' (= ἐπὶ) ἑαυτοῦ (107), ἔχοιμ'(ι) ἄν, γένοιτ'(ο) ἄν.

59. Elision does not occur in (a) monosyllables, except such as end in ε (as τέ, δέ, γέ); (b) the conjunction ὅτι *that* (ὅτ' is ὅτε *when*); (c) the prepositions πρό *before*, ἄχρι, μέχρι *until*, and περί *concerning* (except before ι); (d) the dat. sing. ending ι of the 3 declension, and σι, the ending of the dat. pl.; (e) words with final υ.

N. — The final vowel of an emphatic personal pronoun is rarely elided. αι in the personal endings and the infinitive is sometimes elided in poetry; its elision in prose is doubtful.

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56 D. Hom. has ὥριστος = ὁ ἄριστος, ὠὐτός = ὁ αὐτός. Hdt. has οὔτερος = ὁ ἕτερος, ὠνήρ = ὁ ἀνήρ, ὦυτοι = οἱ αὐτοί, τὠυτό (or τωὐτό) = τὸ αὐτό, τωὐτοῦ = τοῦ αὐτοῦ, ἑωυτοῦ = ἑο αὐτοῦ, ὦνδρες = οἱ ἄνδρες. Doric has κἠπί = καὶ ἐπί.

59 D. Absence of elision in Homer often proves the loss of a consonant, as ϝ (3) in κατὰ ἄστυ. Epic admits elision in σά *thy*, ῥά, in the dat. sing. of the 3 decl. and in -σι, -αι in the personal endings, and in -ναι, -σθαι of the infinitive, and (rarely) in μοί, σοί, τοί.

60. Except ἐστί *is*, forms admitting movable ν (116) do not suffer elision in prose. In poetry a vowel capable of taking movable ν is often cut off.

61. Interior elision takes place in forming compound words. Thus οὐδείς *no one* from οὐδὲ εἷς, καθορῶ *look down upon* from κατὰ ὁρῶ, μεθίημι *let go* from μετὰ ἵημι (107).

a. Interior elision does not always occur in forming compounds: ἐπιορκῶ *swear falsely*, σκηπτοῦχος *sceptre-bearing* from σκηπτο + οχος (*i.e.* -σοχος). Cp. 622.

62. Apocope (ἀποκοπή *cutting off*) is the cutting off of a final short vowel before an initial consonant. In literature apocope is confined to poetry, as παρμένετε for παρα-μένετε *stand fast*.

APHAERESIS (INVERSE ELISION)

63. Aphaeresis (ἀφαίρεσις *taking away*) is the elision, or slurring, of ε in poetry at the beginning of a word standing after a word ending in a long vowel or diphthong. This occurs chiefly after μή *not*, ἤ *or*. Thus μὴ 'ναῦθα *not there*.

CONSONANT CHANGE

DOUBLING OF CONSONANTS

64. Attic has ττ for σσ of Ionic and most other dialects: πράττω *do* for πράσσω, θάλαττα *sea* for θάλασσα, κρείττων *stronger* for κρείσσων.

a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρίεσσα see 99 a.

b. ττ is used for that σσ which is regularly formed by κ, χ, and ι̯ (97), sometimes by τ, θ, and ι̯ (99). On ττ in Ἀττικός see 69 a.

65. New Attic has ρρ for ρσ of Old Attic: θάρρος *courage* = θάρσος, ἄρρην *male* = ἄρσην.

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62 D. Hom. has ἄν, κάτ, πάρ for ἀνά, κατά, παρά; final τ is commonly assimilated to a following consonant; and so final ν by 77–80. Thus ἀλλέξαι *to pick up*, ἂμ πόνον *into the strife*; κάββαλε *threw down*, κάλλιπε *left behind*, κακκείοντες lit. *lying down*, καδδῦσαι *entering into*, κὰπ πεδίον *through the plain*, κὰγ γόνυ *on the knee* (*kag* not *kang*), κὰρ ῥόον *in the stream*; ἀππέμψει *will send away*. When three consonants collide, the final consonant of the apocopate word is usually lost, as κάκτανε *slew*, from κάκκτανε from κατ(ἐ)κτανε.

a. But ρσ does not become ρρ in the dative plural (*ῥήτορ-σι orators*) and in words containing the suffix -σις for -τις (*ἄρ-σις raising*).

b. Ionic and most other dialects have ρσ. ρσ in Attic tragedy and Thucydides is probably an Ionism. Xenophon has ρσ and ρρ.

66. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (397 a), *ἔ-ρρει was flowing* from *ῥέω*; and in *καλλί-ρροος fair flowing*. After a diphthong ρ is not doubled: *εὖ-ροος fair flowing*.

a. This ρρ, due to assimilation of σρ (*ἔ-ρρει, καλλί-ρροος*), or ϝρ (*ἐρρήθη was spoken*), is really *retained* in the interior of a word; but simplified to single ρ when standing at the beginning. In composition (*εὖ-ροος*) single ρ is due to the influence of the simplified initial sound (*ῥέω*). ρρ arising from assimilation of ρσ (65) and νρ (80) is different.

67. In γγ the first γ is nasal (15 a). φ, χ, θ are not doubled in Attic; instead, we have πφ, κχ, τθ as in *Σαπφώ, Sappho*, *Βάκχος Bacchus*. Cp. 69 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

63. A labial stop (π, β, φ) or a palatal stop (κ, γ, χ) before a dental stop (τ, δ, θ) must be of the same order (13).

a. βτ, φτ become πτ: (*τετρῑβ-ται*) *τέτρῑπται has been rubbed* from *τρῑβ-ω rub*; (*γεγραφ-ται*) *γέγραπται has been written* from *γράφ-ω write*. γτ, χτ become κτ: (*λελεγ-ται*) *λέλεκται has been said* from *λέγ-ω say*; (*βεβρεχ-ται*) *βέβρεκται has been moistened* from *βρέχ-ω moisten*.

b. πδ, φδ become βδ: (*κλεπ-δην*) *κλέβδην by stealth* from *κλέπ-τ-ω steal*; (*γραφδην*) *γράβδην scraping* from *γράφ-ω write* (originally *scratch, scrape*). κδ becomes γδ: (*πλεκ-δην*) *πλέγδην entwined* from *πλέκ-ω plait*.

c. πθ, βθ become φθ: (*ἐπεμπ-θην*) *ἐπέμφθην I was sent* from *πέμπ-ω send*;

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66 D. In poetry ρ sometimes remains single even after a vowel: *ἔ-ρεξε did* from *ῥέζω, καλλί-ροος*.

1. Hom. often doubles **liquids** and **nasals**: *ἄλληκτος unceasing, φιλομμειδής fond of smiles, ἀργεννός white, ἔννεπε relate*. These forms are due to the assimilation of σ with λ, μ, or ν. Thus *ἀγά-ννιφος very snowy* is from *ἀγα-σνιφος*, cp. *sn* in *snow*.

2. Doubled **stops**: *ὅττι that* (*σϝοδ-τι*), *ἔδδεισε feared* (*ἐδϝεισε*).

3. σσ in *μέσσος middle* (for *μεθῐος*, 98), *ὀπίσσω backward*, in the datives of σ-stems, as *ἔπεσσι* (93, 221 D. 2), and in verbs with stems in σ (*τρέσσε*).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: *Ὀδυσεύς* from *Ὀδυσσεύς, μέσος, ὀπίσω*.

(ἐτρῑβ-θη) ἐτρίφθη *was rubbed* (τρίβ-ω *rub*). κθ, γθ become χθ: (ἐπλεκ-θη) ἐπλέχθη *was plaited* (πλέκ-ω *plait*); (ἐλεγ-θη) ἐλέχθη *was said* (λέγ-ω *say*).

N. — The κ of ἐκ *out of* remains unchanged.

69. A dental stop before another dental stop becomes σ.

ἀνυστός *practicable* for ἀνυτ-τος from ἀνύτω *complete*, ἴστε *you know* for ἰδ-τε, οἶσθα *thou knowest* for οἰδ-θα, πέπεισται *has been persuaded* for πεπειθ-ται, ἐπείσθην *I was persuaded* for ἐπειθ-θην.

a. ττ, τθ remain unchanged in Ἀττικός, Ἀτθίς, *Attic*, and in καταθανεῖν *die* (62 D., 67). So also ττ for σσ (64).

70. Any stop standing before a stop other than τ, δ, θ, or in other combination than πφ, κχ, τθ is dropped, as in κεκόμι(δ)-κα *have brought* from κομίζω for κομιδ-ιω (101). γ before κ, γ, or χ is γ-nasal (15 a), not a stop.

STOPS BEFORE M

71. Before μ, the labial stops (π, β, φ) become μ; the palatal stops κ, χ become γ; γ before μ remains unchanged.

ὄμμα *eye* for ὀπ-μα (cp. ὄπωπα), λέλειμμαι *I have been left* for λελειπ-μαι from λείπ-ω *leave*, τέτρῖμμαι for τετρῑβ-μαι from τρίβ-ω *rub*, γέγραμμαι for γεγραφ-μαι from γράφ-ω *write*, πέπλεγμαι for πεπλεκ-μαι from πλέκ-ω *plait*, τέτευγμαι for τετευχ-μαι from τεύχ-ω *build*.

a. κ and χ may remain unchanged before μ in a noun-suffix: ἀκ-μή *edge*, δραχ-μή *drachma*. κμ remains when brought together by phonetic change (111 a), as in κέ-κμη-κα *am wearied* (κάμ-νω).

b. γγμ and μμμ become γμ and μμ; as ἐλήλεγμαι for ἐληλεγγ-μαι from ἐληλεγχ-μαι (ἐλέγχ-ω *convict*), πέπεμμαι for πεπεμμ-μαι from πεπεμπ-μαι (πέμπ-ω *send*).

72. A dental stop (τ, δ, θ) before μ often appears to become σ; as ἧνυσμαι for ἠνυτ-μαι (ἀνύτ-ω *complete*), πέφρασμαι for πεφραδ-μαι (φράζω *declare*), πέπεισμαι for πεπειθ-μαι (πείθ-ω *persuade*).

73. Since these stops are retained in many words, as ἐρετμόν *oar*, ἀριθμός *number*, σ must be explained as due to analogy. Thus ἧνυσμαι, πέφρασμαι, πέπεισμαι have taken on the ending -σμαι by analogy to -σται, where σ is in place (πέφρασται for πεφραδ-ται by 69). So ἴσμεν *we know* (Hom. ἴδμεν) follows ἴστε *you know* (for ἰδ-τε).

CONSONANTS BEFORE N

74. β regularly, and φ usually, become μ before ν; as σεμνός

revered for σεβ-νος (*σέβ-ομαι revere*), στυμνός *firm* for στυφ-νος (*στύφω contract*).

75. *γίγνομαι become, γιγνώσκω know* become *γίνομαι, γῑνώσκω* in Attic after 300 B.C., in New Ionic, late Doric, etc.

76. λν becomes λλ in *ὄλλῡμι destroy* for *ὀλ-νῡμι*.

N BEFORE CONSONANTS

77. ν before π, β, φ, ψ becomes μ: *ἐμπίπτω fall into* for *ἐν-πῑπτω*, *ἐμβάλλω throw in* for *ἐν-βαλλω*, *ἐμφαίνω exhibit* for *ἐν-φαινω*, *ἔμψῡχος alive* for *ἐν-ψῡχος*.

78. ν before κ, γ, χ, ξ becomes γ-nasal (15 a): *ἐγκαλῶ bring a charge* for *ἐν-καλῶ*, *ἐγγράφω inscribe* for *ἐν-γραφω*, *συγχέω pour together* for *συν-χεω*, *συγξύω grind up* for *συν-ξῡω*. ν before τ, δ, θ remains unchanged.

79. ν before μ becomes μ: *ἔμμετρος moderate* for *ἐν-μετρος*, *ἐμμένω abide by* for *ἐν-μενω*.

a. Verbs in -νω may form the perfect middle in -σμαι (73); as *πέφασμαι* (from *φαίνω show*) for *πεφαν-μαι* (cp. *πέφαγ-κα, πέφαν-ται*). Here ν does not *become* σ; but the ending -σμαι is borrowed from verbs with stems in a dental (as *πέφρασμαι*, on which see 73).

80. ν before λ, ρ is assimilated (λλ, ρρ): *σύλλογος concourse* for *συν-λογος*, *ἐλλείπω fail* for *ἐν-λειπω*, *συρρέω flow together* for *συν-ρεω*.

81. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ου, 32): *μέλᾱς black* for *μελαν-ς*, *εἷς one* for *ἑν-ς*, *τούς the* for *τόνς*. Cp. 86, 87.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: *μέλασι* for *μελαν-σι*, *δαίμοσι* for *δαιμον-σι divinities*, *φρεσί* for *φρεν-σι mind*. But see 221 N.

CONSONANTS BEFORE Σ

82. With σ a labial stop forms ψ, a palatal stop forms ξ.

λείψω shall leave	for λειπ-σω	*κῆρυξ herald*	for κηρυκ-ς
τρίψω shall rub	for τρῑβ-σω	*ἄξω shall lead*	for ἀγ-σω
γράψω shall write	for γραφ-σω	*βήξ cough*	for βηχ-ς

a. The only stops that can stand before σ are π and κ, hence β, φ become π, and γ, χ become κ. Thus γραφ-σω, ἀγ-σω become γραπ-σω, ἀκ-σω.

83. A dental stop before σ is assimilated (σσ) and one σ is dropped.

σώμασι *bodies* for σωματσι from σωματ-σι, ποσί *feet* for ποσσί from ποδ-σι, ὄρνῑσι *birds* for ὀρνῑσσι from ὀρνῑθ-σι. So πάσχω *suffer* for πασσχω from παθ-σκω (cp. παθ-εῖν and 109), νυξί for νυκτ-σι (νύξ *night*).

a. δ and θ first become τ before σ: ποδ-σι, ὀρνῑθ-σι become ποτ-σι, ὀρνῑτ-σι.

84. κ is dropped before σκ in διδα(κ)-σκω *teach* (διδακ-τός *taught*). π is dropped before σφ in βλα(π)σ-φημία *evil-speaking* (βλάπ-τω *harm*).

85. ντ, νδ, νθ before σ are dropped and the preceding vowel is lengthened (32).

γίγᾱς *giant* for γιγαντ-ς, λύουσι *loosing* for λῡοντ-σι, σπείσω *shall make libation* for σπενδ-σω, πείσομαι *shall suffer* for πενθ-σομαι (πένθος *grief*).

a. Strictly, νσσ is formed (83), then νσ; and finally ν is lost: as πᾶσι *all* from παντ-σι, whence πα(ν)(σ)-σι; τιθεῖσι *loosing* from τιθεντ-σι, whence τιθε(ν)(σ)-σι.

86. ἐν *in* before ρ, σ, or ζ keeps its ν: ἔν-ρυθμος *in rhythm*, ἐν-σκευάζω *prepare*, ἐν-ζεύγνῡμι *yoke in*. σύν *with* before σ and a vowel becomes συσ-: συσ-σῴζω *help to save;* before σ and a consonant or before ζ, σύν becomes συ-: συ-σκευάζω *pack up*, σύ-ζυγος *yoked together*.

87. πᾶν, πάλιν before σ either keep ν or assimilate ν to σ: παν-σέληνος or πασσέληνος *the full moon*, παλίν-σκιος *thick-shaded*, παλίσ-συτος *rushing back*.

88. ρσ, λσ may become ρ, λ with lengthening of the preceding vowel (32): ἤγειρα *collected*, ἤγγειλα *announced* for ἠγερ-σα, ἠγγελ-σα. On ρσ see 65 a. λσ is retained in ἄλσος *precinct*.

Σ BEFORE CONSONANTS

89. Sigma between consonants is dropped: ἤγγελ(σ)θε *you have announced*, ἔκ(σ)μηνος *of six months* (ἕξ *six*, μήν *month*).

a. But in compounds σ is retained when the second part begins with σ: ἔν-σπονδος *included in a truce*. Compounds of δυσ- *ill* omit σ before a word beginning with σ: δύσχιστος *hard to cleave* for δυσ-σχιστος (σχίζω *cleave*).

90. ἐξ *out of* (= ἐκς) drops σ in composition before another consonant,

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83 D. Hom. often retains σσ: ποσσί, δάσσασθαι for δατ-σασθαι (δατέομαι *divide*).

88 D. Hom. has *e.g.* ὦρσε *incited*, κέρσε *cut*, ἑέλσαι *to coop up*.

but usually retains its κ unaltered: ἐκτείνω *stretch out*, ἐκφέρω *carry out*, ἐκθύω *sacrifice*, ἐκρέω *flow out*, ἐκσῴζω *rescue from danger*. Cp. 68 N., 118.

91. σ before μ or ν usually disappears with compensatory lengthening (32) as in εἰμί for ἐσ-μι. But σμ is retained when μ belongs to a suffix (ὀσ-μή *odor*, older ὀδ-μή) and in compounds of δυσ- *ill* (δυσ-μενής *hostile*).

a. Assimilation takes place in Πελοπόννησος for Πέλοπος νῆσος *island of Pelops*, ἔννῡμι *clothe* for ἐσ-νῡμι (Ionic εἵνῡμι).

92. σδ becomes ζ in some adverbs denoting *motion towards*. Thus Ἀθήναζε for Ἀθήνας-δε *Athens-ward*.

93. Of two sigmas brought together by inflection one is dropped: βέλεσι for βέλεσ-σι *missiles*, ἔπεσι for ἔπεσ-σι *words*, τελέσαι for τελέσ-σαι (from τελῶ *accomplish*, stem τελεσ-).

a. σσ when = ττ (64) never becomes σ.

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I

94. Numerous changes occur before the semivowel ι̯ (17). In 95–101 (except in 100) ι̯ is = *y*.

95. λι̯ becomes λλ: ἄλλος for ἀλι̯ος Lat. *alius*, ἅλλομαι for ἁλι̯ομαι Lat. *salio*, φύλλον for φυλι̯ον Lat. *folium*.

96. After αν, αρ, ορ, an ι̯ is shifted to the preceding syllable, forming αιν, αιρ, οιρ. This is called *Epenthesis* (ἐπένθεσις *insertion*). Thus φαίνω *show* for φαν-ι̯ω, ἐχθαίρω *hate* for ἐχθαρ-ι̯ω, μοῖρα *fate* for μορ-ι̯α. (Similarly κλαίω *weep* for κλαιϝω, κλαϝ-ι̯ω, 33.) On ι after εν, ερ, ιν, ιρ, υν, υρ, see 471.

97. κι̯, χι̯ become ττ (= σσ 64): φυλάττω *guard* for φυλακ-ι̯ω (cp. φυλακή *guard*), ταράττω *disturb* for ταραχ-ι̯ω (cp. ταραχή *disorder*).

98. (I) Medial τι̯, θι̯ after long vowels, diphthongs, and consonants become σ; after short vowels τι̯, θι̯ become σσ (*not*

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91 D. σ is assimilated in Aeol. and Hom. ἔμμεναι *to be* for ἐσ-μεναι (εἶναι), ἀργεννός *white* for ἀργεσ-νος, ἐρεβεννός *dark* (ἐρεβεσ-νος, cp. Ἔρεβος), ἄμμε *we*, ὔμμες *you* (ἀσμε, ὑσμες). Cp. 66 D. 1.

93 D. Homer often retains σσ: βέλεσσι, ἔπεσσι, τελέσσαι.

$= \tau\tau$ 64), which is simplified to σ. Thus $\pi\hat{\alpha}\sigma\alpha$ *all* from $\pi\alpha\nu\tau\text{-}\iota\alpha$ (81), $\alpha\tilde{\iota}\sigma\alpha$ *fate* from $\alpha\tilde{\iota}\tau\text{-}\iota\alpha$; $\mu\acute{\epsilon}\sigma\sigma\varsigma$ *middle* (Hom. $\mu\acute{\epsilon}\sigma\text{-}\sigma\sigma\varsigma$) from $\mu\epsilon\theta\text{-}\iota\varsigma$ (Lat. *med-ius*), $\tau\acute{o}\sigma\varsigma$ *so great* (Hom. $\tau\acute{o}\sigma\sigma\sigma\varsigma$) from $\tau\sigma\tau\text{-}\iota\varsigma$ (Lat. *toti-dem*).

99. (II) Medial $\tau\iota$, $\theta\iota$ become $\tau\tau$ ($= \sigma\sigma$ 64): $\mu\acute{\epsilon}\lambda\iota\tau\tau\alpha$ ($\mu\acute{\epsilon}\text{-}\lambda\iota\sigma\sigma\alpha$) *bee* from $\mu\epsilon\lambda\iota\tau\text{-}\iota\alpha$ (cp. $\mu\acute{\epsilon}\lambda\iota$, $\text{-}\iota\tau\sigma\varsigma$ *honey*), $\kappa\sigma\rho\acute{\upsilon}\tau\tau\omega$ ($\kappa\sigma\rho\acute{\upsilon}\sigma\sigma\omega$) *equip* from $\kappa\sigma\rho\upsilon\theta\text{-}\iota\omega$ (cp. $\kappa\acute{o}\rho\upsilon\varsigma$, $\text{-}\upsilon\theta\sigma\varsigma$ *helmet*).

a. $\chi\alpha\rho\acute{\iota}\epsilon\sigma\sigma\alpha$ *graceful* and some other fem. adjs. in $\text{-}\epsilon\sigma\sigma\alpha$ are poetical, and do not show the form in $\tau\tau$ in Attic prose. (But $\mu\epsilon\lambda\iota\tau\text{o}\hat{\upsilon}\sigma\sigma\alpha$ and $\mu\epsilon\lambda\iota\tau\text{o}\hat{\upsilon}\tau\tau\alpha$ *honied*: 267 a.)

b. The change in 99 is due to the analogy of $\tau\tau$ ($= \sigma\sigma$) from $\kappa\iota$, $\chi\iota$ (97).

100. τ before final ι often becomes σ, as $\tau\acute{\iota}\theta\eta\sigma\iota$ *places* for $\tau\acute{\iota}\theta\eta\tau\iota$; also in the middle of a word before ι followed by a vowel; as $\pi\lambda\text{o}\acute{\upsilon}\sigma\iota\sigma\varsigma$ *rich* for $\pi\lambda\text{o}\upsilon\tau\text{-}\iota\sigma\varsigma$ ($\pi\lambda\text{o}\hat{\upsilon}\tau\sigma\varsigma$ *wealth*).

a. $\nu\tau$ before final ι becomes $\nu\varsigma$, which drops ν: $\check{\epsilon}\chi\text{o}\upsilon\sigma\iota$ *they have* for $\check{\epsilon}\chi\text{o}\upsilon\tau\iota$ (32).

101. $\delta\iota$ between vowels and $\gamma\iota$ after a vowel become ζ: $\grave{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ *hope* for $\grave{\epsilon}\lambda\pi\iota\delta\text{-}\iota\omega$, $\pi\epsilon\zeta\acute{o}\varsigma$ *on foot* for $\pi\epsilon\delta\text{-}\iota\sigma\varsigma$ (cp. $\pi\epsilon\delta\text{-}\acute{\iota}\text{o}\text{-}\nu$ *ground*); $\grave{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ *seize* for $\grave{\alpha}\rho\pi\alpha\gamma\text{-}\iota\omega$ (cp. $\check{\alpha}\rho\pi\alpha\xi$ *rapacious*). After a consonant $\gamma\iota$ becomes δ: $\check{\epsilon}\rho\delta\omega$ *work* from $\grave{\epsilon}\rho\gamma\text{-}\iota\omega$.

DISAPPEARANCE OF Σ

102. Sigma with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.

103. Initial σ before a vowel becomes the rough breathing; as $\acute{\epsilon}\pi\tau\acute{\alpha}$ *seven*, Lat. *septem*; $\acute{\eta}\mu\iota\sigma\upsilon\varsigma$ *half*, Lat. *semi-*; $\acute{\iota}\sigma\tau\eta\mu\iota$ *set* for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$, Lat. *si-st-o*.

104. Between vowels σ is dropped; as $\gamma\acute{\epsilon}\nu\text{o}\upsilon\varsigma$ *of a race* from $\gamma\epsilon\nu\epsilon(\sigma)\text{-o}\varsigma$, Lat. *gener-is*, $\lambda\acute{\upsilon}\epsilon\iota$ *thou loosest*, from $\lambda\acute{\upsilon}\eta$ for $\lambda\bar{\upsilon}\epsilon\text{-}(\sigma)\alpha\iota$, $\grave{\epsilon}\lambda\acute{\upsilon}\text{o}\upsilon$ from $\grave{\epsilon}\lambda\bar{\upsilon}\epsilon\text{-}(\sigma)\text{o}$, $\tau\iota\theta\epsilon\hat{\iota}\text{o}$ for $\tau\iota\theta\epsilon\hat{\iota}\sigma\text{o}$, $\epsilon\check{\iota}\eta\nu$ from $\grave{\epsilon}\sigma\text{-}\iota\eta\text{-}\nu$, $\grave{\alpha}\lambda\acute{\eta}\theta\epsilon\text{-}\iota\alpha$ *truth* from $\grave{\alpha}\lambda\eta\theta\epsilon\sigma\text{-}\iota\alpha$.

a. Strictly, σ between vowels becomes the aspirate h (‘), which usually

100 D. Doric often retains τ ($\tau\acute{\iota}\theta\eta\tau\iota$, $\check{\epsilon}\chi\text{o}\upsilon\tau\iota$).

falls out; but it is sometimes transferred to the initial vowel: *εἰπόμην followed* from *ἑ-(σ)επ-ο-μην* (Lat. *sequor*).

b. Yet *σ* appears in some *-μι* forms (*τίθεσαι, ἵστασο*), and in *θρασύς* = *θαρσύς* 111. *σ* between vowels is due to phonetic change (as *σ* for *σσ* 93, *πλούσιος* for *πλουτιος* 100) or to analogy (as *ἔλῦσα* for *ἐλῦα*, modeled on words like *ἐδεικ-σ-α*), cp. 18.

105. *σ* usually disappears in the first aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (32): *ἔστειλα sent* for *ἐστελ-σα, ἔφηνα showed* for *ἐφαν-σα, ἐφήνατο* for *ἐφαν-σατο*. Cp. 88.

106. Some words have lost initial *σῠ* (*σϝ*): *ἡδύς sweet* (Lat. *sua(d)vis*), *οὗ, οἷ, ἕ him, her, ὅς his* (Lat. *suus*), *ἔθος custom, ἦθος character* (Lat. *con-suetus*).

ASPIRATION

107. A smooth stop (*π, τ, κ*), brought before the rough breathing by elision, by crasis, or in forming compounds, is made rough, becoming an aspirate (*φ, θ, χ*). Cp. 13 a.

ἀφ' οὗ from which for *ἀπ(ὸ) οὗ, νύχθ' ὅλην whole night* for *νύκτ(α) ὅλην* (68 c), *γυναῖχ' ὁρῶ I see a woman* for *γυναῖκ(α) ὁρῶ*; *θἄτερον the other* for *τ(ὸ) ἕτερον* (cp. 57), *θοἰμάτιον* for *τὸ ἱμάτιον the cloak* (54); *μεθίημι let go* for *μετ(ὰ) ἵημι, αὐθάδης self-willed* from *αὐτός self* and *ἀδεῖν please*.

a. An interior rough breathing, passing over *ρ*, roughens a preceding smooth stop: *φρουρός watchman* from *προ-ὁρος* (cp. *πρό* + *ὁρῶ look before*), *τέθριππον four-horse chariot* (*τετρ* + *ἵππος*).

108. Two rough stops beginning successive syllables of the same word are avoided. A rough stop is changed into a smooth stop when the adjoining syllable contains a rough stop.

a. In reduplication (404) initial *φ, θ, χ* are changed to *π, τ, κ*. Thus *πέφευγα* for *φε-φευ-γα* perfect of *φεύγω flee, τί-θη-μι place* for *θι-θη-μι, κέ-χη-να* for *χε-χη-να* perf. of *χάσκω gape*.

b. In the first aorist passive imperative *-θι* becomes *-τι* after *-θη-*, as in *λύ-θη-τι* for *λυ-θη-θι*; elsewhere *-θι* is retained (*γνῶθι*).

c. In the aorist passive, *θε-* and *θυ-* are changed to *τε-* and *τυ-* in *ἐ-τέ-θην was placed* (*τίθημι*) and *ἐ-τύ-θην was sacrificed* (*θύω*).

d. A succession of rough stops is avoided in *ἀμπέχω ἀμπίσχω clothe* (for *ἀμφεχω, ἀμφισχω*), *ἐκε-χειρίᾱ truce* for *ἐχε-χειριᾱ* (*ἔχω hold* + *χείρ hand*).

e. The rough breathing, as an aspirate (13 a), often disappears when

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107 D. New Ionic generally leaves *π, τ, κ* before the rough breathing: *ἀπ' οὗ, μετίημι, τοὔτερον*. But in compounds *φ, θ, χ* may appear: *μέθοδος method* (*μετά after* + *ὁδός way*).

either of the following two syllables contains φ, θ, or χ. ἔχω *have* stands for ἐχω = σεχω (103, cp. ἔ-σχον), the rough breathing changing to the smooth breathing before a rough stop.

f. Transfer of the aspirate occurs in θρίξ *hair*, gen. sing. τριχ-ός for θριχος, dat. pl. θριξί; ταχύς *swift*, comparative θάττων from θαχ-ιων (97).

g. Transfer of the aspirate occurs in ταφ- (τάφος *tomb*), pres. θάπ-τ-ω *bury*, fut. θάψω, perf. τέθαμ-μαι (71); τρέφω *nourish*, fut. θρέψω, perf. τέ-θραμ-μαι; τρέχω *run*, fut. θρέξομαι; τρυφ- (τρυφή *delicacy*), pres. θρύπ-τ-ω *enfeeble*, fut. θρύψω; τύφω *smoke*, perf. τέ-θῡμ-μαι.

N. — The two rough stops remain unchanged in the aorist passive; as ἐθρέφθην *was nourished*, ἐφάνθην *was shown forth*, ὠρθώθην *was set upright*, ἐθέλχθην *was charmed*, ἐκαθάρθην *was purified*, ἐχύθην *was poured*; in ἔσχεθον *held*; in the perfect inf. πεφάνθαι, κεκαθάρθαι, τεθάφθαι; in the imperatives γράφηθι *be written*, στράφηθι *turn about*, φάθι *say*.

109. Transfer of Aspiration. — An aspirate dropped before σ passes on its aspiration to the consonant following σ: πάσχω *suffer* for παθ-σκω (cp. 83).

110. Some roots vary between a final smooth and a rough stop; as δέχομαι *receive*, δωροδόκος *bribe-taker*; ἀλείφω *anoint*, λίπος *fat*; πλέκω *weave*, πλοχμός *braid of hair* (cp. 71 a); and the perfect ἦχα from ἄγω *lead*.

VARIOUS CONSONANT CHANGES

111. Metathesis (*transposition*). — A consonant is sometimes transposed in a word: Πνύξ *the Pnyx*, gen. Πυκνός, τίκτω *bear* for τι-τκ-ω (cp. τεκ-εῖν).

a. Transposition proper does not take place where we have to do with αρ, ρα for ρ$_0$ (18, 30 b), as in θάρσος and θράσος *courage*; or with syncope (38 b) due to early shifting of accent, as in πέτ-ομαι *fly*, 2 aor. ἐ-πτ-ό-μην, πτ-ε-ρόν *wing*; and similarly when a monosyllable ending in a long vowel varies with a dissyllable ending in a short vowel, as κέ-κμη-κα (κάμ-νω) *am wearied*, cp. κάμα-τος *weariness*; βέ-βλη-κα (βάλλω) *have thrown*, cp. βέλε-μνον *missile*.

112. Dissimilation. — a. λ sometimes becomes ρ when a second λ appears in the same word: ἀργαλέος *painful* for ἀλγαλεος (ἄλγος *pain*).

b. A consonant (usually ρ) may disappear when it occurs also in the adjoining syllable: δρύφακτος *railing* for δρυ-φρακτος (lit. *fenced by wood*).

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109 D. Hdt. has ἐνθαῦτα *there* (ἐνταῦθα), κιθών *tunic* (χιτών).

110 D. Hom. and Hdt. have αὖτις *again* (αὖθις), οὐκί *not* (οὐχί).

111 a. D. Hom. κραδίη, καρδίη *heart*, κάρτιστος *best* (κράτιστος), βάρδιστος *slowest* (βραδύς), δρατός and -δαρτος from δέρω *flay*; ἔ-δρακον *saw* from δέρκομαι *see*.

c. When the same or two similar adjacent syllables contain the same consonant the first syllable may disappear: *ἀμφορεύς jar* for *ἀμφι-φορευς*, *θάρσυνος bold* for *θαρσο-συνος*.

113. Development. — δ is developed between ν and ρ, as in *ἀνδρός of a man* for *ἀνρος* from *ἀνήρ* (cp. *cinder* with Lat. *cineris*); β is developed between μ and ρ (or λ), as in *μεσημβρίᾱ midday, south* from *μεσ-ημριᾱ* for *μεσ-ημεριᾱ* from *μέσος middle* and *ἡμέρᾱ day* (cp. *chamber* with Lat. *camera*).

114. The dialects often show consonants different from Attic in the same or kindred words.

FINAL CONSONANTS

115. No consonant except ν, ρ, or σ (including ξ and ψ) can stand at the end of a Greek word. All other consonants are dropped.

σῶμα body for *σωματ* (gen. *σώματ-ος*); *παῖ O boy!* for *παιδ* (gen. *παιδ-ός*); *γάλα milk* for *γαλακτ* (gen. *γάλακτ-ος*); *φέρον bearing* for *φεροντ* (gen. *φέροντ-ος*); *ἄλλο* for *ἀλιοδ* (95), cp. Lat. *aliud*; *ἔφερε-(τ) was carrying, ἔφερο-ν(τ) were carrying.*

a. Exceptions are the proclitics (149) *ἐκ out of*, derived from *ἐξ* (cp. 90, 118), and *οὐκ* (*οὐχ*) *not*, of which *οὐ* is another form (119).

116. Movable N. — When the next word begins with a vowel, movable ν may be added to words ending in *-σι*; to the third person singular in *-ε*; and to *ἐστί is*.

πᾶσιν ἔλεγεν ἐκεῖνα he said that to everybody (but *πᾶσι λέγουσι ταῦτα*), *λέ-*

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113 D. Hom. *μέ-μβλω-κα have gone* from *μλω* from *μολ-* in *ἔ-μολ-ο-ν* (111 a). At the beginning of words this *μ* is dropped; as *βλώσκω go, βροτός mortal* for *μβρο-τος* (root *μρο-, μορ-*, as in *mor-tuus*). In composition *μ* remains, as in *ἄ-μβροτος immortal; ἄ-βροτος immortal* is formed directly from *βροτός*.

114 D. τ for σ: Doric *τύ, τοί, τέ, διᾱκατίοι* (*διᾱκόσιοι*), *ρίκατι* (*εἴκοσι*). — σ for τ: Doric *σάμερον to-day* (*σήμερον* Ionic, *τήμερον* Attic). — κ for π: Ionic *κότε when, ὅκως, κόσος, κῆ*. — κ for τ: Doric *πόκα* (*πότε*), *ὅκα* (*ὅτε*). — γ for β: Doric *γλέφαρον eyelid, γλάχων* (Ion. *γλήχων*) *pennyroyal*. — δ for β: Doric *ὀδελός* (*ὀβολός*) *a spit*. — π for τ: Hom. *πίσυρες*, Aeol. *πέσσυρες four* (*τέτταρες*); Aeol. *πέμπε five* (*πέντε*). — θ for τ: see 109 D. — φ for θ: Hom. *φήρ centaur* (*θήρ beast*). — ν for λ: Doric *ἐνθεῖν to come*.

116 D. Hom. has *ἐγώ(ν) I, ἄμμι(ν) to us, ὔμμι(ν) to you, σφί(ν) to them*. The suffixes *-φι* and *-θε* vary with *-φιν* and *-θεν*: *θεόφι(ν), πρόσθε(ν)*. Also *κέ(ν)* = Attic *ἄν, νύ(ν) now*. Hdt. often has *-θε* for *-θεν* (*πρόσθε before*).

γουσιν ἐμοί *they speak to me* (but λέγουσί μοι), ἔστιν ἄλλος *there is another* (154 b), Ἀθήνησιν ἦσαν *they were at Athens.*

a. Verbs in -εω never (in Attic) add -ν to the 3 sing. of the *contracted* form: εὖ ἐποίει αὐτόν *he treated him well.* But ἦει *went* and pluperfects (as ᾔδει *knew*) may add ν.

N. — Movable ν is called ν ἐφελκυστικόν (*dragging after*).

117. Movable ν is usually written at the end of a clause, and at the end of a verse in poetry. To make a syllable long by position (126) the poets (and some prose writers) add ν before a word beginning with a consonant.

118. οὕτως *thus*, ἐξ *out of* are used before a vowel, οὕτω, ἐκ, before a consonant. Thus οὕτως ἐποίει *he acted thus*, but οὕτω ποιεῖ *he acts thus*; ἐξ ἀγορᾶς, but ἐκ τῆς ἀγορᾶς, *out of the market-place.*

119. οὐκ *not* is used before the smooth breathing, οὐχ (cp. 107) before the rough breathing: οὐκ ὀλίγοι, οὐχ ἡδύς. Before consonants οὐ is written.

a. A longer form is οὐχί (Ion. οὐκί), used before vowels and consonants.

SYLLABLES

120. There are as many syllables in a Greek word as there are separate vowels or diphthongs: ἀ-λή-θει-α *truth.*

121. The last syllable is called the *ultima*; the next to the last syllable is called the *penult*; the one before the penult is called the *antepenult.*

122. In pronouncing Greek words and in writing (at the end of the line) the rules for division of syllables commonly observed are these:

a. A single consonant standing between two vowels in a word belongs with the second vowel: ἄ-γω, ἔ-χω, σο-φί-ζω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τύ-πτω, ὄ-γδοος, ἄ-στρον, ἔ-χθος; πρᾶ-γμα, ἔ-θνος, λί-μνη.

c. A group that cannot begin a word is divided between two syllables: ἄν-θος, ἐλ-πίς, ἔρ-γμα. Doubled consonants are divided: θάλατ-τα.

d. Compounds formed with prepositions and with δυσ- divide at the point of union: εἰσ-φέρω, προσ-φέρω, δυσ-τυ-χής; ἀν-άγω, εἰσ-άγω, συν-έχω.

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118 D. Several adverbs often omit ς without much regard to the following word: ἀμφί *about*, ἀμφίς (poet.), μέχρι, ἄχρι *until* (rarely μέχρις, ἄχρις), ἀτρέμας and ἀτρέμα *quietly*, πολλάκις *often* (πολλάκι Hom., Hdt.).

123. A syllable ending in a vowel is said to be *open;* one ending in a consonant is *closed.* Thus in μή-τηρ *mother* the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

124. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: θε-ός *god*, νό-μος *law.*

125. A syllable is long by *nature* when it contains a long vowel or a diphthong: χώ-ρᾱ *country*, δοῦ-λος *slave.*

126. A syllable is long by *position* when its vowel precedes two consonants or a double consonant: ἵπ-πος *horse*, ἐξ *out of.*

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: ἄλλος πολίτης, ἄλλο κτῆμα.

b. Length by position does not affect the natural quantity of a vowel. Thus both λέ-ξω *shall say* and λή-ξω *shall cease* have the first *syllable* long by position; but the first *vowel* is short in λέξω, long in λήξω.

127. The combination of stop and liquid or nasal following a short vowel does not necessarily make the syllable containing the short vowel long by position. A syllable containing a short vowel before a stop and a liquid or nasal is *common* (either short or long). When short, such syllables are said to have a *weak* position.

Thus in δάκρυ, πατρός, ὅπλον, τέκνον, τί δρᾷ the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid or nasal is usually long; in Attic poetry it is usually short.

a. The stop and the liquid or nasal making weak position must stand in the same word or in the same part of a compound. Thus in ἐκ-λύω *I release* the first syllable is always long, but in ἔ-κλυε *he heard* it is common.

b. β, γ, δ before μ or ν, and usually before λ, make the preceding syllable long by position. Thus ἁγνός (— ∪) *pure*, βιβλίον (⏑ ∪ ∪) *book.*

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126 D. In Hom. an initial liquid or nasal was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent, as in ἐνὶ μεγάροισι (∪ ∸ ∪ ∪ ∸ ∪). The lengthening of the short syllable is sometimes due to the former presence of σ or ϝ before the liquid or nasal: ὅτε λήξειεν ∪ ∸ — ∸ ∪ (cp. ἄλληκτος *unceasing* for ἀ-σληκτος), τε ῥήξειν ∸ — ∸ (cp. ἄρρηκτος *unbroken* for ἀ-ϝρηκτος). (Cp. 66 a, 66 D.)

128. The quantity of syllables containing *α*, *ι*, *υ* must be learned by observation, especially in poetry. They are long when these vowels have the circumflex accent (*πᾶς*, *ὑμῖν*) and when they arise from contraction (49) or from crasis (52): *γέρᾱ* from *γέραα*, *ἀργός idle* from *ἀ-εργος* (but *ἄργός bright*), *κἀγώ* from *καὶ ἐγώ*.

a. *ι* and *υ* are generally short before *ξ* (except as initial sounds in augmented forms, 401), and *α*, *ι*, *υ* before *ζ*; as *κῆρῠξ*, *ἐκήρῠξα*, *πνῖξω*, *ἁρπᾰ́ζω*, *ἐλπῐ́ζω*. The vowels of *ας*, *ις*, and *υς* are long when *ν* or *ντ* has dropped out before *ς* (81, 85). The accent often shows the quantity (138, 139).

ACCENT

129. There are three accents in Greek. No Greek accent can stand farther back than the antepenult.

Acute (´) and **Grave** (`): over short or long vowels and diphthongs. The acute may stand on ultima, penult, or antepenult: *καλός*, *δαίμων*, *ἄνθρωπος*. The grave stands on the ultima only: *τὸν ἄνδρα*, *τὴν τύχην*, *οἱ θεοὶ τῆς Ἑλλάδος*.

Circumflex (^): over long vowels and diphthongs. It may stand on ultima or penult: *γῆ*, *θεοῦ*, *δῶρον*, *τοῦτο*.

130. The acute marks syllables pronounced in a raised tone of voice. The grave marks syllables pronounced in a low-pitched tone as contrasted with the high-pitched tone of the acute. The circumflex marks syllables pronounced with a combination of acute and grave (134).

131. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex. Syllables with acute or circumflex had a higher *pitch* (*τόνος*) than other syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language.

132. A diphthong has the accent over its second vowel (*τοῦτο*), except in the case of capital *Α*, *Η*, *Ω* (as *Ἄιδης*, 9). A breathing belonging to an accented syllable is written before the acute and grave (*οἵ*, *ἤ*), but under the circumflex (*ὦ*, *οὗτος*). Accents and breathings are placed before capitals: *Ὅμηρος*, *Ὧραι*. The acute and grave stand between, the circumflex stands over, the marks of diaeresis (7): *κλῄς*, *ἐΰ τρέφον*, *κλῃΐδι*.

133. A final acute changes to grave when the word on which it stands is followed immediately by another word. Thus *μετὰ τὴν μάχην after the battle* (for *μετά τήν μάχην*). It is also some-

times placed on τὶς, τὶ (299), to distinguish these indefinite pronouns from the interrogatives τίς, τί.

a. But a final acute is not changed to the grave: (1) when the oxytone (135) is followed by an enclitic (152 a); (2) in τίς, τί interrogative, as τίς οὗτος; *who's this?* (3) when an elided syllable follows the accented syllable: νύχθ' ὅλην (107), not νὺχθ' ὅλην; (4) when a colon or period follows. (Usage varies before a comma.)

134. A syllable with the circumflex was spoken with a rising tone followed by one of lower pitch (῀ = ˆ). Thus παῖς = παΐς, εὖ = ἐὺ.

a. Similarly, since every long vowel may be resolved into two short units τῶν may be regarded as = τόὸν. μοῦσα, δῆμος are thus = μόὺσα, δέὲμος; μούσης, δήμου are = μὸύσης, δὲέμου. Note Δῖ = Διΐ *to Zeus.*

135. Words are named according to their accent as follows:
Oxytone (acute on the ultima): θήρ, καλός, λελυκώς.
Paroxytone (acute on the penult): λύω, λείπω, λελυκότος.
Proparoxytone (acute on the antepenult): ἄνθρωπος, παιδεύομεν.
Perispomenon (circumflex on the ultima): γῆ, θεοῦ.
Properispomenon (circumflex on the penult): πρᾶξις, μοῦσα.
Barytone (when the ultima is unaccented): μοῦσα, πόλεμος.

a. *Oxytone* (ὀξύς *sharp* + τόνος) means 'sharp-toned,' *perispomenon* (περισπώμενος) 'turned-around' (*circumflectus*, 134). *Paroxytone* and *proparoxytone* are derived from ὀξύτονος with the prepositions παρά and πρό.

136. An accent is *recessive* when it stands back as far from the end of the word as the quantity of the ultima permits (141).

GENERAL RULES FOR POSITION OF THE ACCENT

137. Using the words *short* and *long* to denote only the natural quantity of vowel sounds without reference to position, we have the following rules (138–144) with regard to the place of the accent as determined by quantity.

a. Length, by *position* (126), of the ultima influences the accent in preventing the acute from standing on the antepenult: οἰκοφύλαξ, gen. οἰκοφύλακος.

138. The **antepenult**, if accented, can have the acute only

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136 D. Aeolic has recessive accent except in prepositions and conjunctions: σόφος, Ζεῦς (*i.e.* Ζέὺς; Attic Ζεύς = Ζὲύς), αὖτος, λίπειν (= λιπεῖν).

(*ἄνθρωπος*, *βασίλεια queen*). If the ultima is long, the antepenult cannot take an accent: hence *ἀνθρώπου*, *βασιλείᾱ kingdom*.

a. Genitives in -εως and -εων of substantives in -ις and -υς (*πόλεως*, *πόλεων*, *ἄστεως*), the forms of the *Attic* declension, as *ἵλεως* (258), the Ionic genitive in -εω (*πολίτεω*), and some compound adjectives in -ως, as *δύσερως unhappy in love*, *ὑψίκερως lofty antlered*, allow the acute on the antepenult. On *ὦντινων* see 153.

139. The **penult**, if accented and long, takes the circumflex when the ultima is short (*νῆσος*, *κῆρῠξ* 128 a, *ταῦτα*). In all other cases, if accented, it has the acute (*φόβος*, *λελυκότος*, *θώρᾱξ*, *ἀνθρώπου*, *τούτου*). Apparent exceptions, 153.

140. The **ultima**, if accented and short, has the acute (*ποταμός*); if accented and long, has either the acute (*λελυκώς*), or the circumflex (*Περικλῆς*).

141. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. When the ultima is long, a word, if accented

a. on the ultima, has the acute or the circumflex: *ἐγώ*, *σοφῶς*.
b. on the penult, has the acute: *λέων*, *δαίμων*.

142. When the ultima is short, a word, if accented

a. on the ultima, has the acute: *σοφός*.
b. on a short penult, has the acute: *ὄψις*, *νόμος*.
c. on a long penult, has the circumflex: *δῶρον*, *κῆρῠξ* (128 a).
d. on the antepenult, has the acute: *ἄνθρωπος*.

143. Final *-αι* and *-οι*, though long, are regarded as short in determining accent: *μοῦσαι*, *λῦσαι* (inf.), *βούλομαι*, *λυεται*, *ἄνθρωποι*; but not in the optative (*λύσαι*, *βουλεύοι*), or in the adverb *οἴκοι at home* (but *οἶκοι houses*).

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

144. Contraction. — If either of the syllables to be contracted had an accent, the contracted syllable has an accent. Thus:

a. A contracted antepenult has the acute: *φιλεόμενος* = *φιλούμενος*.
b. A contracted penult has the acute, when the ultima is long; otherwise it has the circumflex: *φιλεόντων* = *φιλούντων*, *φιλέουσι* = *φιλοῦσι*.

c. A contracted ultima has the acute when the uncontracted form was oxytone: ἑσταώς = ἑστώς; otherwise, the circumflex: φιλέω = φιλῶ.

N. 1. — A contracted syllable has, in general, the circumflex only when, in the uncontracted word, an acute was *followed* by the (unwritten) grave (131, 134). Thus Περικλέης = Περικλῆς, τῑμάω = τῑμῶ.

N. 2. — Exceptions to 144 are often due to the analogy of other forms (204, 259 b, 277 a).

145. If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: φίλεε = φίλει, γένεϊ = γένει, περίπλοος = περίπλους. For exceptions, see 204.

146. Crasis. — In crasis, the first word (as less important) loses its accent: τἀγαθά for τὰ ἀγαθά, τἀν for τὰ ἐν, κἀγώ for καὶ ἐγώ, τοὔργον for τὸ ἔργον (sometimes written τοὖργον).

147. Elision. — In elision, oxytone prepositions, conjunctions, and the enclitics τινά and ποτέ (152 d), lose their accent: παρ' (for παρὰ) ἐμοῦ, ἀλλ' (for ἀλλὰ) ἐγώ. In other oxytones the accent is thrown back to the penult: πόλλ' (for πολλὰ) ἔπαθον, φήμ' (for φημὶ) ἐγώ.

ANASTROPHE

148. Anastrophe (*ἀναστροφή turning-back*) is the shifting of the accent from the ultima to the penult in oxytone prepositions of two syllables. It occurs

a. When the preposition follows its case: τούτων πέρι (for περὶ τούτων) *about these things*. περί is the only true preposition following its case in prose.

N. — In poetry, anastrophe occurs with other dissyllabic prepositions (except ἀντί, ἀμφί, διά). In Homer a preposition following its verb also admits anastrophe (λούσῃ ἄπο for ἀπολούσῃ).

b. When the preposition stands for a compound formed of the preposition and ἐστί, as πάρα for πάρεστι *it is permitted*, ἔνι for ἔνεστι *it is possible*.

N. — In poetry, πάρα may stand for πάρεισι or πάρειμι; and ἄνα *arise! up!* is used for ἀνάστηθι. Hom. has ἔνι = ἔνεισι.

PROCLITICS

149. Proclitics (*προκλίνω lean forward*) are monosyllabic words which have no accent and are closely connected with the

following word. They are: the forms of the article ὁ, ἡ, οἱ, αἱ; the prepositions ἐν, εἰς (ἐς), ἐξ (ἐκ); the conjunction εἰ; ὡς, except when it means *thus;* the negative adverb οὐ (οὐκ, οὐχ, 119).

150. A proclitic sometimes takes an accent, thus:

a. οὐ at the end of a sentence: φῄς, ἦ οὔ; *do you say so or not?* πῶς γὰρ οὔ; *for why not?* Also οὔ *no* standing alone.

b. When an enclitic follows: ἔν τινι, οὔ φησι.

c. ἐξ, ἐν, and εἰς receive an acute when they follow the word to which they belong: κακῶν ἔξ *out of evils* Ξ 472.

d. ὡς *as* becomes ὥς in poetry when it follows its noun: θεὸς ὥς *as a god.* When it stands for οὕτως, ὡς is written ὥς even in prose (οὐδ' ὥς *not even thus*).

ENCLITICS

151. Enclitics (ἐγκλίνω *lean on*) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are:

a. The personal pronouns μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὗ, οἵ, ἕ, and (in poetry) σφίσι.

b. The indefinite pronoun τις, τι in all forms (but not ἄττα = τινὰ); the indefinite adverbs πού (or ποθί), πῇ, ποί, ποθέν, ποτέ, πώ, πώς. As interrogatives these words retain their accents (τίς, τί, ποῦ (or πόθι), πῇ, ποῖ, πόθεν, πότε, πῶ, πῶς).

c. The present indicative of εἰμί *am* and φημί *say*, except εἶ and φῄς.

d. The particles γέ, τέ, τοί, πέρ.

152. The word before an enclitic is treated as follows:

a. An oxytone keeps its acute accent: δός μοι, καλόν ἐστι.

b. A perispomenon keeps its accent: φιλῶ σε, τῑμῶν τινας.

c. A proparoxytone or properispomenon receives, as an additional accent, the acute on the ultima: ἄνθρωπός τις, ἄνθρωποί τινες; σῶσόν με, παῖδές τινες.

d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent (χώρᾱ τις, φίλος μου), a dissyllabic enclitic retains its accent (χώρᾱς τινός, φίλοι τινές), except when its final vowel is elided (οὔτω ποτ' ἦν).

e. Of several enclitics in succession, each receives an acute accent from

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151 D. Also enclitic are the dialectic and poetical forms μεῦ, σέο, σεῦ, τοί, τέ, and τύ (acc. = σέ), ἕο, εὖ, ἕθεν, μίν, νίν, σφί, σφίν, σφέ, σφωέ, σφωΐν, σφέων, σφέας, σφᾶς and σφâς, σφέα; also the particles νύ or νύν (not νῦν), Epic κέ (κέν), θήν, ῥά; and Epic ἐσσί, Ion. εἶς, *thou art.*

the following, only the last having no accent: *εἴ πού τίς τινα ἴδοι ἐχθρόν if ever any one saw an enemy anywhere* T. 4. 47.

N. — Properispomena ending in -ξ or -ψ are probably treated as paroxytones: *κῆρυξ τις, φοῖνιξ ἐστί.*

153. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. *-que, -ve*), which is accented as if the enclitic were still a separate word. Thus *οὔτε* (not *οὔτε*), *ὥστε, εἴτε, καίτοι, οὑτινος, ὥτινι, ὧντινων*; usually *περ* (*ὥσπερ*); the inseparable *-δε* in *ὅδε, ἥδε, τούσδε*; and *-θε* and *-χι* in *εἴθε* (poetic *αἴθε*), *ναίχι. οὔτε, ὥτινι*, etc., are not real exceptions to the rules of accent (138, 139).

a. The demonstrative pronominal suffix *-δε* draws the accent to the preceding syllable: *τοσόσδε so much, ἐνθάδε here* (*τόσος, ἔνθα*). The local suffix *-δε* is treated like an enclitic: *Μέγαράδε* (or *Μεγαράδε*) *to Megara*, Hom. *οἴκόνδε* (but Attic *οἴκαδε*) *homewards.*

b. *οἷός τε able* is sometimes written *οἷόστε. ἐγώ γε* and *ἐμοί γε* may become *ἔγωγε, ἔμοιγε. οὐκ οὖν* is usually written *οὔκουν not therefore* (and *not therefore?*) in distinction from *οὐκοῦν therefore.*

154. An enclitic sometimes retains its accent:

a. If it is emphatic; as in contrasts (*ἢ σοὶ ἢ τῷ πατρί σου either to you or to your father*), and at the beginning of a sentence or clause (*φημὶ γάρ I say in fact, τινὲς λέγουσι some say*).

b. *ἐστί* is written *ἔστι* at the beginning of a sentence or verse; when it means *exists* or *is possible;* when it immediately follows *οὐκ, μή, εἰ, ὡς, καί, ἀλλά, τοῦτο*; and in *ἔστιν οἵ some, ἔστιν ὅτε sometimes*, etc.

c. After an elision: *πολλοὶ δ' εἰσίν* (for *δέ εἰσιν*), *ταῦτ' ἐστίν* (for *ταῦτά ἐστιν*).

d. An enclitic of two syllables keeps its accent after a paroxytone (152 d).

N. 1. — As indirect reflexives in Attic prose (759 b), *οὗ* and *σφίσι* are not enclitic, *οἱ* is generally enclitic, *ἕ* usually not enclitic.

N. 2. — After oxytone prepositions and *ἕνεκα* enclitic pronouns (except *τὶς*) usually keep their accent (*ἐπὶ σοί*, not *ἐπί σοι*; *ἕνεκα σοῦ*, not *ἕνεκά σου*; *ἕνεκά του*, not *ἕνεκα τοῦ*). *ἐμοῦ, ἐμοί, ἐμέ* are used after prepositions (except *πρός με*; and in the drama *ἀμφί μοι*).

MARKS OF PUNCTUATION

155. The *comma* and *period* have the same forms as in English. The *colon* is a point above the line (·), and stands for the English colon or semicolon: *οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ and they gladly obeyed; for they trusted him* X. A. 1. 2. 2. The *mark of interrogation* (;) is the same as our semicolon: *τί λέγεις; what do you say?*

PART II

INFLECTION

156. Parts of Speech. — Greek has the following parts of speech: substantives (nouns), adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles.

157. *Declension* is the inflection of substantives, adjectives (including participles), and pronouns; *conjugation* is the inflection of verbs.

158. Stems. — Inflection consists in the addition of endings to the stem, which is that part of a word which sets forth the *idea*. Thus the stem λογο- becomes λόγο-ς *word*, the stem λεγο- becomes λέγο-μεν *we say*. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by *of, to, for*, etc. The stem without any ending may serve as a word; as χώρᾱ *land*, λέγε *speak!* λόγε *O word!* On *roots*, see 577.

159. The stem often changes in form. Thus πατήρ *father* has the stems πατηρ-, πατερ-, πατρ-; the stem of λείπο-μεν *we leave* is λειπο-, of ἐ-λίπο-μεν *we left* is λιπο-. The stem of a verb is also modified to indicate change in time: λείψο-μεν *we shall leave*.

DECLENSION

160. Declension deals with variations of number, gender, and case.

161. Number. — There are three numbers: singular, dual, and plural. The dual speaks of *two*, or *a pair*, as τὼ ὀφθαλμώ *the two eyes*, but it is not often used, and the plural (which denotes *more than one*) is frequently substituted for it (οἱ ὀφθαλμοί *the eyes*).

162. Gender. — There are three genders: masculine, feminine, and neuter.

163. Natural Gender. — Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus ὁ ναύτης *seaman*, ὁ στρατιώτης *soldier*, ἡ γυνή *woman*, ἡ κόρη *maiden*. The masculine designates a whole class: οἱ ἄνθρωποι *men (and women)*.

164. EXCEPTIONS. — Diminutives in *-ιον* are neuter (166), as *παιδίον little child* (male or female, ὁ or ἡ *παῖς child*). Also *τέκνον, τέκος child* (strictly 'thing born'), *ἀνδράποδον captive.*

165. Common Gender. — Many nouns denoting persons are either masculine or feminine; as ὁ *παῖς boy*, ἡ *παῖς girl*, ὁ *θεός god*, ἡ *θεός* (ἡ *θεά* poet.) *goddess.* So with names of animals: ὁ *βοῦς ox*, ἡ *βοῦς cow*, ὁ *ἵππος horse*, ἡ *ἵππος mare*; but ὁ *λαγώς he-hare* or *she-hare.*

166. Gender of Sexless Objects. — Masculine are the names of *winds*, *months*, and most *rivers*. Feminine are the names of most *countries*, *islands*, *cities*, *trees*, and *plants*, and most abstract words. Neuter are diminutives (164), words and expressions quoted, and indeclinable nouns, as letters of the alphabet and infinitives (253).

167. EXCEPTIONS are chiefly due to the endings; as ἡ *Λήθη Lethe*, τὸ *Ἄργος Argos*, τὸ *Ἴλιον Ilium*, οἱ *Δελφοί Delphi*, ὁ *λωτός lotus.*

168. Cases. — There are five cases: nominative, genitive, dative, accusative, and vocative. The genitive denotes *from* as well as *of*, the dative denotes *to* or *for* and also *by*, *with*, *on*, *in*, *at*, etc. The other cases are used as in Latin.

169. The genitive, dative, and accusative are called *oblique* cases to distinguish them from nominative and vocative, which are called *direct* cases.

170. The vocative is often the same as the nominative in the singular; in the plural it is always the same. Nominative, accusative, and vocative have the same form in neuter words, and always have *-ᾰ* in the plural (in contracted words, before contraction). In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

171. Lost Cases. — Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative (305). The Greek dative is used to express *by*, as in *βίᾳ by force; with*, as in *λίθοις with stones;* and *in*, *on*, as in *γῇ on the earth.* *From* may be expressed by the genitive: *πόρρω Σπάρτης far from Sparta.*

172. Declensions. — There are three declensions.

First, or Ā declension, with stems in **ā**
Second, or O-declension, with stems in **o** } Vowel Declension.

Third, or Consonant declension, with stems in a consonant, and in the semivowels ι and υ, which do duty as consonants (17).

GENERAL RULES FOR THE ACCENT OF SUBSTANTIVES AND ADJECTIVES

173. Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the quantity of the ultima permits (138); otherwise the following syllable receives the accent.

174. The kind of accent depends on the general laws (138–142): *νίκη, νίκης, νῖκαι* (143); *δῶρον, δώρου, δῶρα*; *σῶμα, σώματος, σωμάτων, σώματα.*

175. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: *σκιά, σκιᾶς, σκιᾷ, σκιῶν, σκιαῖς*; *θεός, θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς*; *φανερός, φανεροῦ, φανερῷ, φανερῶν, φανεροῖς.* The gen. pl. of the first declension is always perispomenon (183).

176. The feminine genitive plural of adjectives and participles in -ος has the same accent and form as the masculine and neuter: *δίκαιος*, gen. pl. *δικαίων* (in all genders); *λυόμενος*, gen. pl. *λυομένων* (in all genders).

177. Words of the third declension having stems of one syllable accent the case ending in the genitive and dative of all numbers; and -οιν and -ων have the circumflex. Thus *θήρ wild beast, θηρ-ός, θηρ-ί, θηρ-οῖν, θηρ-ῶν.*

178. Exceptions to 177. — The ending of the gen. dual and plural is not accented in the case of some words, as *ὁ, ἡ παῖς boy, girl*, *ὁ Τρώς Trojan*, *τὸ φῶς light*, *τὸ οὖς ear*; so *πᾶς all* masc. and neut. gen. and dat. pl. (267). Thus *παῖδ-ων* (but *παι-σί*), *Τρώ-ων* (but *Τρω-σί*), *πάντων, πᾶσι.* Monosyllabic participles always accent the first syllable: *ὤν being, ὄντ-ος, ὄντ-ι, ὄντ-ων, οὖσι* (273).

179. CASE ENDINGS OF SUBSTANTIVES AND ADJECTIVES

	Vowel Declension		Consonant Declension	
	SINGULAR			
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
Nom.	-ς or none	-ν	-ς or none	none
Gen.	-ς or -ιο		-ος	
Dat.	-ι		-ι	
Acc.	-ν		-ν or -ᾰ	none
Voc.	none	-ν	none or like Nom.	none

	Vowel Declension		Consonant Declension	
		DUAL		
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
N. A. V.	none		-ε	
G. D.	-ιν		-οιν	
		PLURAL		
N. V.	-ι	-ᾰ	-ες	-ᾰ
Gen.	-ων		-ων	
Dat.	-ις (-ισι)		-σι, -σσι, -εσσι	
Acc.	-νς (-ᾱς)	-ᾰ	-νς, -ᾰς	-ᾰ

180. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (183). Cp. 228, 233, 237.

DECLENSION OF SUBSTANTIVES

FIRST DECLENSION (STEMS IN ᾱ)

181. Substantives with stems in *ᾱ* are masculine or feminine. The feminine nominative singular ends in *-ᾱ*, *-ᾰ*, or *-η*; the masculine nominative singular adds *-ς* to the stem, and ends in *-ᾱς* or *-ης*.

182. Table of the union of the case endings (when there are any) with the final vowel of the stem.

Fem. Sing.	Masc. Sing.	Masc. Fem. Dual	Masc. Fem. Pl.
Nom. ᾱ or ᾰ η	ᾱ-ς η-ς	N. A. V. ᾱ	α-ι (143)
Gen. ᾱ-ς or η-ς η-ς	(Hom. ᾱ-ο for ᾱ-ιο)	G. D. α-ιν	ῶν (for ᾱ́-ων, ᾱ́-ων)
Dat. ᾳ or ῃ ῃ	ᾳ ῃ		α-ις or α-ισι
Acc. ᾱ-ν or ᾰ-ν η-ν	ᾱ-ν η-ν		ᾱς (for α-νς)
Voc. ᾱ or ᾰ η	ᾱ ᾰ or η		α-ι

a. *-αιν*, *-αις*, with *short* α, are formed on the analogy of *-οιν*, *-οις* (196).

183. Accent. — The genitive plural always has the circumflex on the ultima, since *-ῶν* is contracted from *-ᾱ́-ων* derived from (Hom.) *-ᾱ́-ων* (34 D.). Final *-αι* is treated as short (143).

184. The dialects show various forms.

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184 D. 1. For η, Doric and Aeolic have original ᾱ.

2. Ionic has η after ε, ι, and ρ. But Hom. has *θεά goddess*, *Ἑρμείᾱς Hermes*.

3. The dialects admit *-ᾰ* in the nom. sing. less often than does Attic. Ionic has *πρύμνη stern* (Att. *πρύμνα*), Dor. *τόλμᾱ daring*. Ionic has η for ᾰ in

185. Dative Plural. — The ending *-αισι* occurs in Attic poetry.

186. I. FEMININES

SINGULAR

	ἡ χώρᾱ (χωρᾱ-) *land*	ἡ νίκη (νῑκᾱ-) *victory*	ἡ φυγή (φυγᾱ-) *flight*	ἡ μοῖρα (μοιρᾱ-) *fate*	ἡ γλῶττα (γλωττᾱ-) *tongue*	ἡ θάλαττα (θαλαττᾱ-) *sea*
Nom.	χώρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χώρᾱς	νίκης	φυγῆς	μοίρᾱς	γλώττης	θαλάττης
Dat.	χώρᾳ	νίκῃ	φυγῇ	μοίρᾳ	γλώττῃ	θαλάττῃ
Acc.	χώρᾱ-ν	νίκη-ν	φυγή-ν	μοῖρα-ν	γλῶττα-ν	θάλαττα-ν
Voc.	χώρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα

DUAL

N. A. V.	χώρᾱ	νίκᾱ	φυγά	μοίρᾱ	γλώττᾱ	θαλάττᾱ
G. D.	χώραιν	νίκαιν	φυγαῖν	μοίραιν	γλώτταιν	θαλάτταιν

PLURAL

N. V.	χῶραι	νῖκαι	φυγαί	μοῖραι	γλῶτται	θάλατται
Gen.	χωρῶν	νῑκῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χώραις	νίκαις	φυγαῖς	μοίραις	γλώτταις	θαλάτταις
Acc.	χώρᾱς	νίκᾱς	φυγάς	μοίρᾱς	γλώττᾱς	θαλάττᾱς

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abstracts in *-ειη, -οίη* (*ἀληθείη truth, εὐνοίη good-will*). Hom. has voc. *νύμφᾰ* from *νύμφη maiden*.

4. **Nom. sing. masc.** — Hom. has *-τᾰ* for *-της* in *ἱππότα horseman, ἱπποκλάτα driver of horses, κυανοχαῖτα dark-haired, μητίετα counsellor* with recessive accent. So *ᾰ* in the adj. *εὐρύοπα far-sounding*.

5. **Gen. sing. masc.** — (a) **-āo**, the original form from ā-(ι)o, is used by Hom. (*Ἀτρείδᾱο*). It contracts in Aeolic and Doric to **-ᾱ** (*Ἀτρείδᾱ*).

(b) **-εω**, from *ηο* (= *āo*) by 29, is also used by Hom., who makes it a single syllable by synizesis (50), as in *Ἀτρείδε͡ω*. Hdt. has *-εω*, as *πολίτεω* (138 a).

(c) **-ω** in Hom. after a vowel, *Βορέω* (nom. *Βορέης*).

6. **Acc. sing. masc.** — In proper names Hdt. often has *-εα* for *-ην*.

7. **Dual.** — In the gen. and dat. Hom. has *-αιν* and also *-αιιν*.

8. **Gen. pl.** — (a) **-ᾱ́ων**, the original form, occurs in Hom. In Aeolic and Doric *-ᾱ́ων* contracts to (b) **-ᾶν** (*ἀγορᾶν*). (c) **-έων**, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (50). *-έων* is from *-ήων*, Ionic for *-ᾱ́ων*. (d) **-ῶν** in Hom. generally after vowels (*κλισιῶν*, from *κλισίη hut*).

9. **Dat. pl.** — Hom. has *-ησι*, *-ῃς* (generally before vowels), and (rarely) *-αις*. Ionic has *-ησι*, Aeolic *-αισι*, *-αις*, Doric *-αις*.

10. **Acc. pl.** — *-ανς*, *-ᾰ̃ς*, *-ᾱ̃ς* in various Doric dialects, *-αις* in Aeolic.

187. Feminines are of two kinds: those that have *ᾱ* or *η*, and those that have *ᾰ*, in the nominative singular.

188. If the nominative singular has *ᾱ* or *η*, the other cases of the singular have the same. After *ε*, *ι*, or *ρ* we have *ᾱ*, otherwise *η*.

189. If the nominative singular has *ᾰ*, accusative and vocative singular have the same; genitive and dative singular have *ᾱ* after *ε*, *ι*, or *ρ*, otherwise *η*.

a. Here belong: *ᾰ* preceded by *σ* (*ξ*, *ψ*), *ττ* (*σσ*), *λλ*, *αιν*; substantives in *-εια* and *-τρια* denoting females; abstracts in *-εια* and *-οια*; and most substantives in *-ρα* after a diphthong or *ῡ*.

190. II. MASCULINES

	ὁ νεᾱνίᾱς (νεᾱνιᾱ-) *young man*	ὁ πολίτης (πολῖτᾱ-) *citizen*	ὁ κριτής (κριτᾱ-) *judge*	Ἀτρείδης (Ἀτρειδᾱ-) *son of Atreus*
		SINGULAR		
Nom.	νεᾱνίᾱ-ς	πολίτη-ς	κριτή-ς	Ἀτρείδη-ς
Gen.	νεᾱνίου	πολίτου	κριτοῦ	Ἀτρείδου
Dat.	νεᾱνίᾳ	πολίτῃ	κριτῇ	Ἀτρείδῃ
Acc.	νεᾱνίᾱ-ν	πολίτη-ν	κριτή-ν	Ἀτρείδη-ν
Voc.	νεᾱνίᾱ	πολῖτα	κριτά	Ἀτρείδη
		DUAL		
N. A. V.	νεᾱνίᾱ	πολίτᾱ	κριτᾱ́	Ἀτρείδᾱ
G. D.	νεᾱνίαιν	πολίταιν	κριταῖν	Ἀτρείδαιν
		PLURAL		
N. V.	νεᾱνίαι	πολῖται	κριταί	Ἀτρείδαι
Gen.	νεᾱνιῶν	πολῑτῶν	κριτῶν	Ἀτρειδῶν
Dat.	νεᾱνίαις	πολίταις	κριταῖς	Ἀτρείδαις
Acc.	νεᾱνίᾱς	πολίτᾱς	κριτᾱ́ς	Ἀτρείδᾱς

191. ᾱ and η. — In the final syllable of the singular *ᾱ* appears after *ε*, *ι*, and *ρ*; otherwise we find *η* (188). Except in compounds in *-μέτρης*: *γεω-μέτρης measurer of land.*

192. Genitive singular. — The ending *-ου* is borrowed from the genitive singular of the second declension.

193. Vocative singular. — Masculines in *-ᾱς* have *-ᾱ* (*νεᾱνίᾱ*); those in *-της* have *-ᾰ* (*πολῖτα*, *δέσποτα* from *δεσπότης master*); all others in *-ης* have *-η* except national names and compounds: *Πέρσᾰ Persian*, *γεω-μέτρᾰ*.

CONTRACTS (FEMININES AND MASCULINES)

194. Most substantives in *aā*, *eā*, and *eāς* are contracted.

	ἡ μνᾶ *mina* (μνᾱ- for μναᾱ-)		ἡ σῡκῆ *fig tree* (σῡκη- for σῡκεᾱ-)		ὁ Ἑρμῆς *Hermes* (Ἑρμη- for Ἑρμεᾱ-)	
		SINGULAR				
Nom.	(μνάᾱ)	μνᾶ	(σῡκέᾱ)	σῡκῆ	(Ἑρμέᾱς)	Ἑρμῆ-ς
Gen.	(μνάᾱς)	μνᾶς	(σῡκέᾱς)	σῡκῆς	(Ἑρμέου)	Ἑρμοῦ
Dat.	(μνάᾳ)	μνᾷ	(σῡκέᾳ)	σῡκῇ	(Ἑρμέᾳ)	Ἑρμῇ
Acc.	(μνάᾱ-ν)	μνᾶ-ν	(σῡκέᾱ-ν)	σῡκῆ-ν	(Ἑρμέᾱ-ν)	Ἑρμῆ-ν
Voc.	(μνάᾱ)	μνᾶ	(σῡκέᾱ)	σῡκῆ	(Ἑρμέᾱ)	Ἑρμῆ
		DUAL				
N. A. V.	(μνάᾱ)	μνᾶ	(σῡκέᾱ)	σῡκᾶ	(Ἑρμέᾱ)	Ἑρμᾶ
G. D.	(μνάαιν)	μναῖν	(σῡκέαιν)	σῡκαῖν	(Ἑρμέαιν)	Ἑρμαῖν
		PLURAL				
N. V.	(μνάαι)	μναῖ	(σῡκέαι)	σῡκαῖ	(Ἑρμέαι)	Ἑρμαῖ
Gen.	(μναῶν)	μνῶν	(σῡκεῶν)	σῡκῶν	(Ἑρμεῶν)	Ἑρμῶν
Dat.	(μνάαις)	μναῖς	(σῡκέαις)	σῡκαῖς	(Ἑρμέαις)	Ἑρμαῖς
Acc.	(μνάᾱς)	μνᾶς	(σῡκέᾱς)	σῡκᾶς	(Ἑρμέᾱς)	Ἑρμᾶς

The dual and plural of Ἑρμῆς mean *statues of Hermes*. Βορέᾱς *North wind*, has also the form Βορρᾶς (Βορροῦ, Βορρᾷ, Βορρᾶν, Βορρᾶ).

SECOND DECLENSION (STEMS IN o)

195. Substantives with stems in *o* are masculine, feminine, or neuter. The masculine (or feminine) nominative singular adds *-ς*, and ends in *-ος*. The few feminines are declined like the masculines. In neuters, nominative, vocative, and accusative singular end in *-ο-ν*; in the plural these cases end in *-α*.

196. Table of the union of the case endings (when there are any) with the final vowel of the stem.

SINGULAR			DUAL		PLURAL		
	Masc. and Fem.	Neuter	Masc., Fem., and Neuter			Masc. and Fem.	Neuter
Nom.	ο-ς	ο-ν	N. A. V.	ω	Nom.	ο-ι (143)	ᾰ
Gen.	ου (for ο-(ι)ο)		G. D.	ο-ιν	Gen.	ων	
Dat.	ῳ				Dat.	ο-ις or ο-ισι	
Acc.	ο-ν				Acc.	ους (for ο-νς)	ᾰ
Voc.	ε	ο-ν			Voc.	ο-ι	ᾰ

194 D. Hdt. has μνέαι, μνεῶν, μνέᾱς, γεῶν from γῆ, Βορῆς. Hom. has Ἀθηναίη (Att. Ἀθηναίᾱ and Ἀθηνᾶ), γῆ (and γαῖα), σῡκέη, Ἑρμείᾱς, Βορέης, gen. Βορέω.

197. The stem vowel **o** varies with **ε**, which appears in the vocative sing., and in *πανδημεί* (locative) *in full force* (*πᾶς all*, *δῆμος people*). Dat. **-ῳ** is derived from **-ο + αι** the original ending. On the locative in **-οι** see 305.

198. The dialects show various forms.

199.

	ὁ ἵππος *horse* (*ἱππο-*)	ὁ ἄνθρωπος *man* (*ἀνθρωπο-*)	ἡ ὁδός *way* (*ὁδο-*)	τὸ δῶρον *gift* (*δωρο-*)
	SINGULAR			
Nom.	ἵππο-ς	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	ἵππου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἵππῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	ἵππο-ν	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	ἵππε	ἄνθρωπε	ὁδέ	δῶρο-ν
	DUAL			
N. A. V.	ἵππω	ἀνθρώπω	ὁδώ	δώρω
G. D.	ἵπποιν	ἀνθρώποιν	ὁδοῖν	δώροιν
	PLURAL			
N. V.	ἵπποι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἵππων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἵπποις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	ἵππους	ἀνθρώπους	ὁδούς	δῶρα

200. Feminines. — **a.** *νυός daughter-in-law*, *νῆσος island*, *Δῆλος Delos*, *Κόρινθος Corinth*, *φηγός* (acorn-bearing) *oak*, *ἄμπελος vine*, etc.

b. Some are properly adjectives used substantively: *αὔλειος* (*scil. θύρᾱ door*) *house-door*, *ἔρημος* and *ἤπειρος* (*scil. χώρᾱ country*) *desert* and *mainland*.

c. Words for *way:* ὁδός and *κέλευθος way;* and *ἁμαξιτός carriage-road*, *ἀτραπός foot-path*, which may be adjectival (b) with ὁδός omitted.

d. Various other words: *βίβλος book*, *γνάθος jaw*, *δέλτος writing-tablet*, *δρόσος dew*, *κόπρος dung*, *ληνός wine-press*, *λίθος stone* (usually masc.), *νόσος disease*, *πλίνθος brick*, *ῥάβδος rod*, *σποδός ashes*, *τάφρος trench*, *ψάμμος sand*, *ψῆφος pebble*, etc.

201. Vocative. — The nominative is used instead of the voca-

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198 D. 1. **Gen. sing.** — **-οιο**, the original form, appears in Hom. (*πολέμοιο*). By loss of *ι* (37) comes **-οο**, which is sometimes read in Hom. By contraction of *οο* come **-ου**, found in Hom., Ionic, and some Doric dialects; and **ω** in Aeolic and some Doric dialects (*ἵππω*).

2. **Dual.** — *-οιιν* in Hom. (*ἵπποιιν*).

3. **Dat. pl.** — *-οισι* Hom., Aeolic, Ionic.

4. **Acc. pl.** — *-ονς*, *-ως*, *-ους*, *-ος*, in various Doric dialects, **-οις** in Aeolic.

tive in *θεός* and some other words. *ἀδελφός brother* retracts the accent (*ἄδελφε*).

202. Dative Plural. — The ending *-οισι* often appears in poetry, rarely in Attic prose (Plato).

CONTRACTED SUBSTANTIVES

203. Stems in *εο* and *οο* are contracted according to 42, 43. *εα* in the neuter becomes *ᾱ* (48).

	ὁ νοῦς *mind* (νοο-)		ὁ περίπλους *sailing around* (περιπλοο-)		τὸ ὀστοῦν *bone* (ὀστεο-)	
			SINGULAR			
Nom.	(νόο-ς)	νοῦ-ς	(περίπλοο-ς)	περίπλου-ς	(ὀστέο-ν)	ὀστοῦ-ν
Gen.	(νόου)	νοῦ	(περιπλόου)	περίπλου	(ὀστέου)	ὀστοῦ
Dat.	(νόῳ)	νῷ	(περιπλόῳ)	περίπλῳ	(ὀστέῳ)	ὀστῷ
Acc.	(νόο-ν)	νοῦ-ν	(περίπλοο-ν)	περίπλου-ν	(ὀστέο-ν)	ὀστοῦ-ν
Voc.	(νόε)	νοῦ	(περίπλοε)	περίπλου	(ὀστέο-ν)	ὀστοῦ-ν
			DUAL			
N. A. V.	(νόω)	νώ	(περιπλόω)	περίπλω	(ὀστέω)	ὀστώ
G. D.	(νόοιν)	νοῖν	(περιπλόοιν)	περίπλοιν	(ὀστέοιν)	ὀστοῖν
			PLURAL			
N. V.	(νόοι)	νοῖ	(περίπλοοι)	περίπλοι	(ὀστέα)	ὀστᾶ
Gen.	(νόων)	νῶν	(περιπλόων)	περίπλων	(ὀστέων)	ὀστῶν
Dat.	(νόοις)	νοῖς	(περιπλόοις)	περίπλοις	(ὀστέοις)	ὀστοῖς
Acc.	(νόους)	νοῦς	(περιπλόους)	περίπλους	(ὀστέα)	ὀστᾶ

204. Accent. — The nom. dual is irregularly oxytone: *νώ*, *ὀστώ*, not *νῶ*, *ὀστῶ* according to 144 c. — *κανοῦν* (*κάνεον*) *basket* gets its accent (not *κάνουν*) from that of the gen. and dat. *κανοῦ*, *κανῷ*. Cp. 259 b. — Compounds retain the accent on the syllable that has it in the nom. sing.: *ἔκπλους* from *ἔκπλοος*; *ἔκπλου* (not *ἐκπλοῦ*) from *ἐκπλόου*.

ATTIC DECLENSION

205. Some substantives ending in *-εως* are placed under the Second Declension because they are derived from earlier stems in *ο* preceded by a long vowel (*-εως* from *-ηος*, 29). A few others have a consonant before *-ως*. The vocative has no special form.

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203 D. Homer and Ionic generally have the open forms. *οἰνοχόος wine-pourer* does not contract in Attic since it stands for *οἰνοχοϝος*.

206. This declension is called "Attic" because the nominative singular generally shows **-ως** in Attic but **-ος** in other dialects.

207. ὁ **νεώς** *temple*

SINGULAR	DUAL	PLURAL
Nom. **νεώ-ς** (Ionic **νηό-ς**)	N. A. **νεώ** (Ionic **νηώ**)	Nom. **νεῴ** (Ionic **νηοί**)
Gen. **νεώ** (" **νηοῦ**)	G. D. **νεῴν** (" **νηοῖν**)	Gen. **νεῴν** (" **νηῶν**)
Dat. **νεῴ** (" **νηῷ**)		Dat. **νεῴς** (" **νηοῖς**)
Acc. **νεών** (" **νηό-ν**)		Acc. **νεώς** (" **νηούς**)

208. So ὁ **λεώς** *people*, ὁ **Μενέλεως** *Menelaus*, ὁ **λαγώς** *hare*. **ω** is found in every form, and takes **ι** *subscript* in the dative of all numbers.

209. There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (258 b) end in **-ων**.

210. Most words of this declension owe their forms to transfer of quantity (29) or to shortening (34). Thus **νεώς** is from **νηός** (= Doric **νᾱός**), **νεών** from **νηόν**, **νεῴ** from **νηῷ**. **λαγώς** is contracted from **λαγωός**.

211. In the acc. sing. some words end in **-ω** or **-ων**, as **λαγώ** or **λαγών** *hare*. So ὁ **Ἄθως**, ἡ **Κέως**, ἡ **Τέως**, ἡ **Κῶς**, ὁ **Μίνως**. ἡ **ἕως** *dawn* has **ἕω**.

212. Accent. The accent of the nominative is kept in all cases. **Μενέλεως** (138 b) retains the accent of the earlier **Μενέλᾱος**.

THIRD DECLENSION

213. This declension includes stems ending in a consonant, and in **ι** and **υ** (including diphthongs ending in **ι** or **υ**), which were sometimes sounded as semivowels (17).

The *stem* is usually found by dropping **-ος** of the genitive singular.

214. Nominative Singular. — Masculine and feminine stems not ending in **ν**, **ρ**, **ς** or **οντ**, add **ς**.

A labial (**π**, **β**, **φ**) + **ς** becomes **ψ** (82). — A dental (**τ**, **δ**, **θ**) + **ς** becomes **σσ** (83), which is reduced to **ς**. — A palatal (**κ**, **γ**, **χ**) or **κτ** + **ς** becomes **ξ** (82). — (The same changes occur in the dat. pl.)

215. Masculine and feminine stems ending in **ν**, **ρ**, and **ς** reject **ς** and lengthen a preceding vowel, if short (**ε** to **η**, **ο** to **ω**).

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207 D. Hom. has **νηός** *temple*, **λᾱός** *people*, **κάλος** *cable*, **λαγωός** *hare*, **γάλοως** *sister-in-law*, **Ἀθόως**, **Κόως**; Hdt. has **λεώς**, **λαγός**, **Κέος**. Hom. and Hdt. have **ἠώς**, gen. **ἠοῦς**, *dawn* (235 D.), whence Att. **ἕως** by 34. Hom. has **Πετεῶ-ο** from **Πετεώς**.

216. Masculine stems in *οντ* drop *τ* (115) and lengthen *ο* to *ω*: *γέρων old man γέροντ-ος*, *λέων lion λέοντ-ος*.

217. Neuters show the pure stem, from which final *τ* and other consonants which cannot stand at the end of a word (115) are dropped: *ἅρμα chariot ἅρματ-ος*, *πρᾶγμα thing πράγματ-ος*, *γάλα milk γάλακτ-ος*.

218. Accusative Singular. — Masculines and feminines usually add *α* to stems ending in a consonant; *ν* to stems ending in *ι* or *υ*. Barytone stems of two syllables ending in *ιτ*, *ιδ*, *ιθ* usually drop the dental and add *ν*, as *χάρις grace* (stem *χαριτ-*), *χάριν*; oxytones add *α* to the stem, as *ἐλπίς hope* (stem *ἐλπιδ-*), *ἐλπίδα*.

219. Vocative Singular. — The vocative of masculines and feminines is generally the pure stem.

πόλι (*πόλι-ς city*), *βοῦ* (*βοῦ-ς ox, cow*), *Σώκρατες* (*Σωκράτης*). Stems in *ιδ* and *ντ* cannot retain final *δ* and *τ* (115), hence *Ἄρτεμι* from *Ἄρτεμις* (*Ἀρτεμιδ-*), *παῖ* from *παῖς boy, girl* (*παιδ-*), *νεᾶνι* from *νεᾶνις maiden* (*νεᾱνιδ-*); *γέρον* from *γέρων old man* (*γεροντ-*), *γίγαν* from *γίγᾱς giant* (*γιγαντ-*).

220. The vocative is generally the same as the nominative:

a. In stems ending in a stop (13) consonant (except those ending in *ιδ* and *ντ*, 219): *φύλαξ watchman* (*φυλακ-*), *Αἴᾱς Ajax* (*Αἰαντ-*).

b. In oxytone stems ending in a liquid or nasal and not taking *ς* to form their nominative (215): *ποιμήν shepherd* (*ποιμεν-*); but *ἀνήρ man*, *πατήρ father* have *ἄνερ*, *πάτερ* (231). Barytones use the stem in *ν* or *ρ* as the vocative (219): *δαῖμον*, *ῥῆτορ* from *δαίμων divinity*, *ῥήτωρ orator*.

221. Dative Dual and Plural. — The dative dual adds *-οιν*, the dative plural adds *-σι*, to the stem. In the dative plural

a. Stems in *ντ* drop *ντ* and lengthen the preceding vowel, if short (85): *λέων* (*λεοντ-*) *λέουσι*, *γίγᾱς* (*γιγαντ-*) *γίγᾱσι*. So *τιθείς* (*τιθεντ-*) *τιθεῖσι*.

b. Stems in *ν* drop *ν* without lengthening the preceding vowel, if short: *δαίμων* (*δαιμον-*) *δαίμοσι*, *ποιμήν* (*ποιμεν-*) *ποιμέσι*, *φρήν mind* (*φρεν-*) *φρεσί*.

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216 D. Hdt. has *ὀδών tooth ὀδόντ-ος*. Attic *ὀδούς* has the inflection of a participle in *-ους* (275).

218 D. The acc. in *α* (*χάριτα*, *ἔριδα*, *ὄρνῑθα*) occurs in Hom., Hdt., and in Attic poetry. Hom. has *κόρυθα* and *κόρυν* (*κόρυς helmet*).

220 D. Hom. has *ἄνα* as well as *ἄναξ* (*ἀνακτ-*); *Αἶαν* from *Αἰαντ-*. *Πουλυδάμᾱ*, *Λᾱοδάμᾱ* (from stems in *αντ*) are later forms due to analogy.

221 D. 1. Hom. has only *-οιιν* in the gen. and dat. dual.

2. In the dat. pl. Hom. has *-σι* (*βέλεσ-σι*, *δέπασ-σι*), and in a few cases *-εσι*,

N. — Strictly ν is not dropped, but since the stem of the dat. pl. is weak in form the ν stood originally between two consonants and should become α (30 b). Thus φρασί in Pindar is for φργσι, as μέλασι (266 a) is for μελγσι. Attic φρεσί borrows its ε from φρένες, φρενῶν, etc., ποιμέσι its ε from ποιμένες, ποιμένων, etc., and δαίμοσι its ο from δαίμονες, δαιμόνων, etc.

222. Accusative Plural. — The ending **-ας** is produced by adding **νς** to the stem (ν becoming α between two consonants by 30 b); as **φύλακ-ας** from **φυλακ-νς**.

223. Accent. — For the accent of the third declension, see 177–178.

224. Gender. — The gender of substantives of the third declension is frequently known by the last letters of the stem.

1. Masculine are stems ending in **ντ**, **ητ** (except those in **τητ**), **ωτ**, **ευ**, and **ρ** (except those in **αρ**, and **ἡ χείρ** *hand*, **ἡ κήρ** *fate*, etc.). Stems in **ν** are usually masc., but there are many exceptions.

2. Feminine are stems ending in **γον**, **δον**, **τητ** and others in **τ** (except those specified in 1 and 3), **δ** (except **ὁ πούς** *foot*), **θ** (except **ὁ** or **ἡ ὄρνῑς** *bird*), **ι** and **υ** (with nom. in **-ις** and **-υς**).

3. Neuter are stems ending in **αρ**, **ασ**, **ατ**, **εσ** (with nom. in **-ος**), **ι** and **υ** (with nom. in **-ι**, **-υ**).

225. STEMS IN A LABIAL (π, β, φ), OR IN A PALATAL (κ, γ, χ)

SINGULAR

	ὁ Αἰθίοψ (Αἰθιοπ-) *Ethiopian*	**ἡ φλέψ** (φλεβ-) *vein*	**ὁ φύλαξ** (φυλακ-) *watchman*	**ἡ φάλαγξ** (φαλαγγ-) *phalanx*	**ὁ ἡ αἴξ** (αἰγ-) *goat*	**ἡ θρίξ** (τριχ-, 108 f) *hair*
Nom.	**Αἰθίοψ**	**φλέψ**	**φύλαξ**	**φάλαγξ**	**αἴξ**	**θρίξ**
Gen.	**Αἰθίοπ-ος**	**φλεβ-ός**	**φύλακ-ος**	**φάλαγγ-ος**	**αἰγ-ός**	**τριχ-ός**
Dat.	**Αἰθίοπ-ι**	**φλεβ-ί**	**φύλακ-ι**	**φάλαγγ-ι**	**αἰγ-ί**	**τριχ-ί**
Acc.	**Αἰθίοπ-α**	**φλέβ-α**	**φύλακ-α**	**φάλαγγ-α**	**αἶγ-α**	**τρίχ-α**
Voc.	**Αἰθίοψ**	**φλέψ**	**φύλαξ**	**φάλαγξ**	**αἴξ**	**θρίξ**

DUAL

N. A. V.	**Αἰθίοπ-ε**	**φλέβ-ε**	**φύλακ-ε**	**φάλαγγ-ε**	**αἶγ-ε**	**τρίχ-ε**
G. D.	**Αἰθιόπ-οιν**	**φλεβ-οῖν**	**φυλάκ-οιν**	**φαλάγγ-οιν**	**αἰγ-οῖν**	**τριχ-οῖν**

reduced from **-εσσι** (**ἀνάκτ-εσι**); **-σσι** occurs after vowels (**γένυ-σσι**; for **γένῡσι**?). **-εσσι** was added both to stems not ending in **σ** (**πόδ-εσσι**, **βό-εσσι**, **ἀνδρ-εσσι**, **ὀτ-εσσι**, 242 D.), and even to stems in **σ** (**ἐπέ-εσσι**). Hom. has also **ποσσί**, **ποσί**; Pind. **χαρίτεσσι**, **θέμισσι**. Tragedy has this **-εσσι** (**κορύθ-εσσι**), and so Aeolic.

222 D. This **-ας** may be added even to **ι** and **υ** stems: Hom. **πόλι-ας**, **ἰχθύ-ας**, Hdt. **πήχε-ας**. Hom. **πόλῑς** is from (Dor.) **πόλι-νς**.

PLURAL

N. V.	Αἰθίοπ-ες	φλέβ-ες	φύλακ-ες	φάλαγγ-ες	αἶγ-ες	τρίχ-ες
Gen.	Αἰθιόπ-ων	φλεβ-ῶν	φυλάκ-ων	φαλάγγ-ων	αἰγ-ῶν	τριχ-ῶν
Dat.	Αἰθίοψι	φλεψί	φύλαξι	φάλαγξι	αἰξί	θριξί
Acc.	Αἰθίοπ-ας	φλέβ-ας	φύλακ-ας	φάλαγγ-ας	αἶγ-ας	τρίχ-ας

STEMS IN A DENTAL (τ, δ, θ)

226. A. MASCULINES AND FEMININES

SINGULAR

	ὁ θής (θητ-) *serf*	ἡ ἐλπίς (ἐλπιδ-) *hope*	ἡ χάρις (χαριτ-) *grace*	ὁ ἡ ὄρνῖς (ὀρνῖθ-) *bird*	ὁ γίγᾱς (γιγαντ-) *giant*	ὁ γέρων (γεροντ-) *old man*
Nom.	θής	ἐλπίς	χάρις	ὄρνῖς	γίγᾱς	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	χάριτ-ος	ὄρνῖθ-ος	γίγαντ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	χάριτ-ι	ὄρνῖθ-ι	γίγαντ-ι	γέροντ-ι
Acc.	θῆτ-α	ἐλπίδ-α	χάριν	ὄρνῖν	γίγαντ-α	γέροντ-α
Voc.	θής	ἐλπί	χάρι	ὄρνῖ	γίγαν	γέρον

DUAL

N. A. V.	θῆτ-ε	ἐλπίδ-ε	χάριτ-ε	ὄρνῖθ-ε	γίγαντ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπίδ-οιν	χαρίτ-οιν	ὀρνίθ-οιν	γιγάντ-οιν	γερόντ-οιν

PLURAL

N. V.	θῆτ-ες	ἐλπίδ-ες	χάριτ-ες	ὄρνῖθ-ες	γίγαντ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	χαρίτ-ων	ὀρνίθ-ων	γιγάντ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	χάρισι	ὄρνῖσι	γίγᾱσι	γέρουσι
Acc.	θῆτ-ας	ἐλπίδ-ας	χάριτ-ας	ὄρνῖθ-ας	γίγαντ-ας	γέροντ-ας

227. In ὁ πούς *foot* (stem ποδ-) *ου* is irregular. Doric has πώς.

228. B. NEUTERS WITH STEMS IN τ AND IN ᾱτ VARYING WITH ας

SINGULAR

	σῶμα *body* (σωματ-)	ἧπαρ *liver* (ἥπατ-)	τέρας *portent* (τερατ-)	κέρας *horn* (κερᾱτ-, κερασ-)		
N. A. V.	σῶμα	ἧπαρ	τέρας	κέρας		
Gen.	σώματ-ος	ἥπατ-ος	τέρατ-ος	κέρᾱτ-ος	(κέρα-ος)	κέρως
Dat.	σώματ-ι	ἥπατ-ι	τέρατ-ι	κέρᾱτ-ι	(κέρα-ϊ)	κέραι

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226 D. From χρώς *skin* (χρωτ-) Hom. has χροός, χροΐ (also Hdt.), χρόα, rarely χρωτός, χρῶτα. Hom. has ἰδρῷ, γέλῳ, ἔρῳ for Att. ἰδρῶτι (ἰδρώς *sweat*), γέλωτι (γέλως *laughter*), ἔρωτι (ἔρως *love*). Hom. has also acc. ἰδρῶ, γέλω (or γέλων), ἔρον (from ἔρος). Some stems in -ιδ are generally ι stems in Ionic, Doric, and Aeolic; as Θέτις, Θέτιος (but Θέτιδος Θ 370).

DUAL

N. A. V.	σώματ-ε	ἥπατ-ε	τέρατ-ε	κέρᾱτ-ε	(κέρα-ε)	κέρᾱ
G. D.	σωμάτ-οιν	ἡπάτ-οιν	τεράτ-οιν	κεράτ-οιν	(κερά-οιν)	κερῶν

PLURAL

N. V.	σώματ-α	ἥπατ-α	τέρατ-α	κέρᾱτ-α	(κέρα-α)	κέρᾱ
Gen.	σωμάτ-ων	ἡπάτ-ων	τεράτ-ων	κεράτ-ων	(κερά-ων)	κερῶν
Dat.	σώμασι	ἥπασι	τέρασι	κέρᾱσι		
Acc.	σώματ-α	ἥπατ-α	τέρατ-α	κέρᾱτ-α	(κέρα-α)	κέρᾱ

a. Stems in ας (233) drop σ and contract αο, αω to ω, and αα to ᾱ.

b. κέρας, meaning *wing of an army*, is usually declined from the stem κερασ- (ἐπὶ κέρως *in single file*); in the meaning *horn*, from the stem κερᾱτ-.

c. τέρας, κέρας form their nominative from a stem in ς. So, too, πέρας *end* πέρατ-ος, φῶς *light* (contracted from φάος) φωτ-ός.

229. STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν)

SINGULAR

	ὁ θήρ (θηρ-) *wild beast*	ὁ ῥήτωρ (ῥητορ-) *orator*	ἡ ῥῖς (ῥῑν-) *nose*	ὁ ἡγεμών (ἡγεμον-) *leader*	ὁ ἀγών (ἀγων-) *contest*	ὁ ποιμήν (ποιμεν-) *shepherd*
Nom.	θήρ	ῥήτωρ	ῥῖς	ἡγεμών	ἀγών	ποιμήν
Gen.	θηρ-ός	ῥήτορ-ος	ῥῑν-ός	ἡγεμόν-ος	ἀγῶν-ος	ποιμέν-ος
Dat.	θηρ-ί	ῥήτορ-ι	ῥῑν-ί	ἡγεμόν-ι	ἀγῶν-ι	ποιμέν-ι
Acc.	θῆρ-α	ῥήτορ-α	ῥῖν-α	ἡγεμόν-α	ἀγῶν-α	ποιμέν-α
Voc.	θήρ	ῥῆτορ	ῥῖς	ἡγεμών	ἀγών	ποιμήν

DUAL

N. A. V.	θῆρ-ε	ῥήτορ-ε	ῥῖν-ε	ἡγεμόν-ε	ἀγῶν-ε	ποιμέν-ε
G. D.	θηρ-οῖν	ῥητόρ-οιν	ῥῖν-οῖν	ἡγεμόν-οιν	ἀγών-οιν	ποιμέν-οιν

PLURAL

N. V.	θῆρ-ες	ῥήτορ-ες	ῥῖν-ες	ἡγεμόν-ες	ἀγῶν-ες	ποιμέν-ες
Gen.	θηρ-ῶν	ῥητόρ-ων	ῥῑν-ῶν	ἡγεμόν-ων	ἀγών-ων	ποιμέν-ων
Dat.	θηρ-σί	ῥήτορ-σι	ῥῖσί	ἡγεμόσι	ἀγῶσι	ποιμέσι
Acc.	θῆρ-ας	ῥήτορ-ας	ῥῖν-ας	ἡγεμόν-ας	ἀγῶν-ας	ποιμέν-ας

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228 D. Hom. has τέρας, τέραα·(τείρεα), τεράων, τεράεσσι; κέρας, κέραος, κέραι, κέρα, κεράων, κέρασι and κεράεσσι. Hdt. has ε for α before a vowel (cp. 233 D. 3) in τέρεος, τέρεα (also τέρατος, τέρατα), κέρεος, κέρει, κέρεα, κερέων. Hom. has πεῖρας πείρατος for πέρας πέρατος. From φάος (φόως), he has dat. φάει, pl. φάεα. φάος and φῶς (φωτ-ός) are used in tragedy.

229 D. Hom. has ἠέρι, ἠέρα from ἀήρ *air*; from Κρονίων, Κρονίωνος and Κρονίονος. Ionic μείς, Doric μής *month* are from μενς for μηνς (cp. 32 D. 1, 2). Aeolic gen. μῆννος is from μηνσ-ος.

230. In the acc. sing. Ἀπόλλω and Ποσειδῶ are found as well as Ἀπόλλωνα, Ποσειδῶνα. In the voc. *σωτήρ preserver*, Ἄπολλων, Ποσειδῶν (from Ποσειδέων, -άων) have σῶτερ, Ἄπολλον, Πόσειδον. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, voc. Ἀγάμεμνον; but not in those in -φρων (Εὐθύφρον).

STEMS IN ερ VARYING WITH ρ

231. Several words in -τηρ show three forms of stem gradation: -τηρ strong, -τερ middle, -τρ weak. ρ between consonants becomes ρα (18). The vocative singular has recessive accent. *ἀνήρ man* always has the weak form in ρ even before vowels; between ν and ρ, δ is inserted by 113.

	ὁ πατήρ (πατερ-) *father*	ἡ μήτηρ (μητερ-) *mother*	ἡ θυγάτηρ (θυγατερ-) *daughter*	ὁ ἀνήρ (ἀνερ- or ἀν(δ)ρ-) *man*
		SINGULAR		
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
		DUAL		
N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
		PLURAL		
N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

a. The accent of μητρός, μητρί, θυγατρός, θυγατρί follows that of πατρός, πατρί. γαστήρ *belly* has γαστρός, etc. Δημήτηρ is inflected Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ. ἀστήρ *star* has ἀστέρος, ἀστέρι, dat. pl. ἀστράσι.

STEMS IN SIGMA (ες, ας, ος)

232. Stems in sigma drop the σ before all case endings, and the vowels thus brought together contract.

a. The masc. and fem. acc. pl., when contracted, borrows the form of the contracted nom. pl. In the dat. pl. the union of σ of the stem and σ of the ending produces σσ, which is reduced to σ (93).

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231 D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρῶν; θυγατέρι, θύγατρα, θύγατρες, θυγατρῶν, θυγατέρεσσι, θύγατρας; γαστέρος, etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρες, ἀνέρων, ἀνέρας. Hom. has ἄνδρεσσι and ἀνδράσι (with -ασι only in this word), Δήμητρος and Δημήτερος.

b. Masc. stems in ες with nom. in -ης are proper names; the fem. τριήρης *trireme* is an adj. used substantively: properly, *triply fitted*; ἡ τριήρης (ναῦς) 'ship with three banks of oars.'

c. Neuters with stems in ες have -ος in the nom., acc., and voc. sing.; neuters with stems in ας have -ας in these cases.

d. Some stems in ας have also a stem in ατ or ᾱτ (228).

233.

	ὁ Σωκράτης *Socrates* (Σωκρατεσ-)		ὁ Δημοσθένης *Demosthenes* (Δημοσθενεσ-)	
Nom.	Σωκράτης		Δημοσθένης	
Gen.	(Σωκράτε-ος)	Σωκράτους	(Δημοσθένε-ος)	Δημοσθένους
Dat.	(Σωκράτε-ι)	Σωκράτει	(Δημοσθένε-ι)	Δημοσθένει
Acc.	(Σωκράτε-α)	Σωκράτη	(Δημοσθένε-α)	Δημοσθένη
Voc.	Σώκρατες		Δημόσθενες	

SINGULAR

	ἡ τριήρης (τριηρεσ-) *trireme*		τὸ γένος (γενεσ-) *race*		τὸ γέρας (γερασ-) *prize*	
Nom.	τριήρης		γένος		γέρας	
Gen.	(τριήρε-ος)	τριήρους	(γένε-ος)	γένους	(γέρα-ος)	γέρως
Dat.	(τριήρε-ι)	τριήρει	(γένε-ι)	γένει	(γέρα-ι)	γέραι
Acc.	(τριήρε-α)	τριήρη	γένος		γέρας	
Voc.	τριῆρες		γένος		γέρας	

DUAL

N. A. V.	(τριήρε-ε)	τριήρει	(γένε-ε)	γένει	(γέρα-ε)	γέρᾱ
G. D.	(τριηρέ-οιν)	τριήροιν	(γενέ-οιν)	γενοῖν	(γερά-οιν)	γερᾷν

PLURAL

N. V.	(τριήρε-ες)	τριήρεις	(γένε-α)	γένη	(γέρα-α)	γέρᾱ
Gen.	(τριηρέ-ων)	τριήρων	(γενέ-ων)	γενῶν	(γερά-ων)	γερῶν
Dat.	(τριήρεσ-σι)	τριήρεσι	(γένεσ-σι)	γένεσι	(γέρασ-σι)	γέρασι
Acc.	τριήρεις		(γένε-α)	γένη	(γέρα-α)	γέρᾱ

a. Proper names in -ης have recessive accent in the vocative.

b. Proper names in -γένης, -κράτης, -μένης, -φάνης, etc., may have an acc. in -ην by imitation of the 1 decl.; as Σωκράτην, Ἀριστοφάνην, Τισσαφέρνην, like Ἀτρείδην (190, 250 a). But names in -κλῆς (234) have only -έᾱ.

c. The accent of τριήροιν and τριήρων follows that of the other forms.

d. The dat. sing. of ας stems is properly -ᾰ̔ι; but -ᾁ is often written and may possibly imitate the ᾁ of ᾱ stems.

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233 D. 1. Hom. uses the open or the closed forms according to convenience. -ευς occurs in the gen. of a few words in -ος (βέλευς); -εων is often a single syllable (50), as is the acc. sing. and the pl. -εα from nom. -ης or -ος. Hdt. has open

234. When -εσ- of the stem is preceded by ε, the inflection is as follows: τὸ δέος *fear* (δεεσ-), ὁ Περικλῆς from Περικλέης *Pericles* (Περικλεεσ-):

Nom.		δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος)	δέους (47)	(Περικλέε-ος)	Περικλέους
Dat.	(δέε-ι)	δέει	(Περικλέε-ι)	Περικλεῖ
Acc.		δέος	(Περικλέε-α)	Περικλέᾱ (48)
Voc.		δέος	(Περίκλεες)	Περίκλεις

STEMS IN ος

235. ἡ αἰδώς *shame* is the only ος stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. (αἰδό-ος) αἰδοῦς, Dat. (αἰδό-ι) αἰδοῖ, Acc. (αἰδό-α) αἰδῶ, Voc. αἰδώς.

STEMS IN ωυ (ωϝ)

236. Stems in ωυ have lost υ (37) and appear as ω stems. This ω contracts with the case endings in the dat. and acc. sing. and in the nom. and acc. pl. Stems in ωυ are masculine.

	SINGULAR	DUAL	PLURAL
Nom.	ἥρως *hero*	N. A. V. ἥρω-ε	N. V. ἥρω-ες (rarely ἥρως)
Gen.	ἥρω-ος	G. D. ἡρώ-οιν	Gen. ἡρώ-ων
Dat.	ἥρω-ι (usually ἥρῳ)		Dat. ἥρω-σι
Acc.	ἥρω-α (usually ἥρω)		Acc. ἥρω-ας (rarely ἥρως)
Voc.	ἥρως		

a. Forms of the Attic declension (205) are gen. ἥρω, Μίνω, acc. ἥρων.

-εος, -εα, -εες(?), -εα. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελέεσσι (221 D. 2) from βέλος *missile*.

2. Stems in ας are generally open in Hom. (γήραος, γήραϊ), but we find -αι in the dat. sing., κρεῶν and κρειῶν in the gen. pl. In the nom. and acc. pl. α is short (γέρᾰ), and this is sometimes the case in Attic poetry (κρέᾰ). Hom. has δέπασσι and δεπάεσσι (δέπας *cup*).

3. In Hom. and Hdt. some words in -ας show ε for α before a vowel. Hom.: οὐδας *ground*, οὔδεος, οὔδεϊ and οὔδει; κῶας *fleece*, κώεα, κώεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 228 D.

234 D. Hom. has κλέα (for κλέα' ?), and, in proper names, -κλέης: -κλῆος, -κλῆι, -κλῆα (open -έεος, -έεϊ, -έεα may be read). Hdt. has -κλέος, -έϊ, -έα. Attic poetry often has -κλέης, -έει, -εες.

235 D. Hom. and Ion. ἡ ἠώς *dawn* (ἠοσ-) is inflected like αἰδώς. For Hom. αἰδοῦς, ἠῶ we may read αἰδόος, ἠόα. Attic ἕως is declined according to 207 and 211. Hom. has ἰδρόα from ἰδρώς *sweat* (usually a τ stem). Cp. 226 D.

236 D. Hom. has ἥρωϊ (for ἥρῳ read ἥρῶϊ), ἥρωα (or ἥρω'), ἥρωες, ἥρωας; Μίνωα and Μίνω. Hdt. has gen. Μίνω and Μίνωος, acc. πάτρων, ἥρων, but μήτρωα.

STEMS IN ι AND υ

237. Most stems in ι and some stems in υ show the pure stem vowel only in the nom., acc., and voc. sing. In the other cases they show an ε in place of ι and υ, and -ως instead of -ος in the gen. sing. Contraction takes place in the dat. sing., nom. and acc. dual, and nom. pl.

SINGULAR

	ἡ πόλις *city* (πολι-)		ὁ πῆχυς *forearm* (πηχυ-)		τὸ ἄστυ *town* (ἀστυ-)	ἡ σῦς *sow* (συ-)	ὁ ἰχθύς *fish* (ἰχθυ-)
Nom.		πόλι-ς		πῆχυ-ς	ἄστυ	σῦ-ς	ἰχθύ-ς
Gen.		πόλε-ως		πήχε-ως	ἄστε-ως	συ-ός	ἰχθύ-ος
Dat.	(πόλε-ι)	πόλει	(πήχε-ι)	πήχει	(ἄστε-ι) ἄστει	συ-ΐ	ἰχθύ-ϊ
Acc.		πόλι-ν		πῆχυ-ν	ἄστυ	σῦ-ν	ἰχθύ-ν
Voc.		πόλι		πῆχυ	ἄστυ	σῦ	ἰχθύ

DUAL

N. A. V.	(πόλε-ε)	πόλει	(πήχε-ε)	πήχει	(ἄστε-ε) ἄστει	σύ-ε	ἰχθύ-ε
G. D.		πολέ-οιν		πηχέ-οιν	ἀστέ-οιν	συ-οῖν	ἰχθύ-οιν

PLURAL

N. V.	(πολε-ες)	πόλεις	(πήχε-ες)	πήχεις	(ἄστε-α) ἄστη	σύ-ες	ἰχθύ-ες
Gen.		πόλε-ων		πήχε-ων	ἄστε-ων	συ-ῶν	ἰχθύ-ων
Dat.		πόλε-σι		πήχε-σι	ἄστε-σι	συ-σί	ἰχθύ-σι
Acc.		πόλεις		πήχεις	(ἄστε-α) ἄστη	σῦς	ἰχθῦς

238. Stems in ι and υ are of two kinds: —

1. **a.** Stems in ι with gen. -εως, as (masc.) *μάντις seer*; (fem.) *πόλις city*, *ποίησις poetry*, *δύναμις power*, *στάσις faction*, *ὕβρις outrage*.

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237 D. 1. ι stems. **a.** Doric, Aeolic, and New Ionic retain ι; as πόλις, πόλιος, πόλῐ (from πόλι-ι) and rarely πόλει in Hdt., πόλιν, πόλι, πόλιες, πολίων, πόλισι, πόλῑς from πόλινς, and πόλιας.

b. Hom. has πόλις, πόλιος, πόλῐ, πόλει or -ϊ (some read πόλῐ, as κόνῐ; πόσει is correct) and πτόλεϊ, πόλιν, πόλι; pl. πόλιες, πολίων, πόλεσι (some read πόλισι) or πολίεσσι (221 D. 2) ἐπάλξεσιν, πόλῑς or πόλιας (πόλεις in some texts).

Hom. has also forms with η: πόληος, πόληι, πόληες, πόληας.

2. υ stems. **a.** Ionic, Doric, and Aeolic have πήχεες, ἄστεϊ, ἄστεα; in the gen. sing. -ος (πήχεος, ἄστεος). In the dat. sing. of words of more than one syllable Hom. has -νϊ or -νι, as νέκυι (νέκυς *corpse*), but Hdt. does not show -νι.

b. The gen. pl. has the regular accent (πηχέων, ἀστέων). On the dat. πελέκεσσι, νέκυσσι, πίτυσσι (some read νέκῡσι, πίτῡσι), νεκύεσσι, see 221 D. 2. Hom. has acc. ἰχθῦς and ἰχθύας, Hdt. has ἰχθύας very rarely.

b. Stems in ι with gen. -ιος; as Λύγδαμις *Lygdamis*, gen. Λυγδάμιος.

2. a. Stems in υ with gen. -υος; as (masc.) μῦς *mouse*, ἰχθύς *fish*; (fem.) δρῦς *oak*, ὀφρυς *eyebrow*, ἰσχύς *force*.

b. Stems in υ with gen. -εως: as (masc.) πῆχυς *forearm*, πέλεκυς *ax*; (neut.) ἄστυ *town*.

239. Stems in ι and υ vary with stronger stems, of which ε in the cases other than nom., acc., and voc. sing. is a survival. Thus:

a. ι, υ, as in πόλι-ς, πῆχυ-ς.

b. ει, ευ, which before vowels lost their ι and υ (37), as in πολε(ι̯)-ι, πολε(ι̯)-ες, πηχε(υ̯)-ες; which contract to πόλει, πόλεις, πήχεις.

240. Accent. — πόλε-ως (138 a) retains the accent of the earlier (and Hom.) πόλη-ος (from the stem πολη-), which, by transference of quantity (29), became πόλε-ως. The accent of the gen. pl. follows that of the gen. sing.

241. Forms. — The dual πόλεε occurs in some Mss.; ἰχθῦ is rare (comedy). Acc. pl. πόλεις, πήχεις are borrowed from the nom. ἰχθῦς is from ἰχθυν-ς (-υνς occurs in Doric). The rare nom. pl. ἰχθῦς (comedy) is the acc. form used as the nom.

242. οἶς *sheep* is declined as follows: οἰ-ός, οἰ-ί, οἶ-ν, οἶ; οἶ-ε, οἰ-οῖν; οἶ-ες, οἰ-ῶν, οἰ-σί, οἶ-ς. Here the stem is οἰ, representing οϝι (οϝι), which is properly an ι stem: ὄϝι-ς, Lat. *ovi-s*.

243. STEMS IN ευ, αυ, ου

		ὁ βασιλεύ-ς *king*	ἡ γραῦ-ς *old woman*	ἡ ναῦ-ς *ship*	ὁ ἡ βοῦ-ς *ox, cow*
		SINGULAR			
Nom.		βασιλεύ-ς	γραῦ-ς	ναῦ-ς	βοῦ-ς
Gen.		βασιλέ-ως	γρᾱ-ός	νε-ώς	βο-ός
Dat.	(βασιλέ-ι)	βασιλεῖ	γρᾱ-ῖ	νη-ΐ	βο-ΐ
Acc.		βασιλέ-ᾱ	γραῦ-ν	ναῦ-ν	βοῦ-ν
Voc.		βασιλεῦ	γραῦ	ναῦ	βοῦ
		DUAL			
N. A. V.		βασιλῆ	γρᾶ-ε	νῆ-ε	βό-ε
G. D.		βασιλέ-οιν	γρᾱ-οῖν	νε-οῖν	βο-οῖν
		PLURAL			
N. V.		βασιλῆς, later βασιλεῖς	γρᾶ-ες	νῆ-ες	βό-ες
Gen.		βασιλέ-ων	γρᾱ-ῶν	νε-ῶν	βο-ῶν
Dat.		βασιλεῦ-σι	γραυ-σί	ναυ-σί	βου-σί
Acc.		βασιλέ-ᾱς	γραῦ-ς	ναῦ-ς	βοῦ-ς

242 D. Hom. has δῖς, δῖος and οἰός, δῖν, δῖες, δίων and οἰῶν, δίεσσι (οἰεσσι ο 386) and δέσσι, δῖς (ῐ).

243 D. 1. Hom. has βασιλῆος, -ῆι, -ῆα, -εῦ, -ῆες, -εῦσι (and -ήεσσι), -ῆας.

244. Substantives in -εύς preceded by a vowel may contract in the gen. and acc. sing. and pl.; as ἁλιεύς *fisherman*, gen. ἁλιέως or ἁλιῶς, acc. ἁλιέᾱ or ἁλιᾶ, gen. pl. ἁλιέων or ἁλιῶν, acc. pl. ἁλιέᾱς or ἁλιᾶς.

245. Other Forms. — a. In the drama words in -εύς rarely show -έᾰ in acc. sing., -έᾰς in acc. pl. -έος and -ῆος, -ῆες, -ῆας also occur.

b. The nom. pl. in Old Attic ended in -ῆς (βασιλῆς) from -ῆες. -έες occurs rarely, but is suspected. βασιλεῖς (regular on inscriptions after 329 B.C.) is from analogy to words like ἡδεῖς. The nom. dual in -ῆ (βασιλῆ) is from -ῆε.

246. Stem Variation. — Stems ending in ευ, αυ, ου lose υ before case endings beginning with a vowel (37). Stems in ευ show the pure form only in the vocative; other forms are derived from the stronger stem ηυ. ηυ and ᾱυ before a consonant become ευ, ᾰυ as in βᾰσιλεύς, βασιλεῦσι, ναῦς, ναυσί. From βασιλῆ(ϝ)-ος, -ῆ(ϝ)-ι, -ῆ(ϝ)-α, -ῆ(ϝ)-ας come, by 29, the Attic forms. So νεώς is derived from νη(ϝ)-ός. In βασιλέων, νεῶν, ε is shortened from the η of βασιλήων, νηῶν by 34. βο-ός, etc. are from the stem βοϝ- (βοϝ-).

STEMS IN οι (οᾰ)

247. Stems in οι, with nominative in -ώ, turn ι into unwritten ᾰ (37) before endings beginning with a vowel. ἡ πειθώ *persuasion* is thus declined:

N. πειθώ. G. (πειθό-ος) πειθοῦς. D. (πειθό-ι) πειθοῖ. A. (πειθό-α) πειθώ.
V. πειθοῖ. Dual and plural forms of this declension are wanting.

Also -έος, -έϊ, -έᾰ, from the stem εϝ = ευ. -εῦς and -εῖ for -έος and -έϊ are not common. Ἀτρεύς, Τῡδεύς have -έ(ϝ)-ος, etc. regularly (Τῡδῆ from Τῡδέα). Hdt. has -έος, -έϊ or -εῖ, -έᾰ, -εῦ, -έες, -έων, -εῦσι, -έᾰς.

2. Hom. has γρηῦς or γρηῢς, γρηΐ, γρηῦ and γρηῢ; βόεσσι (and βουσί), βόας (and βοῦς), βῶν acc. sing. H 238.

3. The declension of ναῦς in Doric, Homer, and Herodotus is as follows:

	SINGULAR			PLURAL		
	Doric	Homer	Hdt.	Doric	Homer	Hdt.
Nom.	ναῦ-ς	νηῦ-ς	νηῦ-ς	νᾶ-ες	νῆ-ες, νέ-ες	νέ-ες
Gen.	νᾱ-ός	νη-ός, νε-ός	νε-ός (and νη-ός?)	νᾱ-ῶν	νη-ῶν, νε-ῶν	νε-ῶν
Dat.	νᾱ-ΐ	νη-ΐ	νη-ΐ	ναυ-σί, νᾶ-εσσι	νηυ-σί, νή-εσσι, νέ-εσσι	νηυ-σί
Acc.	ναῦ-ν	νῆ-α, νέ-α	νέ-α	νᾶ-ας	νῆ-ας, νέ-ας	νέ-ας

Hom. has ναυσί in ναυσικλυτός. Aeolic: ναῶς (gen.), ναΐ, νάεσσιν.

247 D. In Ionic the forms are contracted (πειθοῦς, etc.). Hdt. has acc. Ἰοῦν from Ἰώ, Λητοῦν, but also πειθώ.

a. A stronger form of the stem is ωι, seen in the earlier form of the nom. (Σαπφώ, Λητώ). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension.

c. A few words, as ἡ εἰκών *image*, ἡ ἀηδών *nightingale*, properly from stems in ον, have certain forms from this declension: εἰκοῦς, εἰκώ, voc. ἀηδοῖ.

CASES IN -φι(ν)

248. Cases in -φι(ν). —-φι(ν) is often added to substantive and adjective stems in Hom. to express, in both sing. and pl., relations of the genitive and dative cases, chiefly those belonging originally to the lost instrumental, locative, and ablative. From ᾱ stems are made singulars, from ο stems singulars or plurals, from consonant stems almost always plurals. (*a*) Instrumental: βίη-φι *by might*, ἑτέρη-φι *with the other* (*hand*), δακρυό-φιν *with tears*; (*b*) Locative: θύρη-φι *at the door*, ὄρεσ-φι *on the mountains*; (*c*) Ablative: κεφαλῆ-φιν *from off the head*, ἐκ ποντό-φιν *from off the sea*, ἀπὸ ναῦ-φιν *from the ships*.

IRREGULAR SUBSTANTIVES

249. The gender in the sing. and in the pl. may not be the same: ὁ σῖτος *grain*, τὰ σῖτα; ὁ δεσμός *chain*, τὰ δεσμά *chains* (οἱ δεσμοί *cases of imprisonment*); τὸ στάδιον *stade, race-course*, pl. τὰ στάδια and οἱ στάδιοι.

250. Heteroclites (ἑτερόκλιτα *differently declined*) are substantives having two different stems, but a common nom. sing.: σκότος *darkness*, σκότου, σκότῳ, etc. (like ἵππου, ἵππῳ) or σκότους, σκότει (like γένους, γένει).

a. Many compound proper names in -ης (especially names of persons not Greeks) have forms of the 1 and 3 decl., as Τισσαφέρνης, -νους, -νῃ and -νει, -νην.

251. Metaplastic forms (μεταπλασμός *change of formation*) are those formed from another stem than that of the nom. sing.: ὁ ὄνειρο-ς *dream*, gen. ὀνείρατ-ος, or (less freq.) ὀνείρου; so τὸν Ἀπόλλωνα and τὸν Ἀπόλλω (230), τοῦ υἱέος and τοῦ υἱοῦ (254, 26).

252. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Sing. only: ὁ ἀήρ *air*, ὁ αἰθήρ *upper air*. Pl. only: τὰ Διονύσια, τὰ Ὀλύμπια *the Dionysiac* (*Olympic*) *festival*. In some cases only: ὦ μέλε *my good sir* or *madam*; ὄναρ *dream*.

253. Indeclinables have one form for all cases: τὸ χρεών, τοῦ χρεών, etc. *fatality*, τὸ λέγειν *to speak*, most cardinal numbers (τὸ δέκα *ten*).

254. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. **ἀρήν** (ὁ, ἡ) *lamb, sheep*, stems ἀρεν-, ἀρν-, ἀρνα-. Thus ἀρν-ός, ἀρν-ί, ἄρν-α, ἄρν-ες, ἀρν-ῶν, ἀρνά-σι (Hom. ἄρν-εσσι), ἄρν-ας. ἀμνός (2 decl.) is commonly used for the nom. sing.

2. **Ἄρης** (ὁ) *Ares*, stems Ἀρεσ-, Ἀρευ- from Ἀρεσϝ-. G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη (poet. Ἄρεα), Ἄρην, V. Ἄρες. Epic G. Ἄρηος, Ἄρεος, D. Ἄρηι, Ἄρεϊ, A. Ἄρηα, Ἄρην. Hdt. Ἄρεος, Ἄρει, Ἄρεα.
3. **γάλα** (τό) *milk* (115), γάλακτ-ος, γάλακτ-ι, etc.
4. **γέλως** (ὁ) *laughter*, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. D. γέλῳ from Aeol. γέλος, A. γέλω, γέλων (γέλον?). Cp. 226 D.
5. **γόνυ** (τό) *knee*, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γοῦν-α, pl. γούν-ων, γούν-εσσι (221 D. 2). The forms with ου are from γονϝ- (32 D. 1); cp. Lat. *genu*.
6. **γυνή** (ἡ) *woman*, γυναικ-ός, γυναικ-ί, γυναῖκ-α, γύναι (115); dual γυναῖκ-ε, γυναικ-οῖν; pl. γυναῖκ-ες, γυναικ-ῶν, γυναιξί, γυναῖκ-ας.
7. **δάκρυον** (τό) *tear*, δακρύου, etc. δάκρυ (τό) poetic, D. pl. δάκρυσι.
8. **δένδρον** (τό) *tree*, δένδρου, etc. Also D. sing. δένδρει, pl. δένδρῃ, δένδρεσι. Hdt. δένδρον, δένδρεον and δένδρος.
9. **δόρυ** (τό) *spear*, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δόρ-ει (like ἄστει). Ionic and poetic δούρατ-ος, etc., Epic also δουρ-ός, δουρ-ί, dual δοῦρ-ε, pl. δοῦρ-α, δούρ-ων, δούρ-εσσι (221 D. 2). The forms with ου are from δορϝ- (32 D. 1).
10. **ἔρως** (ὁ) *love*, ἔρωτ-ος, etc. Poetical ἔρος, ἔρῳ, ἔρον. Cp. 226 D.
11. **Ζεύς** (ὁ) *Zeus*, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεύς is from Διευς; Δι-ός, Δι-ί (Δῖ Pind.), Δί-α from Διϝ-. Ionic and poetic Ζηνός, Ζηνί, Ζῆνα.
12. **θέμις** (ἡ) *justice* and the goddess *Themis* (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. θέμιστ-ος, etc. Pind. θέμιτ-ος, θέμι-ν, θέμιτ-ες. Hdt. θέμι-ος.
13. **κάρᾱ** (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρᾳ. Other cases are from the stem κρᾱτ-, G. κρᾱτ-ός, D. κρᾱτ-ί, also τὸ κρᾶτα N. A. sing.; A. pl. κρᾶτ-ας. Epic shows the stems κρᾱατ-, κρᾱτ-, καρηατ-, καρητ-, καρηνο-. N. κάρη, G. κρᾶατος, κρᾱτός, καρήατος, κάρητος, D. κρᾶατι, κρᾱτί, καρήατι, κάρητι, A. κάρη, κάρ. N. pl. κάρᾱ, κρᾶατα, καρήατα, and κάρηνα, G. κρᾰ́των, καρήνων, D. κρᾱσί, A. κρᾶτα.
14. **κύων** (ὁ, ἡ) *dog*, κυν-ός, κυν-ί, κύν-α, κύον; κύν-ε, κυν-οῖν; κύν-ες, κυν-ῶν, κυσί, κύν-ας.
15. **λᾶας** (ὁ) *stone*, also λᾶς, poetic: G. λᾶος (or λᾶου), D. λᾶϊ, A. λᾶαν, λᾶν, λᾶα; dual λᾶε; pl. λᾶ-ες, λᾰ́-ων, λᾰ́-εσσι or λᾰ́-εσι.
16. **μάρτυς** (ὁ, ἡ) *witness*, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυρος, pl. μάρτυροι.
17. **Οἰδίπους** (ὁ) *Oedipus*, G. Οἰδίποδος, Οἰδίπου, Οἰδιπόδᾱ (Dor.), D. Οἰδίποδι, A. Οἰδίπουν, Οἰδιπόδᾱν (Dor.), V. Οἰδίπους, Οἰδίπου, Οἰδιπόδᾱ.
18. **ὄνειρος** (ὁ) and ὄνειρον (τό, Ionic and poetic) *dream*, ὀνείρου, etc., but also ὀνείρατ-ος, etc. τὸ ὄναρ only in N. A.
19. **ὄρνῑς** (ὁ, ἡ) *bird* (226). A. ὄρνῑν (218), ὄρνῑθα (also Hdt.). Poetic ὄρνῐς, A. ὄρνῐν; pl. N. ὄρνεις, G. ὀρνέων, A. ὄρνεις, ὄρνῑς. Dor. G. ὄρνῑχ-ος, etc.
20. **ὄσσε** dual, *two eyes*, poetic: pl. G. ὄσσων, D. ὄσσοις (ὄσσοισι).
21. **οὖς** (τό) *ear*, ὠτ-ός, ὠτ-ί, pl. ὦτ-α, ὤτ-ων (178), ὠσί; from the stem ὠτ- from οὐ(σ)ατ-, whence ὀ(ϝ)ατ-. Hom. G. οὔατ-ος, pl. οὔατ-α, οὔασι and ὠσί.

22. **Πνύξ** (ἡ) *Pnyx* (111), Πυκν-ός, Πυκν-ί, Πύκν-α; also Πνυκ-ός, Πνυκ-ί, Πνύκ-α.

23. **πρεσβευτής** (ὁ) *envoy* in the pl. usually substitutes the forms of the poetic **πρέσβυς** *old man*. N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβεων, D. πρέσβεσι, A. πρέσβεις (rarely πρεσβεναί, etc.). **πρέσβυς** *old man* is poetic in the sing. (A. πρέσβυν, V. πρέσβυ) and pl. (πρέσβεις); **πρέσβυς** *envoy* is poetic and rare in the sing. (dual πρεσβῆ is from πρεσβεύς). **πρεσβύτης** *old man* is used in prose and poetry in all numbers.

24. **πῦρ** (τό) *fire*, πυρ-ός, πυρ-ί, pl. τὰ πυρά *watch-fires*, 2 decl.

25. **ὕδωρ** (τό) *water*, ὕδατ-ος, ὕδατ-ι, pl. ὕδατ-α, ὑδάτ-ων, ὕδασι.

26. **υἱός** (ὁ) *son* has three stems: 1. υἱο-, whence υἱοῦ, etc. 2. υἱυ-, whence υἱέος, υἱεῖ, dual υἱεῖ, υἱέοιν, pl. υἱεῖς, υἱέων, υἱέσι, υἱεῖς. υἱο- and υἱυ- sometimes lose their ι (37): υἱοῦ, υἱέος, etc. 3. υἱ- in Hom. υἷος, υἷι, υἷα, υἷε, υἷες, υἱάσι, υἷας.

27. **χείρ** (ἡ) *hand*, χειρ-ός, χειρ-ί, χεῖρ-α; dual χεῖρ-ε, χερ-οῖν; pl. χεῖρ-ες, χειρ-ῶν, χερ-σί, χεῖρ-ας. Poetic also, χερ-ός, χερ-ί, etc.; dual, χειρ-οῖν. Hom. agrees with Att. prose and Hdt., except that he has also χερ-ί, χείρ-εσσι and χείρ-εσι.

28. **χρώς** (ὁ) *skin*, χρωτ-ός, χρωτ-ί (but χρῷ in the phrase ἐν χρῷ *near*), χρῶτ-α. Poetic χρο-ός, χρο-ί, χρό-α, like αἰδώς (uncontracted), 235.

DECLENSION OF ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

255. Adjectives of Three Endings. — Most adjectives of the vowel declension have three endings: **-ος**, **-η** (or **-ᾱ**), **-ον**. The masculine and neuter are declined according to the second declension, the feminine according to the first.

a. When **ε**, **ι**, or **ρ** (25, 26, 188) precedes **-ος** the fem. ends in **-ᾱ**, not in **-η**. But adjs. in **-οος** (not preceded by **ρ**) have **η**. Those in **-ροος** have **ᾱ**. See 259 d.

256. *ἀγαθός good*, *ἄξιος worthy*, *μακρός long* are thus declined:

SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἀξίᾱ	ἄξιον	μακρός	μακρᾱ́	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀξίου	ἀξίᾱς	ἀξίου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ	μακρῷ	μακρᾷ	μακρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἄξιον	ἀξίᾱν	ἄξιον	μακρόν	μακρᾱ́ν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἀξίᾱ	ἄξιον	μακρέ	μακρᾱ́	μακρόν

254 D. 26. Hom. has also υἱός, υἱοῦ, υἱόν, υἱέ, υἱῶν, υἱοῖσι; υἱέος, υἱέϊ, υἱέα, υἱέες and υἱεῖς, υἱέας. The syllable υι is sometimes short in υἱός, υἱόν, υἱέ (37, cp. 37 a).

DUAL

N. A. V.	ἀγαθώ	ἀγαθᾱ́	ἀγαθώ	ἀξίω	ἀξίᾱ	ἀξίω	μακρώ	μακρᾱ́	μακρώ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν	μακροῖν	μακραῖν	μακροῖν

PLURAL

N. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἄξιοι	ἄξιαι	ἄξια	μακροί	μακραί	μακρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἀξίων	ἀξίων	ἀξίων	μακρῶν	μακρῶν	μακρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἀξίοις	ἀξίαις	ἀξίοις	μακροῖς	μακραῖς	μακροῖς
Acc.	ἀγαθούς	ἀγαθᾱ́ς	ἀγαθά	ἀξίους	ἀξίᾱς	ἄξια	μακρούς	μακρᾱ́ς	μακρά

a. The accent in the fem. nom. and gen. pl. follows that of the masc.: *ἄξιαι, ἀξίων*, not *ἀξίαι, ἀξιῶν*. Cp. 176.

b. All adjectives and participles may use the masc. instead of the fem. dual forms: *τὼ ἀγαθὼ μητέρε the two good mothers.*

257. Adjectives of Two Endings.—Adjectives using the masculine for the feminine are called adjectives of two endings. Most such adjectives are compounds.

258. *ἄδικος unjust* (*ἀ- without, δίκη justice*), *φρόνιμος prudent*, and *ἵλεως propitious* are declined thus:

SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἄδικος	ἄδικον	φρόνιμος	φρόνιμον	ἵλεως	ἵλεων
Gen.	ἀδίκου	ἀδίκου	φρονίμου	φρονίμου	ἵλεω	ἵλεω
Dat.	ἀδίκῳ	ἀδίκῳ	φρονίμῳ	φρονίμῳ	ἵλεῳ	ἵλεῳ
Acc.	ἄδικον	ἄδικον	φρόνιμον	φρόνιμον	ἵλεων	ἵλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ἵλεως	ἵλεων

DUAL

N. A. V.	ἀδίκω	ἀδίκω	φρονίμω	φρονίμω	ἵλεω	ἵλεω
G. D.	ἀδίκοιν	ἀδίκοιν	φρονίμοιν	φρονίμοιν	ἵλεῳν	ἵλεῳν

PLURAL

N. V.	ἄδικοι	ἄδικα	φρόνιμοι	φρόνιμα	ἵλεῳ	ἵλεα
Gen.	ἀδίκων	ἀδίκων	φρονίμων	φρονίμων	ἵλεων	ἵλεων
Dat.	ἀδίκοις	ἀδίκοις	φρονίμοις	φρονίμοις	ἵλεῳς	ἵλεῳς
Acc.	ἀδίκους	ἄδικα	φρονίμους	φρόνιμα	ἵλεως	ἵλεα

256 D. In the fem. nom. sing. Ionic has *-η*, never *-ᾱ*; in the fem. gen. pl. Hom. has *-άων* (less often *-έων*); Hdt. has *-έων* in oxytone adjectives and participles, and so probably in barytones.

258 D. Hom. has *ἵλᾱος* or *ἵλᾰος*; *πλεῖος, πλείη, πλεῖον* (Hdt. *πλέος, πλέη, πλέον*); *σῶς* (only in this form), and *σόος, σόη, σόον*. Hom. has N. *ζώς*, A. *ζών living*, and *ζωός, ζωή, ζωόν living*.

a. Like ἄδικος and φρόνιμος are declined ἄ-λογος *irrational*, ἄ-τῑμος *dishonored*, ἀ-χρεῖος *useless*, ἔμ-πειρος *experienced*, ἐπί-φθονος *odious*, ὑπ-ήκοος *obedient*; βάρβαρος *barbarian*, ἥμερος *tame*, ἥσυχος *quiet*.

b. Like ἵλεως are declined other adjectives of the Attic declension (205), as ἀξιόχρεως *serviceable*. For the accent, see 138 b. Adjectives in -ως, -ων have -α in the neut. pl., but ἕκπλεω occurs in Xenophon.

c. πλέως *full* has three endings: πλέως, πλέᾱ, πλέων, pl. πλέῳ, πλέαι, πλέα, but most compounds, as ἔμπλεως *quite full*, have the fem. like the masc. σῶς *safe* has usually singular N. σῶς masc. fem. (fem. rarely σᾶ), σῶν neut., A. σῶν; plural N. σῷ masc. fem., σᾶ neut., A. σῶς masc. fem., σᾶ neut. Other cases are supplied by σῶος, σώᾱ, σῶον. σῶον also occurs in the accusative.

d. In poetry, and sometimes in prose, some adjectives commonly of two endings have a feminine form, as πάτριος *paternal*, βίαιος *violent*; and some commonly of three endings have no feminine, as ἀναγκαῖος *necessary*, φίλιος *friendly*.

259. Contracted Adjectives. — Most adjectives in -εος and -οος are contracted. Examples: χρύσεος *golden*, ἀργύρεος *of silver*, ἁπλόος *simple*.

SINGULAR

N. V.	(χρύσεος)	χρῡσοῦς	(χρῡσέᾱ)	χρῡσῆ	(χρύσεον)	χρῡσοῦν
Gen.	(χρῡσέου)	χρῡσοῦ	(χρῡσέᾱς)	χρῡσῆς	(χρῡσέου)	χρῡσοῦ
Dat.	(χρῡσέῳ)	χρῡσῷ	(χρῡσέᾳ)	χρῡσῇ	(χρῡσέῳ)	χρῡσῷ
Acc.	(χρύσεον)	χρῡσοῦν	(χρῡσέᾱν)	χρῡσῆν	(χρύσεον)	χρῡσοῦν

DUAL

N. A. V.	(χρῡσέω)	χρῡσώ	(χρῡσέᾱ)	χρῡσᾶ	(χρῡσέω)	χρῡσώ
G. D.	(χρῡσέοιν)	χρῡσοῖν	(χρῡσέαιν)	χρῡσαῖν	(χρῡσέοιν)	χρῡσοῖν

PLURAL

N. V.	(χρύσεοι)	χρῡσοῖ	(χρύσεαι)	χρῡσαῖ	(χρύσεα)	χρῡσᾶ
Gen.	(χρῡσέων)	χρῡσῶν	(χρῡσέων)	χρῡσῶν	(χρῡσέων)	χρῡσῶν
Dat.	(χρῡσέοις)	χρῡσοῖς	(χρῡσέαις)	χρῡσαῖς	(χρῡσέοις)	χρῡσοῖς
Acc.	(χρῡσέους)	χρῡσοῦς	(χρῡσέᾱς)	χρῡσᾶς	(χρύσεα)	χρῡσᾶ

SINGULAR

N. V.	(ἀργύρεος)	ἀργυροῦς	(ἀργυρέᾱ)	ἀργυρᾶ	(ἀργύρεον)	ἀργυροῦν
Gen.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέᾱς)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
Dat.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῷ
Acc.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέᾱν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

			DUAL			
N. A. V.	(ἀργυρέω)	ἀργυρώ	(ἀργυρέᾱ)	ἀργυρᾶ	(ἀργυρέω)	ἀργυρώ
G. D.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν
			PLURAL			
N. V.	(ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρᾶ
Gen.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέᾱς)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

			SINGULAR			
N. V.	(ἁπλόος)	ἁπλοῦς	(ἁπλέᾱ)	ἁπλῆ	(ἁπλόον)	ἁπλοῦν
Gen.	(ἁπλόου)	ἁπλοῦ	(ἁπλέᾱς)	ἁπλῆς	(ἁπλόου)	ἁπλοῦ
Dat.	(ἁπλόῳ)	ἁπλῷ	(ἁπλέᾳ)	ἁπλῇ	(ἁπλόῳ)	ἁπλῷ
Acc.	(ἁπλόον)	ἁπλοῦν	(ἁπλέᾱν)	ἁπλῆν	(ἁπλόον)	ἁπλοῦν
			DUAL			
N. A. V.	(ἁπλόω)	ἁπλώ	(ἁπλέᾱ)	ἁπλᾶ	(ἁπλόω)	ἁπλώ
G. D.	(ἁπλόοιν)	ἁπλοῖν	(ἁπλέαιν)	ἁπλαῖν	(ἁπλόοιν)	ἁπλοῖν
			PLURAL			
N. V.	(ἁπλόοι)	ἁπλοῖ	(ἁπλέαι)	ἁπλαῖ	(ἁπλόα)	ἁπλᾶ
Gen.	(ἁπλόων)	ἁπλῶν	(ἁπλέων)	ἁπλῶν	(ἁπλόων)	ἁπλῶν
Dat.	(ἁπλόοις)	ἁπλοῖς	(ἁπλέαις)	ἁπλαῖς	(ἁπλόοις)	ἁπλοῖς
Acc.	(ἁπλόους)	ἁπλοῦς	(ἁπλέᾱς)	ἁπλᾶς	(ἁπλόα)	ἁπλᾶ

a. So χαλκοῦς (-εος), *-ῆ, -οῦν brazen*, πορφυροῦς (-εος), *-ᾶ, -οῦν dark red*, σιδηροῦς (-εος), *-ᾶ, -οῦν of iron*, διπλοῦς (-οος), *-ῆ, -οῦν twofold*. Compounds of two endings (257): εὔνους, *-ουν* (εὔνοος) *well-disposed* (gen. εὔνου 204), εὔρους, *-ουν* (εὔροος) *fair-flowing*. These have open οα in the neuter plural.

b. Adjectives whose uncontracted forms in the nom. sing. and pl. are proparoxytone (χρύσεος, πορφύρεος) take in the contracted forms a circumflex on their last syllable (χρῡσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the N. A. V. dual masc. and neut. is also irregular (χρῡσώ, not χρῡσῶ). Cp. 204.

c. For irregular contractions see 48. ἁπλῆ is from ἁπλέᾱ, not from ἁπλόη.

d. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὄγδοος *eighth*, ἀθρόος *crowded* (usually). Here ϝ intervened.

ADJECTIVES OF THE THIRD DECLENSION

260. Adjectives belonging to the consonant declension have only two endings. Such adjectives generally have stems in ες (nom. *-ης* and *-ες*) and *ον* (nom. *-ων* and *-ον*).

261. ἀληθής (ἀληθεσ-) *true*, εὔ-ελπις (εὐελπιδ-) *hopeful* are thus declined:

SINGULAR

	Masc. and Fem.		Neut.	Masc. and Fem.	Neut.
Nom.	ἀληθής		ἀληθές	εὔελπις	εὔελπι
Gen.	(ἀληθέ-ος)	ἀληθοῦς		εὐέλπιδ-ος	
Dat.	(ἀληθέ-ι)	ἀληθεῖ		εὐέλπιδ-ι	
Acc.	(ἀληθέ-α) ἀληθῆ		ἀληθές	εὔελπιν	εὔελπι
Voc.	ἀληθές		ἀληθές	εὔελπι	

DUAL

N. A. V.	(ἀληθέ-ε)	ἀληθεῖ	εὐέλπιδ-ε	
G. D.	(ἀληθέ-οιν)	ἀληθοῖν	εὐελπίδ-οιν	

PLURAL

N. V.	(ἀληθέ-ες) ἀληθεῖς	(ἀληθέ-α) ἀληθῆ	εὐέλπιδ-ες	εὐέλπιδ-α
Gen.	(ἀληθέ-ων)	ἀληθῶν	εὐελπίδ-ων	
Dat.	(ἀληθέσ-σι 93)	ἀληθέσι	εὐέλπισι	
Acc.	ἀληθεῖς	(ἀληθέ-α) ἀληθῆ	εὐέλπιδ-ας	εὐέλπιδ-α

a. The accusative pl. ἀληθεῖς has the form of the nominative.

b. Compound adjectives in -ης not accented on the last syllable show recessive accent even in the contracted forms; as αὐτάρκης *self-sufficient*, neut. αὔταρκες, gen. pl. αὐτάρκων, not αὐταρκῶν. Exceptions are words in -ώδης, -ώλης, -ώρης, -ήρης, as εὐώδες *sweet-smelling*, ποδήρες *reaching to the feet*. But τριήρων, not τριηρῶν, from τριήρης, 233 c.

c. εε(σ)α becomes εᾶ, not ει (48): εὐκλεᾶ, ἐνδεᾶ for εὐκλεέα, ἐνδεέα from εὐκλεής *glorious*, ἐνδεής *needy* (G. εὐκλεοῦς, ἐνδεοῦς). But ιε(σ)α and υε(σ)α yield ιᾶ or ι, υᾶ or υ; as ὑγιᾶ or ὑγιῆ (ὑγιής *healthy*), εὐφυᾶ or εὐφυῆ (εὐφυής *comely*), cp. 48, 26 a. The forms in -ῆ imitate such forms as ἐμφερῆ (ἐμφερής *resembling*).

262. Stems in ον: εὐδαίμων *happy*, βελτίων *better*:

SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	εὐδαίμων	εὔδαιμον	βελτίων	βέλτιον
Gen.	εὐδαίμον-ος		βελτίον-ος	
Dat.	εὐδαίμον-ι		βελτίον-ι	
Acc.	εὐδαίμον-α	εὔδαιμον	βελτίον-α or βελτίω	βέλτιον
Voc.	εὔδαιμον	εὔδαιμον	βέλτιον	βέλτιον

261 D. The open forms of ες stems appear in Hom. and Hdt. -εϊ and -εες are, however, sometimes contracted in Hom., and should be written -ει and -εις in Hdt. The acc. pl. masc. and fem. is -εας in Hom. and Hdt. Hdt. has ἐνδέα for ἐνδεέα by 38 a (cp. Soph. εὐκλέα). For Hom. ἐυκλείας read ἐυκλεέας.

DUAL

N. A. V.	εὐδαίμον-ε	βελτίον-ε
G. D.	εὐδαιμόν-οιν	βελτιόν-οιν

PLURAL

N. V.	εὐδαίμον-ες	εὐδαίμον-α	βελτίον-ες βελτίους	βελτίον-α βελτίω
Gen.	εὐδαιμόν-ων		βελτιόν-ων	
Dat.	εὐδαίμοσι		βελτίοσι	
Acc.	εὐδαίμον-ας	εὐδαίμον-α	βελτίον-ας βελτίους	βελτίον-α βελτίω

a. The neuter nominative and accusative have recessive accent.

b. Comparatives are formed with stems in *ον* and in *ος* (cp. Lat. *meliōris* for *meliōs-is*). ος appears in *βελτίω* for *βελτίο(σ)-α*, and in *βελτίους* for *βελτίο(σ)-ες*. The acc. pl. *βελτίους* borrows the nom. form.

CONSONANT AND VOWEL DECLENSION COMBINED

263. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾰ̆* (186). The feminine is made from the stem of the masculine (and neuter) by adding the suffix *ια*, *ι̯α*. The genitive plural feminine is always perispomenon (cp. 175). For the feminine dual, see 256 b.

264. Stems in *υ* (*-υς*, *-εια*, *-υ*). — The masculine and neuter have the inflection of *πῆχυς* and *ἄστυ* (237), except that the genitive singular masculine and neuter ends in *-ος* (not *-ως*) and *-εα* in the neuter plural remains uncontracted.

265. *ἡδύς sweet* is thus declined:

SINGULAR

	Masc.	Fem.	Neut.
Nom.	ἡδύ-ς	ἡδεῖα	ἡδύ
Gen.	ἡδέ-ος	ἡδείᾱς	ἡδέ-ος
Dat.	(ἡδέϊ) ἡδεῖ	ἡδείᾳ	(ἡδέϊ) ἡδεῖ
Acc.	ἡδύ-ν	ἡδεῖα-ν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ

264 D. Hom. has usually *-εῖα*, *-είης*, *-είη*, etc.; sometimes *-έα*, *-έης*, *-έη*, etc. The forms without ι (37) are regular in Hdt. For *-ύν* Hom. has *-έα* in *εὐρέα πόντον the wide sea*. *ἡδύς* and *θῆλυς* are sometimes fem. in Hom.

		DUAL		
N. A. V.		ἡδέ-ε	ἡδείᾱ	ἡδέ-ε
G. D.		ἡδέ-οιν	ἡδεί-αιν	ἡδέ-οιν
		PLURAL		
N. V.	(ἡδέες)	ἡδεῖς	ἡδεῖαι	ἡδέ-α
Gen.		ἡδέ-ων	ἡδειῶν	ἡδέ-ων
Dat.		ἡδέ-σι	ἡδείαις	ἡδέ-σι
Acc.		ἡδεῖς	ἡδείᾱς	ἡδέ-α

a. In ἡδεῖα *-ια* has been added to ἡδεϝ- (= ἡδεϝ-), a stronger form of the stem ἡδυ- (cp. 239). The nominative masc. ἡδεῖς is used for the accusative.

266. Stems in *ν* (*-ᾱς*, *-αινα*, *-αν*; *-ην*, *-εινα*, *-εν*). — *μέλᾱς black*, *τέρην tender* are declined as follows:

			SINGULAR			
Nom.	μέλᾱς	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερείνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνῃ	μέλαν-ι	τέρεν-ι	τερείνῃ	τέρεν-ι
Acc.	μέλαν-α	μέλαιν-ν	μέλαν	τέρεν-α	τέρειν-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρεινα	τέρεν
			DUAL			
N. A. V.	μέλαν-ε	μελαίνᾱ	μέλαν-ε	τέρεν-ε	τερείνᾱ	τέρεν-ε
G. D.	μελάν-οιν	μελαίναιν	μελάν-οιν	τερέν-οιν	τερείναιν	τερέν-οιν
			PLURAL			
N. V.	μέλαν-ες	μέλαιναι	μέλαν-α	τέρεν-ες	τέρειναι	τέρεν-α
Gen.	μελάν-ων	μελαινῶν	μελάν-ων	τερέν-ων	τερεινῶν	τερέν-ων
Dat.	μέλασι	μελαίναις	μέλασι	τέρεσιν	τερείναις	τέρεσι
Acc.	μέλαν-ας	μελαίνᾱς	μέλαν-α	τέρεν-ας	τερείνᾱς	τέρεν-α

a. *μέλᾱς* is for *μελαν-ς* by 32, 81. With the exception of *μέλᾱς* and *τάλᾱς wretched*, adj. stems in *ν* reject *ς* in the nom. sing. *μέλασι* is for *μελν-σι* (221 N.). *μέλαινα* and *τέρεινα* come from *μελαν-ϳα*, *τερεν-ϳα* (96). The voc. *μέλαν* and *τέρεν* are rare, the nom. being used instead.

267. Stems in *ντ* occur in a few adjectives and in many participles (269). *χαρίεις graceful* and *πᾶς all* are declined thus:

			SINGULAR			
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντ-ος	χαριέσσης	χαρίεντ-ος	παντ-ός	πάσης	παντ-ός
Dat.	χαρίεντ-ι	χαριέσσῃ	χαρίεντ-ι	παντ-ί	πάσῃ	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾶσα-ν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν

			DUAL			
N. A. V.	χαρίεντ-ε	χαριέσσᾱ	χαρίεντ-ε			
G. D.	χαριέντ-οιν	χαριέσσαιν	χαριέντ-οιν			
			PLURAL			
N. V.	χαρίεντ-ες	χαρίεσσαι	χαρίεντ-α	πάντ-ες	πᾶσαι	πάντ-α
Gen.	χαριέντ-ων	χαριεσσῶν	χαριέντ-ων	πάντ-ων	πᾱσῶν	πάντ-ων
Dat.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πᾶσαις	πᾶσι
Acc.	χαρίεντ-ας	χαριέσσᾱς	χαρίεντ-α	πάντ-ας	πᾶσᾱς	πάντ-α

a. From the weak stem χαριετ- come χαρίεσσα, χαρίεσι. The ᾱ of πᾶν (for πᾰ́ν(τ)-) is borrowed from πᾶς. Compounds have ᾰ́: ἅπαν, σύμπαν. Adjs. in -όεις contract, as μελιτόεις *honied*, μελιτοῦς, μελιτοῦττα, etc. (99 a).

DECLENSION OF PARTICIPLES

268. Like ἀγαθός, -ή, -όν are inflected all middle and passive participles except those of the first and second aorist passive.

269. Participles of the active voice (except the perfect, 277), and the aorist passive participles have stems in ντ. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in οντ make the nom. sing. masc. without ς, like γέρων (216). But stems in οντ in the present and 2 aor. of μι-verbs (διδούς, δούς), and all stems in αντ, εντ, υντ, add ς, lose ντ (85), and lengthen the preceding vowel (-ους, -ᾱς, -εις, -ῡς, 32). The dat. pl. of stems in ντ is similarly formed.

b. The nom. neuter of all participles drops final τ of stems in ντ (115).

c. The perf. act. part. (stem in οτ) has -ως in the masc., -ος in the neuter.

d. The fem. sing. is made by adding ᾰ to the stem. Thus λῦουσα (λῡοντ-ᾰ), οὖσα (ὀντ-ᾰ), ἱστᾶσα (ἱσταντ-ᾰ), τιθεῖσα (τιθεντ-ᾰ). The perfect adds -ᾰ to the stem ending -υσ, as εἰδυῖα for εἰδυ(σ)-ια.

270. The vocative is the same as the nominative.

271. Participles in -ων, -ᾱς, -εις, -ους, -ῡς frequently use the masc. for the fem. in the dual.

272. The accent of monosyllabic participles is an exception to 177: ὤν, ὄντος (not ὀντός), στάς, στάντος.

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267 D. Hom. αἱματόεσσα *bloody*, σκιόεντα *shadowy*, but τῑμῆς and τῑμήεις *valuable*, τῑμῆντα and τῑμήεντα. Dor. has sometimes -ᾶς, -ᾶντος for -άεις, -άεντος, as φωνᾶντα. Attic poetry often has the open forms -όεις, -όεσσα.

269 a. D. In the fem. of participles from stems in οντ, αντ, Aeolic has -οισα, -αισα (λῦοισα, λῡ́σαισα), and -αις in the masc. (λῡ́σαις).

270 D. Hom. has ἐπιειμένε, κεκασμένε.

273. Participles in *-ων, -ουσα, -ον* (ω-verbs): **λῡ́ων** *loosing* (stem **λῡοντ-**), **ὤν** *being* (stem **ὀντ-**).

SINGULAR

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λῡ́ων	λῡ́ουσα	λῦον	ὤν	οὖσα	ὄν
Gen.	λῡ́οντ-ος	λῡούσης	λῡ́οντ-ος	ὄντ-ος	οὔσης	ὄντ-ος
Dat.	λῡ́οντ-ι	λῡούσῃ	λῡ́οντ-ι	ὄντ-ι	οὔσῃ	ὄντ-ι
Acc.	λῡ́οντ-α	λῡ́ουσα-ν	λῦον	ὄντ-α	οὖσα-ν	ὄν

DUAL

N. A. V.	λῡ́οντ-ε	λῡούσᾱ	λῡ́οντ-ε	ὄντ-ε	οὔσᾱ	ὄντ-ε
G. D.	λῡόντ-οιν	λῡούσαιν	λῡόντ-οιν	ὄντ-οιν	οὔσαιν	ὄντ-οιν

PLURAL

N. V.	λῡ́οντ-ες	λῡ́ουσαι	λῡ́οντ-α	ὄντ-ες	οὖσαι	ὄντ-α
Gen.	λῡόντ-ων	λῡουσῶν	λῡόντ-ων	ὄντ-ων	οὐσῶν	ὄντ-ων
Dat.	λῡ́ουσι	λῡούσαις	λῡ́ουσι	οὖσι	οὔσαις	οὖσι
Acc.	λῡ́οντ-ας	λῡούσᾱς	λῡ́οντ-α	ὄντ-ας	οὔσᾱς	ὄντ-α

a. Participles in *-ων* are inflected like **λῡ́ων**, those in *-ών* having the accent of **ὤν, ὄντος**, etc.; as **λιπών, λιποῦσα, λιπόν** *having left*.

b. Like participles are declined the adjectives **ἑκών, ἑκοῦσα, ἑκόν** *willing*, **ἄκων, ἄκουσα, ἄκον** *unwilling* (for **ἀέκων**, etc.), G. **ἄκοντος, ἀκούσης, ἄκοντος**.

274. Participles in *-āς, -āσα, -αν*: **λῡ́σᾱς** *having loosed*, **ἱστᾱ́ς** *setting*.

SINGULAR

N. V.	λῡ́σᾱς	λῡ́σᾱσα	λῦσαν	ἱστᾱ́ς	ἱστᾶσα	ἱστάν
Gen.	λῡ́σαντ-ος	λῡσᾱ́σης	λῡ́σαντ-ος	ἱστάντ-ος	ἱστᾱ́σης	ἱστάντ-ος
Dat.	λῡ́σαντ-ι	λῡσᾱ́σῃ	λῡ́σαντ-ι	ἱστάντ-ι	ἱστᾱ́σῃ	ἱστάντ-ι
Acc.	λῡ́σαντ-α	λῡ́σᾱσα-ν	λῦσαν	ἱστάντ-α	ἱστᾶσα-ν	ἱστάν

DUAL

N. A. V.	λῡ́σαντ-ε	λῡσᾱ́σᾱ	λῡ́σαντ-ε	ἱστάντ-ε	ἱστᾱ́σᾱ	ἱστάντ-ε
G. D.	λῡσάντ-οιν	λῡσᾱ́σαιν	λῡσάντ-οιν	ἱστάντ-οιν	ἱστᾱ́σαιν	ἱστάντ-οιν

PLURAL

N. V.	λῡ́σαντ-ες	λῡ́σᾱσαι	λῡ́σαντ-α	ἱστάντ-ες	ἱστᾶσαι	ἱστάντ-α
Gen.	λῡσάντ-ων	λῡσᾱσῶν	λῡσάντ-ων	ἱστάντ-ων	ἱστᾱσῶν	ἱστάντ-ων
Dat.	λῡ́σᾱσι	λῡσᾱ́σαις	λῡ́σᾱσι	ἱστᾶσι	ἱστᾱ́σαις	ἱστᾶσι
Acc.	λῡ́σαντ-ας	λῡσᾱ́σᾱς	λῡ́σαντ-α	ἱστάντ-ας	ἱστᾱ́σᾱς	ἱστάντ-α

275. Participles in *-εις, -εισα, -εν*; *-ους, -ουσα, -ον* (*μι*-verbs): *τιθείς placing, διδούς giving.*

SINGULAR

N. V.	τιθείς	τιθεῖσα	τιθέν	διδούς	διδοῦσα	διδόν
Gen.	τιθέντ-ος	τιθείσης	τιθέντ-ος	διδόντ-ος	διδούσης	διδόντ-ος
Dat.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι	διδόντ-ι	διδούσῃ	διδόντ-ι
Acc.	τιθέντ-α	τιθεῖσα-ν	τιθέν	διδόντ-α	διδοῦσα-ν	διδόν

DUAL

N. A. V.	τιθέντ-ε	τιθείσᾱ	τιθέντ-ε	διδόντ-ε	διδούσᾱ	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν

PLURAL

N. V.	τιθέντ-ες	τιθεῖσαι	τιθέντ-α	διδόντ-ες	διδοῦσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθεισῶν	τιθέντ-ων	διδόντ-ων	διδουσῶν	διδόντ-ων
Dat.	τιθεῖσι	τιθείσαις	τιθεῖσι	διδοῦσι	διδούσαις	διδοῦσι
Acc.	τιθέντ-ας	τιθείσᾱς	τιθέντ-α	διδόντ-ας	διδούσᾱς	διδόντ-α

276. Participles in *-ῡς, -ῡσα, -υν*: *δεικνύς showing, φύς born.*

SINGULAR

N. V.	δεικνύς	δεικνῦσα	δεικνύν	φύς	φῦσα	φύν
Gen.	δεικνύντ-ος	δεικνύσης	δεικνύντ-ος	φύντ-ος	φύσης	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύσῃ	δεικνύντ-ι	φύντ-ι	φύσῃ	φύντ-ι
Acc.	δεικνύντ-α	δεικνῦσα-ν	δεικνύν	φύντ-α	φῦσα-ν	φύν

DUAL

N. A. V.	δεικνύντ-ε	δεικνύσᾱ	δεικνύντ-ε	φύντ-ε	φύσᾱ	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνύσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν

PLURAL

N. V.	δεικνύντ-ες	δεικνῦσαι	δεικνύντ-α	φύντ-ες	φῦσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνῡσῶν	δεικνύντ-ων	φύντ-ων	φῡσῶν	φύντ-ων
Dat.	δεικνῦσι	δεικνύσαις	δεικνῦσι	φῦσι	φύσαις	φῦσι
Acc.	δεικνύντ-ας	δεικνύσᾱς	δεικνύντ-α	φύντ-ας	φύσᾱς	φύντ-α

277. Perfect active participles in *-ως, -υια, -ος*: *λελυκώς having loosed, εἰδώς knowing.*

SINGULAR

N. V.	λελυκώς	λελυκυῖα	λελυκός	εἰδώς	εἰδυῖα	εἰδός
Gen.	λελυκότ-ος	λελυκυίᾱς	λελυκότ-ος	εἰδότ-ος	εἰδυίᾱς	εἰδότ-ος
Dat.	λελυκότ-ι	λελυκυίᾳ	λελυκότ-ι	εἰδότ-ι	εἰδυίᾳ	εἰδότ-ι
Acc.	λελυκότ-α	λελυκυῖα-ν	λελυκός	εἰδότ-α	εἰδυῖα-ν	εἰδός

DUAL

N. A. V.	λελυκότ-ε	λελυκυῖᾱ	λελυκότ-ε	εἰδότ-ε	εἰδυῖᾱ	εἰδότ-ε
G. D.	λελυκότ-οιν	λελυκυίαιν	λελυκότ-οιν	εἰδότ-οιν	εἰδυίαιν	εἰδότ-οιν

PLURAL

N. V.	λελυκότ-ες	λελυκυῖαι	λελυκότ-α	εἰδότ-ες	εἰδυῖαι	εἰδότ-α
Gen.	λελυκότ-ων	λελυκυιῶν	λελυκότ-ων	εἰδότ-ων	εἰδυιῶν	εἰδότ-ων
Dat.	λελυκόσι	λελυκυίαις	λελυκόσι	εἰδόσι	εἰδυίαις	εἰδόσι
Acc.	λελυκότ-ας	λελυκυίᾱς	λελυκότ-α	εἰδότ-ας	εἰδυίᾱς	εἰδότ-α

a. ἑστώς *standing* (contracted from ἑσταώς) is inflected ἑστώς, ἑστῶσα, ἑστός, G. ἑστῶτος (from ἑσταότος), ἑστώσης, ἑστῶτος; pl. N. ἑστῶτες, ἑστῶσαι, ἑστῶτα, G. ἑστώτων, ἑστωσῶν. So τεθνεώς, τεθνεῶσα, τεθνεός *dead*. ἑστῶσα is an analogical formation to ἑστώς, cp. δεικνῦσα and δεικνύς.

N. — ἑστός (the usual spelling in the neut. nom.) has -ός (not -ώς) in imitation of εἰδός and of forms in -κός (as λελυκός), thus distinguishing the neuter from the masculine.

278. Contracted Participles. — The present participle of verbs in -*αω*, -*εω*, -*οω*, and the future participle of liquid and nasal verbs (351) and of Attic futures (510) are contracted. τῑμῶν *honoring*, ποιῶν *making* are thus declined:

SINGULAR

N. V.	(τῑμάων)	τῑμῶν	(τῑμάουσα)	τῑμῶσα	(τῑμάον)	τῑμῶν
Gen.	(τῑμάοντος)	τῑμῶντ-ος	(τῑμαούσης)	τῑμώσης	(τῑμάοντος)	τῑμῶντ-ος
Dat.	(τῑμάοντι)	τῑμῶντ-ι	(τῑμαούσῃ)	τῑμώσῃ	(τῑμάοντι)	τῑμῶντ-ι
Acc.	(τῑμάοντα)	τῑμῶντ-α	(τῑμάουσαν)	τῑμῶσα-ν	(τῑμάον)	τῑμῶν

DUAL

N. A. V.	(τῑμάοντε)	τῑμῶντ-ε	(τῑμαούσᾱ)	τῑμώσᾱ	(τῑμάοντε)	τῑμῶντ-ε
G. D.	(τῑμαόντοιν)	τῑμώντ-οιν	(τῑμαούσαιν)	τῑμώσαιν	(τῑμαόντοιν)	τῑμώντ-οιν

PLURAL

N. V.	(τῑμάοντες)	τῑμῶντ-ες	(τῑμάουσαι)	τῑμῶσαι	(τῑμάοντα)	τῑμῶντ-α
Gen.	(τῑμαόντων)	τῑμών-των	(τῑμαουσῶν)	τῑμωσῶν	(τῑμαόντων)	τῑμώντ-ων
Dat.	(τῑμάουσι)	τῑμῶσι	(τῑμαούσαις)	τῑμώσαις	(τῑμάουσι)	τῑμῶσι
Acc.	(τῑμάοντας)	τῑμῶντ-ας	(τῑμαούσᾱς)	τῑμώσᾱς	(τῑμάοντα)	τῑμῶντ-α

277 a. D. Hom. ἑσταότος, ἑσταότα, ἑσταότες (from ἑσταώς), Hdt. ἑστεώς, ἑστεῶσα, ἑστεός, G. ἑστεῶτος, etc. Some editions have ἑστεῶτα in Hom.

278 D. Aeolic has also τίμαις, ποίεις, δήλοις from τῑμᾱμι, ποίημι, δήλωμι.

SINGULAR

N. V.	(ποιέων)	ποιῶν	(ποιέουσα)	ποιοῦσα	(ποιέον)	ποιοῦν
Gen.	(ποιέοντος)	ποιοῦντ-ος	(ποιεούσης)	ποιούσης	(ποιέοντος)	ποιοῦντ-ος
Dat.	(ποιέοντι)	ποιοῦντ-ι	(ποιεούσῃ)	ποιούσῃ	(ποιέοντι)	ποιοῦντ-ι
Acc.	(ποιέοντα)	ποιοῦντ-α	(ποιέουσαν)	ποιοῦσα-ν	(ποιέον)	ποιοῦν

DUAL

N. A. V.	(ποιέοντε)	ποιοῦντ-ε	(ποιεούσᾱ)	ποιούσᾱ	(ποιέοντε)	ποιοῦντ-ε
G. D.	(ποιεόντοιν)	ποιούντ-οιν	(ποιεούσαιν)	ποιούσαιν	(ποιεόντοιν)	ποιούντ-οιν

PLURAL

N. V.	(ποιέοντες)	ποιοῦντ-ες	(ποιέουσαι)	ποιοῦσαι	(ποιέοντα)	ποιοῦντ-α
Gen.	(ποιεόντων)	ποιούντ-ων	(ποιεουσῶν)	ποιουσῶν	(ποιεόντων)	ποιούντ-ων
Dat.	(ποιέουσι)	ποιοῦσι	(ποιεούσαις)	ποιούσαις	(ποιέουσι)	ποιοῦσι
Acc.	(ποιέοντας)	ποιοῦντ-ας	(ποιεούσᾱς)	ποιούσᾱς	(ποιέοντα)	ποιοῦντ-α

a. The present participle of δηλῶ (δηλόω) *manifest* is inflected like ποιῶν: δηλῶν, δηλοῦσα, δηλοῦν, G. δηλοῦντος, δηλούσης, δηλοῦντος, etc.

IRREGULAR ADJECTIVES

279. The irregular adjectives *μέγας great* (stems μεγα- and μεγαλο-) and *πολύς much* (stems πολυ- and πολλο-) are thus declined:

SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			

DUAL

N. A. V.	μεγάλω	μεγάλᾱ	μεγάλω			
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			

PLURAL

N.V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά

279 D. Hom. has some un-Attic forms from the stem πολυ- (πουλυ-): G. πολέος, N. pl. πολέες, G. πολέων, D. πολέεσι (221 D. 2), πολέσσι and πολέσι, A. πολέας. Hom. has also πολλός, πολλή, πολλόν, and these forms are commonly used by Hdt. πουλύς (for πολύς) is sometimes fem. in Hom.

a. μέγας is sometimes found in the vocative singular.

b. πολλο- is from πολ̯ο- (πολϝο-), λ̯ being assimilated to λλ.

c. πρᾶος *mild* is inflected in the sing.: πρᾷος, πρᾱεῖα, πρᾷον, G. πρᾴου, πρᾱείᾱς, πρᾴου, etc. In the plural:

N. V.	πρᾷοι or πρᾱεῖς	πρᾱεῖαι	πρᾷα or πρᾱέα
Gen.	πρᾴων or πρᾱέων	πρᾱειῶν	πρᾴων or πρᾱέων
Dat.	πρᾴοις or πρᾱέσι	πρᾱείαις	πρᾴοις or πρᾱέσι
Acc.	πρᾴους	πρᾱείᾱς	πρᾷα or πρᾱέα

d. Some compounds of πούς foot (ποδ-) have -ουν in the nom. sing. neut., and sometimes in the acc. sing. masc., by analogy to words like ἁπλοῦν (259). Thus τρίπους *three-footed*, τρίπουν (but acc. τρίποδα *tripod*, rarely τρίπουν, *three-footed*).

ADJECTIVES OF ONE ENDING

280. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἄπαις ἄπαιδ-ος *childless*, ἅρπαξ ἅρπαγ-ος *rapacious*, μάκαρ μάκαρ-ος *blessed*, ἀκάμᾱς ἀκάμαντ-ος *unwearied*. Here belong also certain other adjectives commonly used as substantives: γυμνής γυμνῆτ-ος *light armed*, πένης πένητ-ος *poor*, φυγάς φυγάδ-ος *fugitive*. Some are masc. only: ἐθελοντής (-οῦ) *volunteer*. Adjs. in -ίς -ίδος are fem. only: πατρίς (*scil.* γῆ) *fatherland*.

COMPARISON OF ADJECTIVES

281. Comparison by -τερος, -τατος. — The usual endings are: for the comparative: masc. -τερος, fem. -τερᾱ, neut. -τερον; for the superlative: masc. -τατος, fem. -τατη, neut. -τατον. The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (256).

δῆλος (δηλο-) *clear*, δηλό-τερος, δηλό-τατος; ἰσχῡρός (ἰσχῡρο-) *strong*, ἰσχῡρό-τερος, ἰσχῡρό-τατος; μέλᾱς (μελαν-) *black*, μελάν-τερος, μελάν-τατος; βαρύς (βαρυ-) *heavy*, βαρύ-τερος, βαρύ-τατος; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος, ἀληθέσ-τατος; εὐκλεής (εὐκλεεσ-) *famous*, εὐκλεέσ-τερος, εὐκλεέσ-τατος.

a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (69), from χαρίεις *graceful* (cp. 267 a). Compounds of χάρις *grace* add ο to the stem (χαριτ-ο-), as ἐπιχαριτώτερος *more pleasing*. πένης (πενητ-) *poor* has πενέσ-τερος from πενετ-τερος, with ε for η.

282. Adjectives in -ος with a short penult lengthen ο to ω:

νέο-ς new, νεώ-τερος, νεώ-τατος ; χαλεπό-ς difficult, χαλεπώ-τερος, χαλεπώ-τατος.

a. If the penult is long either by nature or by position (125, 126), **o** is not lengthened: *λεπτός lean, λεπτότερος, λεπτότατος*. A stop and a liquid or nasal almost always make position here (cp. 127); as *πικρός bitter, πικρότερος, πικρότατος*. *κενός empty* and *στενός narrow* were originally *κενϝος, στενϝος* (Ionic *κεινός, στεινός*, 32 D. 1), hence *κενότερος, στενότερος*.

283. The stem vowel **o** is dropped in *φίλο-ς dear, φίλ-τερος* (poetic), *φίλ-τατος*; *παλαιό-ς ancient, παλαί-τερος, παλαί-τατος* (properly from the adv. *πάλαι long ago*). By analogy to words like *παλαίτερος, παλαίτατος* we have *γεραίτερος, γεραίτατος* (*γεραιός aged*).

a. *ἥσυχος quiet, ἴσος equal, ὄρθριος early* reject the stem vowel **o** and add *-αιτερος, -αιτατος*, by imitation of words like *παλαίτερος*. So *μεσαίτερος, -αίτατος* imitate *μεσαι-* in Hom. *μεσαι-πόλιος middle-aged*.

284. **-εστερος, -εστατος.** — By imitation of words like *ἀληθέσ-τερος, ἀληθέσ-τατος* (281), *-εστερος, -εστατος* are added to stems in *ον* and to some in *οο* (contracted to *ου*). Thus *εὐδαίμων happy, εὐδαιμον-έστερος, -έστατος* ; *ἁπλοῦς simple, ἁπλούστερος* (for *ἁπλοο-εστερος*), *ἁπλούστατος* ; *εὔνους well-disposed, εὐνούστερος, -ούστατος*. (Others in *-οος* have *-ωτερος*: *ἀθρώτερος more crowded* from *ἀθρόος*.) Some stems in *ον* substitute **o** for *ον* and add *-τερος, -τατος*; as (from *ἐπιλήσμων forgetful, ἐπιλησμον-έστερος*) *ἐπιλησμότατος* ; *πίων fat, πῑότερος, πῑότατος*; *πέπων ripe* has *πεπαίτερος, πεπαίτατος*. Cp. 283 a.

a. Other cases: (with loss of **o**) *ἐρρωμένο-ς strong, ἐρρωμενέστερος, -έστατος, ἄκρᾱτο-ς unmixed, ἀκρᾱτέστατος;* and so *ἄσμενο-ς glad, ἄφθονο-ς abundant.*

285. **-ιστερος, -ιστατος.** — By imitation of words like *ἀχαρίστερος* for *ἀχαριτ-τερος* (69) from *ἄχαρις disagreeable, -ιστερος, -ιστατος* are used in *κλεπτ-ίστατος* (*κλέπτης thief*, 289), *κακηγορ-ίστερος* (*κακήγορος abusive*).

286. Comparison by -ῑων, -ιστος. — Some adjectives add to the *root* of the word the endings *-ῑων* for the masculine and feminine, *-ῑον* for the neuter, to form the comparative, and *-ιστος -η -ον* to form the superlative. The vowel (or the syllable *ρο*) standing before ς of the nominative is thus lost.

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282 a. D. Hom. *διζῦρώτατος* (but cp. Att. *οἰζῦρός*), *λᾱρώτατος* (*λᾰερώτατος* ?).

286 D. Hom. and Doric poetry have also *-ῐων*, which is as old as *-ῑων*. Forms in *-ῑων, -ιστος* are very common in poetry. Hom. has *βάθιστος* (*βαθύς deep*), *βράσσων* (*βραχύς short*), *βάρδιστος* (*βραδύς slow*), *κύδιστος* (*κῡδρός glorious*), *ὠκιστος* (*ὠκύς quick*).

Positive	Comparative	Superlative
ἡδ-ύ-ς *sweet* (ἡ ἡδ-ονή *pleasure*)	ἡδ-ίων	ἥδ-ιστος
ταχ-ύ-ς *swift* (τὸ τάχ-ος *swiftness*)	θᾶττων (97, 108 f)	τάχ-ιστος
μέγ-α-ς *great* (τὸ μέγ-εθος *greatness*)	μείζων	μέγ-ιστος
ἀλγεινός *painful* (τὸ ἄλγ-ος *pain*)	ἀλγ-ίων	ἄλγ-ιστος
αἰσχ-ρό-ς *shameful* (τὸ αἶσχ-ος *shame*)	αἰσχ-ίων	αἴσχ-ιστος
ἐχθ-ρό-ς *hateful, hostile* (τὸ ἔχθ-ος *hate*)	ἐχθ-ίων	ἔχθ-ιστος

Forms in *-ίων* are declined like *βελτίων*, those in *-ιστος* like *ἀγαθός*.

287. Irregular Comparison. — The commonest adjectives forming irregular degrees of comparison by reason of the changes of sound or because several words are grouped under one positive, are the following. Poetic or Ionic forms are placed in parentheses.

1.	ἀγαθός *good*	ἀμείνων (from ἀμεν-ίων) (ἀρείων)	ἄριστος
		βελτίων (βέλτερος)	βέλτιστος (βέλτατος)
	(κρατύς *powerful*)	κρείττων, κρείσσων	κράτιστος
	(cp. κράτος *strength*)	(κρέσσων)	(κάρτιστος)
		(φέρτερος)	(φέρτατος, φέριστος)
		λῴων (λωίων, λωίτερος)	λῷστος
2.	κακός *bad*	κακίων (κακώτερος) Lat. *peior*	κάκιστος
		χείρων (χερείων) *meaner*, Lat. *deterior* (χειρότερος, χερειότερος)	χείριστος
		ἥττων, ἧσσων (for ἡκ-ίων) *weaker, inferior* (ἔσσων)	(ἥκιστος, rare) adv. ἧκιστα *least of all*
3.	καλός *beautiful*	καλλίων	κάλλιστος (κάλλ-ος *beauty*)
4.	μακρός *long*	μακρότερος (μάσσων)	μακρότατος (μήκιστος)
5.	μέγας *great*	μείζων 286 (μέζων)	μέγιστος
6.	μῑκρός *small*	μῑκρότερος	μῑκρότατος
	(ἐλάχεια, f. of ἐλαχύς)	ἐλάττων, ἐλάσσων (for ἐλαχ-ίων)	ἐλάχιστος
		μείων	(μεῖστος, rare)
7.	ὀλίγος *little*, pl. *few*	ὀλείζων (inscriptions) (ὑπ-ολίζων Hom. *rather less*)	ὀλίγιστος

287 D. Hom. has *κερδαλέος gainful, crafty*, *κερδίων*, *κέρδιστος*; *ῥίγιον*, *ῥίγιστος more, most dreadful*, *κήδιστος* (*κήδειος dear*, *κῆδος care*).

8.	**πολύς** *much*, pl. *many*	**πλείων, πλέων**, neut. **πλέον** or **πλεῖν**	**πλεῖστος**
9.	**ῥᾴδιος** *easy* (**ῥηίδιος**)	**ῥᾴων** (Ion. **ῥηίων**) (**ῥηίτερος**)	**ῥᾷστος** (**ῥηίτατος, ῥήϊστος**)
10.	**ταχύς** *quick*	**θᾶττων, θᾶσσων** (286) (**ταχύτερος**)	**τάχιστος** (**ταχύτατος**)
11.	**φίλος** *dear* (cp. 283)	(**φίλτερος**) **φιλαίτερος** (Xenoph.) (**φιλίων**, rare in Hom.)	**φίλτατος** **φιλαίτατος** (Xenoph.)

288. Defectives. — Some comparatives and superlatives are derived from prepositions or adverbs:

(**πρό** *before*)	**πρότερος** *former*	**πρῶτος** *first*
(**ὑπέρ** *over, beyond*)	**ὑπέρτερος** (poetic) *higher, superior*	**ὑπέρτατος** (poetic) *highest, supreme*
	ὕστερος *later, latter*	**ὕστατος** *latest, last*

a. **-ατος** appears in **ὕπατος** *highest* (poetic), **ἔσχατος** *farthest, extreme* (from **ἐξ**).

289. In poetry, and sometimes in prose, comparatives and superlatives are formed from substantives and pronouns: **βασιλεύτερος** *more kingly*, **-τατος** (**βασιλεύς** *king*), **κύντερος** *more doglike*, **-τατος** (**κύων** *dog*), **κλεπτίστατος** *most thievish* (**κλέπτης** *thief*, 285), **αὐτότατος** *his very self* (**αὐτός** *self*).

290. Double Comparison. — A double comparative produces a comic effect, as **κυντερώτερος** (289). A double superlative is **πρώτιστος**.

291. Comparison by μᾶλλον, μάλιστα. — Instead of **-τερος**, **-τατος**, or **-ῖων**, **-ιστος**, the adverbs **μᾶλλον** *more*, **μάλιστα** *most*, may be used with the positive; as **μᾶλλον φίλος** *more dear, dearer*, **μάλιστα φίλος** *most dear, dearest*. This is the regular way of comparing participles. Many adjectives also do not take comparative and superlative endings (as **μᾶλλον ἑκών** *more willing*). Comparison by **μᾶλλον, μάλιστα** is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in **-τός**, and adjectives in **-ιος**.

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288 D. Hom. has **ὀπλότερος** *younger*, **ὀπλότατος**. Several defectives denote *place*: **ἐπασσύτερος** (**ἄσσον** *nearer*), **παροίτερος** (**πάροιθεν** *before*), **μυχοίτατος** (**μυχοῖ** *in a recess*). **-ατος** in **μέσατος, μέσσατος** (**μέσος** *middle*), **πύματος** *last*, **νέατος** *lowest*. For **ὕστατος** Hom. has **ὑστάτιος**; and **δεύτατος** *last* from **δεύτερος** *second*.

DECLENSION OF PRONOUNS

292. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows:

		SINGULAR	
Nom.	ἐγώ *I*	σύ *thou* (and Voc.)	—— *he, she, it* (292 b)
Gen.	ἐμοῦ; μου enclitic	σοῦ; σου enclitic	οὗ; οὑ enclitic
Dat.	ἐμοί; μοι enclitic	σοί; σοι enclitic	οἷ; οἱ enclitic
Acc.	ἐμέ; με enclitic	σέ; σε enclitic	ἕ; ἑ enclitic
		DUAL	
N. A.	νώ *we two*	σφώ *you two*	
G. D.	νῷν	σφῷν	
		PLURAL	
Nom.	ἡμεῖς *we*	ὑμεῖς *you* (and Voc.)	σφεῖς *they*
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

a. The enclitic forms μου, μοι, με, σου, σοι, σε are used when the pronoun is unemphatic; the longer forms ἐμοῦ, ἐμοί, ἐμέ and the accented σοῦ, σοί, σέ are used when the pronoun is emphatic. See 151 a, 154 N. 2.

b. Of the forms of the third person only οἷ, σφεῖς, σφῶν, σφίσι(ν), σφᾶς are used in Attic prose, and then almost always as indirect reflexives (829). To express the personal pronoun of the third person we find generally: ἐκεῖνος (of absent persons), οὗτος, ὅδε (of present persons), ὁ μὲν . . . ὁ δέ in the nom., and the forms of αὐτός in all other cases.

c. For the acc. of οὗ the tragic poets use νιν (encl.) and σφε (encl.) for masc. and fem., both sing. and pl. (= *eum, eam; eos, eas*). Doric so uses νιν. σφίν is rarely singular (*ei*) in tragedy.

d. ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς, when unemphatic, are sometimes accented in poetry on the penult, and -ῑν and -ᾱς are usually shortened. Thus ἧμων, ἧμιν, ἧμας, ὕμων, ὕμιν, ὕμας. -ῑν and -ᾱς are sometimes shortened even if the pronouns are emphatic (ἡμίν, ἡμάς, ὑμίν, ὑμάς). σφάς occurs for σφᾶς.

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292 D. 1. The Homeric inflection is as follows. (ἀμμ-, ὑμμ- are Aeolic.)

		SINGULAR	
Nom.	ἐγώ, ἐγών	σύ, τύνη	
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ (encl.), ἐμέθεν	σεῖο, σέο, σεο (encl. A 396), σεῦ, σευ (encl.), σέθεν	εἷο, ἕο, ἑο (encl.), εὗ, εὑ (encl.), ἕθεν, ἑθεν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τεῖν	ἑοῖ, οἷ, οἱ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἑέ, ἕ, ἑ (encl.), μιν (encl.)

293. The Intensive Pronoun αὐτός. — The definite adjective and pronoun *αὐτός self, same* (748) is declined thus:

	SINGULAR			DUAL			PLURAL		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	αὐτός	αὐτή	αὐτό	N. A. αὐτώ	αὐτᾱ́	αὐτώ	Nom. αὐτοί	αὐταί	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	G. D. αὐτοῖν	αὐταῖν	αὐτοῖν	Gen. αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ				Dat. αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό				Acc. αὐτούς	αὐτᾱ́ς	αὐτά

a. *αὐτός* is declined like *ἀγαθός* (256), but there is no voc. and the neuter nom. and acc. have no *-ν*. But *ταὐτόν the same* is common.

b. The article and *αὐτός* may unite by crasis (56 a): *αὐτός the same, αὐτή, ταὐτό* or *ταὐτόν*; *ταὐτοῦ, ταὐτῆς*; *ταὐτῷ, ταὐτῇ*, etc.

	DUAL		
N. A.	νῶϊ, νώ	σφῶϊ, σφώ	σφωε (encl.)
G. D.	νῶϊν	σφῶϊν, σφῷν (δ 62)	σφωϊν (encl.)

	PLURAL		
Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες (and Voc.)	
Gen.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων, σφεων (encl.), σφῶν
Dat.	ἡμῖν, ἄμμι(ν)	ὑμῖν, ὔμμι(ν)	σφίσι, σφισι (encl.), σφιν (encl.)
Acc.	ἡμέας, ἄμμε	ὑμέας, ὔμμε	σφέας, σφεας (encl.), σφε (encl.)

σφε (encl.) is used as accusative of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows:

	SINGULAR		
Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῦ, μευ (encl.)	σέο, σεῦ, σευ (encl.)	εὑ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἱ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἑ (encl.), μιν (encl.)

	PLURAL		
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμέων	ὑμέων	σφέων, σφεων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφίσι, σφισι (encl.)
Acc.	ἡμέας	ὑμέας	σφέας, σφεας (encl.), neut. σφεα (encl.)

σφίσι is used for *ἑαυτοῖς, -αῖς*; *σφι* (encl.) for *αὐτοῖς, -αῖς*; *σφεα* (encl.) for *αὐτά*.

3. Ionic *μιν* (encl.) is used in all genders (*eum, eam, id*), but not in the plural. Aeol. *ἄμμι, ὔμμε* occur a few times, *σέθεν* often, in tragedy.

4. Doric forms: I. *ἐγών*; G. *ἐμέος, ἐμοῦς, ἐμεῦς*; D. *ἐμίν*; Pl. N. *ἁμές*; G. *ἁμέων, ἁμῶν*; D. *ἁμίν(ῑ)*, *ἄμιν*; A. *ἁμέ*. II. *τύ, τύνη*; G. *τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ*; D. *τίν, τίνη*; A. *τέ, τίν, τύ*; Pl. N. *ὑμές*; G. *ὑμέων*; D. *ὑμίν, ὑμιν*; A. *ὑμέ*. III. G. *ἑοῦς, ἑοῦ*; D. *ῥίν*; A. *νίν*; Pl. G. *σφείων, ψέων*; D. *φίν, ψίν*; A. *σφέ, ψέ*.

293 D. Hdt. *αὐτέων* gen. pl. For *ὠὐτός* (Hom.), *τὠυτό* (Hdt.), see 56 D.

294. Reflexive Pronouns. — The reflexive pronouns are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

	myself	*thyself*	*himself, herself, itself*
Gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς (σαυτοῦ, -ῆς)	ἑαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ)
Dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ (σαυτῷ, -ῇ)	ἑαυτῷ, -ῇ, -ῷ (αὐτῷ, -ῇ, -ῷ)
Acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν (σαυτόν, -ήν)	ἑαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό)

	ourselves	*yourselves*	*themselves*
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν or σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς, -οῖς or σφίσιν αὐτοῖς, -αῖς
Acc.	ἡμᾶς αὐτούς, -ἅς	ὑμᾶς αὐτούς, -ἅς	ἑαυτούς, -ἅς, -ά or σφᾶς αὐτούς, -ἅς

a. For *ἑαυτῶν, ἑαυτοῖς*, etc., we find *αὑτῶν, αὑτοῖς*, etc.

295. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like *ἀγαθός, ἄξιος* (256).

ἐμός	ἐμή	ἐμόν	*my, my own; mine*	ἡμέτερος -ᾱ -ον	*our, our own; ours*
σός	σή	σόν	*thy, thine own; thine*	ὑμέτερος -ᾱ -ον	*your, your own; yours*
[ὅς	ἥ	ὅν	*his (her, its) own*]	σφέτερος -ᾱ -ον	*their own*

a. ὅς is not used in Attic prose. For *his, her, its, αὐτοῦ, -ῆς, -οῦ* are used.

296. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of *ἄλλος* (*ἀλλ-αλλο-*). It is used only in the oblique cases of the dual and plural.

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294 D. Hom. never compounds the two pronouns: thus *ἐμέθεν αὐτῆς, σοὶ αὐτῷ, οἱ αὐτῷ, ἓ αὐτήν*. Hdt. has a few cases of the uncompounded forms; generally *ἐμεωυτοῦ, -τῷ, -τόν, σεωυτοῦ, ἑωυτοῦ*, etc., and *σφέων αὐτῶν*, etc.

295 D. Hom. has also *τεός thy, thine own, ἑός his own, her own, ἀμός our, ὑμός your, σφός their* (rarely of the singular), *νωΐτερος of us two, σφωΐτερος of you two*. For *ἐμός* Attic poetry may use *ἀμός* (sometimes printed *ἀμός*) *our*.

	DUAL			PLURAL		
Gen.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω	ἀλλήλους	ἀλλήλᾱς	ἄλληλα

297. The Definite Article. — The definite article *ὁ, ἡ, τό the* (stems *ὁ-, ἀ-, το-*) is thus declined:

	SINGULAR			DUAL			PLURAL			
Nom.	ὁ	ἡ	τό	N. A.	τώ	τώ	τώ	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	τοῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τᾱ́ς	τά

a. *τᾱ́* (especially) and *ταῖν*, the fem. dual forms, are very rare in the authors, and are unknown in Attic prose inscriptions of the classical period.

298. Demonstrative Pronouns. — The chief demonstrative pronouns are *ὅδε this (here)*, *οὗτος this, that*, *ἐκεῖνος that (there)*.

	SINGULAR								
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο
	DUAL								
N. A.	τώδε	τώδε	τώδε	τούτω	τούτω	τούτω	ἐκείνω	ἐκείνω	ἐκείνω
G. D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν	ἐκείνοιν	ἐκείνοιν	ἐκείνοιν
	PLURAL								
Nom.	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	τούσδε	τᾱ́σδε	τάδε	τούτους	ταύτᾱς	ταῦτα	ἐκείνους	ἐκείνᾱς	ἐκεῖνα

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297 D. Hom. has also gen. *τοῖο*, dual *τοῖιν*; nom. pl. *τοί, ταί*; gen. pl. fem. *τάων*; dat. pl. masc. *τοῖσι*, fem. *τῇσι, τῇς* (Hdt. *τοῖσι, τῇσι*). Doric are gen. *τῶ, τᾶς*, etc.; pl. also N. *τοί, ταί*; G. fem. *τᾶν*. Aeolic are *τῶ, τᾶς, τᾶν* gen. pl., *τοίς, ταίς* acc. pl. Generally poetic are *τοῖσι, ταῖσι. τοὶ μέν, τοὶ δέ* occur rarely in tragedy for *οἱ μέν, οἱ δέ*.

298 D. For *τοῖσδε* Hom. has also *τοῖσδεσσι* or *τοῖσδεσι*. Doric has nom. pl. *τούτοι, ταύται*, gen. pl. fem. *ταυτᾶν* (Aeol. *ταύτᾱν*). *κεῖνος* occurs in Hdt. (together with *ἐκεῖνος*). Doric and Aeolic have *κῆνος*.

c. Hom. always, Hdt. rarely, has the final *ν* in *τοσοῦτον*, etc.

a. ὅδε is formed from the old demonstrative ὁ, ἡ, τό *this* or *that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. Lat. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἥδε, οἵδε, αἵδε see 153.

b. ἐκεῖνος has a variant form κεῖνος in poetry and sometimes in prose.

c. Other demonstrative pronouns are

τοσόσδε	τοσήδε	τοσόνδε	*so much, so many*	pointing forward (to what follows).
τοιόσδε	τοιάδε	τοιόνδε	*such* (in *quality*)	
τηλικόσδε	τηλικήδε	τηλικόνδε	*so old, so great*	

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλίκος. Combinations of τόσος, τοῖος, τηλίκος with οὗτος are

τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	*so much, so many*	pointing backward (to what precedes).
τοιοῦτος	τοιαύτη	τοιοῦτο(ν)	*such* (in *quality*)	
τηλικοῦτος	τηλικαύτη	τηλικοῦτο(ν)	*so old, so great*	

The forms in -ν are more common than those in -ο.

d. The dual rarely has separate feminine forms.

e. The deictic suffix -ι added to demonstratives gives emphasis. Before it α, ε, ο are dropped. Thus ὁδί *this man here*, ἡδί, τοδί, G. τουδί, τησδί, etc.; οὑτοσί, αὑτηΐ (35), τουτί, οὑτοῖ, τουτωνί. So with other demonstratives and with adverbs: τοσουτοσί, οὑτωσί, ὡδί.

299. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (133). The indefinite pronoun τὶς, τὶ *any one, some one, anything, something* is enclitic (151 b).

	Interrogative		*Indefinite*	
		SINGULAR		
Nom.	τίς	τί	τὶς	τὶ
Gen.	τίν-ος, τοῦ		τιν-ός, τοῦ	
Dat.	τίν-ι, τῷ		τιν-ί, τῷ	
Acc.	τίν-α	τί	τινά	τὶ
		DUAL		
N. A.	τίν-ε		τιν-έ	
G. D.	τίν-οιν		τιν-οῖν	
		PLURAL		
Nom.	τίν-ες	τίν-α	τιν-ές	τιν-ά
Gen.	τίν-ων		τιν-ῶν	
Dat.	τί-σι		τι-σί	
Acc.	τίν-ας	τίν-α	τιν-άς	τιν-ά

a. ἄττα (not enclitic) is sometimes used for the indefinite τινά (neut. pl.).

299 D. Hom. and Hdt. have G. τέο, τεῦ, D. τέῳ (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite pl. τινά.

300. **ἄλλος.** — The indefinite pronoun *ἄλλος other, another* (Lat. *alius*, cp. 95) is declined as follows:

	SINGULAR			DUAL			PLURAL		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἄλλος	ἄλλη	ἄλλο	N. A. ἄλλω	ἄλλᾱ	ἄλλω	ἄλλοι	ἄλλαι	ἄλλα
Gen.	ἄλλου	ἄλλης	ἄλλου	G. D. ἄλλοιν	ἄλλαιν	ἄλλοιν	ἄλλων	ἄλλων	ἄλλων
Dat.	ἄλλῳ	ἄλλῃ	ἄλλῳ				ἄλλοις	ἄλλαις	ἄλλοις
Acc.	ἄλλον	ἄλλην	ἄλλο				ἄλλους	ἄλλᾱς	ἄλλα

301. **δεῖνα.** — The indefinite pronoun *δεῖνα*, always with the article, means *such a one.* It is declined: *ὁ, ἡ, τὸ δεῖνα*; *τοῦ, τῆς, τοῦ δεῖνος*; *τῷ, τῇ, τῷ δεῖνι*; *τὸν, τὴν, τὸ δεῖνα*; plural *οἱ δεῖνες, τῶν δείνων*, (dative wanting), *τοὺς δεῖνας.*

302. **Relative Pronouns.** — The relative pronoun *ὅς, ἥ, ὅ who, which, that* is declined thus:

	SINGULAR			DUAL			PLURAL		
Nom.	ὅς	ἥ	ὅ	N. A.	ἅ	ᾱ	ἅ	Nom.	οἵ	αἵ	ἅ
Gen.	οὗ	ἧς	οὗ	G. D.	οἷν	οἷν	οἷν	Gen.	ὧν	ὧν	ὧν
Dat.	ᾧ	ᾗ	ᾧ					Dat.	οἷς	αἷς	οἷς
Acc.	ὅν	ἥν	ὅ					Acc.	οὕς	ἅς	ἅ

a. The feminine dual forms ᾱ and αἷν are seldom, if ever, used in Attic.

b. The addition of the enclitic particle *-περ* emphasizes the connection between the relative and its antecedent. Thus *ὅσ-περ, ἥ-περ, ὅ-περ the very person who, the very thing which*; so *ὥσπερ just as.*

c. Enclitic *τε* is added in *ἐφ' ᾧτε on condition that*, and in *ἅτε inasmuch as.*

303. The indefinite or general relative pronoun *ὅστις, ἥτις, ὅ τι whoever (any-who, any-which), any one who, whatever, any-*

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302 D. 1. Hom. uses the demonstrative forms *ὁ, ἡ, τό* (297, 298 a) as relatives (755). In this case the nom. pl. has *τοί, ταί* (297 D.).

2. Besides the forms in 302, Hom. has the genitive *ὅο* (miswritten *ὅου*) and *ἕης.*

3. Hdt. has *ὅς, ἥ, τό, οἵ, αἵ, τά.* In the oblique cases, he uses *τοῦ, τῆς*, etc., though, especially after prepositions capable of elision, he has the relative forms like Attic, as *δι' οὗ, παρ' ᾧ, κατ' ἥν, ὑπ' ὧν*; also *ἐς ὅ.*

thing which, inflects each part (ὅς and τὶς) separately. For the accent, see 153.

	SINGULAR		
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὑτινος, ὅτου	ἧστινος	οὑτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅντινα	ἥντινα	ὅ τι
	DUAL		
N. A.	ὥτινε	ὥτινε	ὥτινε
G. D.	οἱντινοιν	οἱντινοιν	οἱντινοιν
	PLURAL		
Nom.	οἵτινες	αἵτινες	ἅτινα, ἄττα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἱστισι, ὅτοις	αἱστισι	οἱστισι, ὅτοις
Acc.	οὕστινας	ἅστινας	ἅτινα, ἄττα

a. The neuter ὅ τι is sometimes printed ὅ,τι to avoid confusion with the conjunction ὅτι *that, because*.

b. The shorter alternative forms are rare in prose, but almost universal in poetry (especially ὅτου, ὅτῳ). Inscriptions have almost always ὅτου, ὅτῳ, ἄττα. The plural ἄττα is to be distinguished from ἅττα (299 a).

c. τὶς added to ὁπότερος, ὅσος, οἷος, etc. (304) makes them more indefinite, as ὁποῖός τις *of whatsoever kind*.

d. οὖν, δή, or δήποτε added to the indefinite pronouns makes them as general as possible, as ὁστισοῦν (or ὅστις οὖν), ἥτισοῦν, ὁτιοῦν *any one whatever, any thing whatever*, and so ὁποιοσ-τισ-οῦν, ὁστισ-δή-ποτε, ὁστισ-δη-ποτ-οῦν. In these combinations all relative or interrogative force is lost.

e. The uncompounded relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

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303 D. Hom. has the following special forms. The forms not in parentheses are used also by Hdt. In the nom. and acc. Hdt. has the Attic forms.

	SINGULAR		PLURAL	
Nom.	(ὅτις)	(ὅ ττι)		ἄσσα
Gen.	(ὅττεο), (ὅττευ) ὅτευ		ὅτεων	
Dat.	ὅτεῳ		ὁτέοισι	
Acc.	(ὅτινα)	(ὅ ττι)	(ὅτινας)	ἄσσα

304. Correlative Pronouns. — Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in parentheses.

Interrogative: Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
τίς *who?* *which?* *what?* *quis?* *qui?*	τὶς *some one, any one, a certain one, aliquis, quidam*	(ὁ, ὅς) ὅδε *this* (here), *hic* οὗτος *this, that is, ille* ἐκεῖνος *ille*	ὅς *who, which* *qui*	ὅστις *whoever, any one who* *quisquis, quicunque*
πότερος *which of two?* *uter?*	πότερος or ποτερός *one of two* (rare)	ἕτερος *the one* or *the other of two* *alter*	ὁπότερος *which of the two*	ὁπότερος *whichever of the two* *utercumque*
πόσος *how much?* *how many?* *quantus?* *quot?*	ποσός *of some quantity* or *number*	(τόσος) τοσόσδε τοσοῦτος *so much, so many* *tantus, tot*	ὅσος (*as much*) *as,* (*as many*) *as* *quantus, quot*	ὁπόσος *of whatever size, number* *quantuscumque, quotquot*
ποῖος *of what sort?* *qualis?*	ποιός *of some sort*	(τοῖος) τοιόσδε τοιοῦτος *such* *talis*	οἷος *of which sort,* (*such*) *as* *qualis*	ὁποῖος *of whatever sort* *qualiscumque*
πηλίκος *how old?* *how large?*	πηλίκος *of some age, size*	(τηλίκος) τηλικόσδε τηλικοῦτος *so old, so young, so large, so great*	ἡλίκος *of which age, size,* (*as old, large*) *as*	ὁπηλίκος *of whatever age* or *size*

304 D. Hom. has (Aeolic) ππ in ὁππότερος, ὁππποῖος, and σσ in ὅσσος, τόσσος, etc. Hdt. has κ for π in κότερος, κόσος, κοῖος; ὁκότερος, ὁκόσος, ὁκοῖος.

ADVERBS

305. Origin. — Adverbs were originally case forms, made from the stems of substantives, adjectives, and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (306).

Nominative (rare): *πύξ with clenched fist, ἅπαξ once.*

Genitive: ἑξῆς next, ποῦ, οὗ where, αὐτοῦ in the very place, ἐκποδών out of the way (*ἐκ* + *ποδῶν*); by analogy, *ἐμποδών in the way.*

Dative: *δημοσίᾳ at public cost, κοινῇ in common, πῇ how*, etc. (716, 957).

Accusative: *πολύ much, μῑκρόν a little, πρῶτον at first, τήμερον to-day, πολλά often.* See 990–994.

Locative: -ι in *οἴκο-ι* (143) *at home* (*οἶκο-ς house*), *Ἰσθμο-ῖ at the Isthmus, πο-ῖ whither*, and all adverbs in *-οι*, *Μαραθῶν-ι at Marathon;* further in *πάλα-ι long ago, ἐκε-ῖ there, πανδημε-ί in full force;* -οισι (202) in ο stems; -ᾱσι (-ησι) in ᾱ stems (185): *θύρᾱσι at the doors*, Πλαταιᾶσι *at Plataea*, *Ἀθήνησι at Athens.*

Instrumental: ἄνω above, κάτω below, οὔπω not yet, ὧ-δε thus (but the forms in -ω may be ablatives); *κρυφῇ* and *λάθρᾱ in secret.*

Ablative: all adverbs in -ως, as *ὡς as, οὕτως thus, ἑτέρως otherwise.*

306. Place. — To denote place the common endings are: —

-ι, -θι, -σι at, in to denote place *where* (locative). *-ου*, the sign of the genitive, is also common.

-θεν from to denote the place *whence* (ablative).

-δε (*-ζε*), *-σε to, toward* to denote place *whither.*

In the following examples poetical words are bracketed.

οἴκο-ι (**οἴκο-θι**) *at home*	**οἴκο-θεν** *from home*	**οἴκαδε** (**οἰκόνδε**) *homeward* (*οἰκα-* is an old accusative form.)
ἄλλο-θι *elsewhere* or **ἀλλ-αχ-οῦ**	**ἄλλο-θεν** *from elsewhere* **ἀλλ-αχ-ό-θεν**	**ἄλλο-σε** *elsewhither* **ἀλλ-αχ-ό-σε**
ἀμφοτέρω-θι *on both sides*	**ἀμφοτέρω-θεν** *from both sides*	(**ἀμφοτέρω-σε** *to both sides*)
αὐτοῦ *in the very place*	**αὐτό-θεν** *from the very place*	**αὐτό-σε** *to the very place*
ὁμοῦ *at the same place*	**ὁμό-θεν** *from the same place*	**ὁμό-σε** *to the same place*
Ἀθήνη-σι *at Athens*	**Ἀθήνη-θεν** *from Athens*	**Ἀθήναζε** (= **-ασ-δε**) *to Athens*
Ὀλυμπίᾱ-σι *at Olympia*	**Ὀλυμπίᾱ-θεν** *from Olympia*	**Ὀλυμπίαζε** *to Olympia*

306 D. Hom. has *e.g. οὐρανό-θι in heaven, ἀγορῆ-θεν from the assembly* (also, with prepositions, he uses forms in *-θεν* or *-θι* as genitives: *ἐξ ἀλό-θεν out of the*

a. -θεν may take the form -θε in poetry, and especially when the idea of *whence* is lost, as πρόσθε *in front* (116 D.). -θα is found in ἔνθα in all dialects.

b. Some local adverbs are connected with prepositions, as ἄνω *above*, ἔξω *outside*, ἔσω *within*, κάτω *below*, πρόσθεν *in front*. Cp. 305.

307. Manner. — Adverbs of manner ending in -ως are formed from adjectives and pronouns and have the accent and form of the genitive plural masculine with -ς in place of -ν.

δίκαιος	*just*	genitive	plural	δικαίων	δικαίως	*justly*
κακός	*bad*	"	"	κακῶν	κακῶς	*ill*
ἁπλοῦς	*simple*	"	"	ἁπλῶν	ἁπλῶς	*simply*
σαφής	*plain*	"	"	σαφῶν	σαφῶς	*plainly*
ἡδύς	*pleasant*	"	"	ἡδέων	ἡδέως	*pleasantly*
σώφρων	*prudent*	"	"	σωφρόνων	σωφρόνως	*prudently*
ἄλλος	*other*	"	"	ἄλλων	ἄλλως	*otherwise*
πᾶς	*all*	"	"	πάντων	πάντως	*in every way*

a. Adverbs in -ως are not *formed from* the genitive plural. Old ablatives from o stems (-ω + ς, 305) were used adverbially, and thence -ως was transferred to other stems. The analogy of the genitive plural assisted the transference.

308. Various Other Endings. — -α: ἅμα *at the same time*, μάλα *very*. -ακις: πολλάκις *many times*, ὁσάκις *as often as*. -δην: συλλήβδην *in short*. -δον: ἔνδον *within*, σχεδόν *almost*. -τε: ὅτε *when* (Aeolic ὅτα, Dor. ὅκα). -τι, -στι: ἐθελοντί *voluntarily*, Ἑλληνιστί *in Greek* (*fashion*).

309. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular accusative of the comparative of the adjective; the superlative is the same as the neuter plural accusative of the superlative of the adjective.

σοφῶς	*wisely*	σοφώτερον	σοφώτατα
χαριέντως	*gracefully*	χαριέστερον	χαριέστατα
εὐδαιμόνως	*happily*	εὐδαιμονέστερον	εὐδαιμονέστατα
καλῶς	*well*	κάλλῑον	κάλλιστα
ἡδέως	*pleasantly*	ἥδῑον	ἥδιστα
μάλα	*very*	μᾶλλον, *more, rather*	μάλιστα
(εὖ)	*well*	ἄμεινον	ἄριστα
——	——	ἧττον *less* (287, 2)	ἥκιστα

sea, [1]Ἰλιό-θι πρό *before Ilium*), ἅλα-δε *to the sea*, πόλιν-δε *to the city*, [2]Ἀιδόσ-δε *to* (the house of) *Hades*, ὃν-δε δόμον-δε *to his house*.

a. Adverbs of place ending in ω, and some others, have *-τερω* and *-τατω*; as *ἄνω above, ἀνωτέρω, ἀνωτάτω*; *πόρρω afar, πορρωτέρω, πορρωτάτω.*

b. *ἐγγύς near* has *ἐγγύτερον* (*-τέρω*), *ἐγγυτάτω* (*-τατα* rare). *πρῳ early* has *πρωϊαίτερον, πρωϊαίτατα.* Some comparatives end in *-ως*: *ἀσφαλεστέρως* (*ἀσφαλέστερον*) *more securely, βελτίονως* (*βέλτιον*) *better.* Superlatives in *-ον* are usually poetic; as *μέγιστον.*

310. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list below poetic or less usual words are placed in parentheses.

	Interrogative: Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	*ποῦ where?*	*πού somewhere*	(*ἔνθα*) *ἐνθάδε, ἐνταῦθα there ἐκεῖ yonder*	*οὗ where* (*ἔνθα where*)	*ὅπου where-(ever)*
	πόθεν whence?	*ποθέν from some place*	(*ἔνθεν*) *ἐνθένδε, ἐντεῦθεν thence ἐκεῖθεν from yonder*	*ὅθεν whence* (*ἔνθεν whence*)	*ὁπόθεν whence-(soever)*
	ποῖ whither?	*ποί to some place*	(*ἔνθα*) *ἐνθάδε, ἐνταῦθα thither ἐκεῖσε thither*	*οἷ whither* (*ἔνθα whither*)	*ὅποι whither-(soever)*
Time	*πότε when?*	*ποτέ some time, ever*	*τότε then*	*ὅτε when*	*ὁπότε when-(ever)*
	πηνίκα at what time?		(*τηνίκα*) *τηνικάδε* } *at that time τηνικαῦτα* }	*ἡνίκα at which time*	*ὁπηνίκα at which time*
Way	*πῇ which way? how?*	*πῄ some way, somehow*	(*τῇ*) *τῇδε, ταύτῃ this way, thus*	*ᾗ in which way, as*	*ὅπῃ in which way, as*
Manner	*πῶς how?*	*πώς somehow*	(*τώς*), (*ὡς*) *ὧδε, οὕτω(ς) thus, so, in this way ἐκείνως in that way*	*ὡς as, how*	*ὅπως how*

310 D. 1. Hom. has (Aeolic) *πτ* in *ὁπτως, ὁπτότε*; Hdt. has *κ* for the *π*-forms, *e.g. κοῦ, κού, ὅκου, κότε.* Hdt. has *ἐνθαῦτα, ἐνθεῦτεν* for *ἐνταῦθα, ἐντεῦθεν* (109 D.).

2. Poetic are *πόθι* for *ποῦ*, *ὅθι* for *οὗ*, *ἥμος when*, *ἥ which way, where*, etc.

a. The demonstratives in parentheses are foreign to Attic prose except in certain phrases, as καὶ ὡς *even thus*, οὐδ' (μηδ') ὡς *not even thus* (cp. 150 d); ἔνθα μὲν . . . ἔνθα δέ *here . . . there*, ἔνθεν (μέν) καὶ ἔνθεν (δέ) *from this side and that*. In Attic prose ἔνθα and ἔνθεν are usually relatives, ἔνθα taking the place of οὗ *where* and οἷ *whither*, and ἔνθεν of ὅθεν *whence*.

b. οὖν (303 d) may be added for indefiniteness: ὁπωσοῦν *in any way whatever*. ποτέ after interrogatives gives an intensive force, as τίς ποτε *who in the world*. It is also used with negatives, as οὔποτε *never*, οὐπώποτε *never yet*. Other negatives are οὐδαμοῦ *nowhere*, οὐδαμῇ *in no way*, οὐδαμῶς *in no manner*.

NUMERALS

311. The numeral adjectives and adverbs are as follows:

	Sign	Cardinal	Ordinal	Adverb
1	α′	εἷς, μία, ἕν *one*	πρῶτος *first*	ἅπαξ *once*
2	β′	δύο *two*	δεύτερος *second*	δίς *twice*
3	γ′	τρεῖς, τρία *three*	τρίτος *third*	τρίς *thrice*
4	δ′	τέτταρες, τέτταρα	τέταρτος, -η, -ον	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος	ἐνάκις
10	ι′	δέκα	δέκατος, -η, -ον	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρεῖς καὶ δέκα (or τρεισκαίδεκα)	τρίτος καὶ δέκατος	τρεισκαιδεκάκις
14	ιδ′	τέτταρες καὶ δέκα (or τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15	ιε′	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16	ιϛ′	ἑκκαίδεκα (cp. 89)	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
17	ιζ′	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	ἑπτακαιδεκάκις
18	ιη′	ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19	ιθ′	ἐννεακαίδεκα	ἔνατος καὶ δέκατος	ἐννεακαιδεκάκις
20	κ′	εἴκοσι(ν)	εἰκοστός, -ή, -όν	εἰκοσάκις
21	κα′	εἷς καὶ εἴκοσι(ν) or εἴκοσι (καὶ) εἷς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ

311 D. 1. For the cardinals 1–4, see 313 D. Hom. has, for 12, δώδεκα, δυώδεκα, and δυοκαίδεκα (also generally poetic); 20, εἴκοσι and ἐείκοσι; 30, τριήκοντα; 80, ὀγδώκοντα; 90, ἐνενήκοντα and ἐννήκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9000 and 10,000, ἐννεάχῑλοι, δεκάχῑλοι (-χειλοι ?). Hom. has also the ordinals:

30	λ′	τριᾱ́κοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός, -ή, -όν	ἑκατοντάκις
200	σ′	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ′	τριᾱκόσιοι	τριᾱκοσιοστός	τριᾱκοσιάκις
400	υ′	τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ′	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	χ′	ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
700	ψ′	ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
800	ω′	ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκις
900	ϡ′	ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
1,000	,α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	χῑλιάκις
2,000	,β	δισχίλιοι	δισχῑλιοστός	δισχῑλιάκις
3,000	,γ	τρισχίλιοι	τρισχῑλιοστός	τρισχῑλιάκις
10,000	,ι	μῡ́ριοι, -αι, -α	μῡριοστός	μῡριάκις
20,000	,κ	δισμῡ́ριοι	δισμῡριοστός	δισμῡριάκις
100,000	,ρ	δεκακισμῡ́ριοι	δεκακισμῡριοστός	δεκακισμῡριάκις

N. — Above 10,000: also δύο *μῡριάδες* 20,000, etc.

312. Notation. — In addition to the 24 letters of the alphabet, three obsolete signs were used: ϛ, a form identical with the late abbreviation for στ, in place of the lost ϝ (3), once used for 6; ϙ (*koppa*), for 90; for 900, ϡ *sampi*, probably for *san*, an old form of *sigma*, + *pi*. From 1 to 999 a stroke stands *above* the letter, for 1000's the same signs are used but with the stroke *below* the letter (α′ = 1, ,α = 1000). Only the last letter in any given series has the stroke above: ρνζ′ 157, ,αϡι′ 1910.

a. In the classical period the following system was used, according to

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3d, *τρίτατος*; 4th, *τέτρατος*; 7th, *ἑβδόματος*; 8th, *ὀγδόατος*; 9th, *εἴνατος*; 12th, *δυωδέκατος*; 13th, *τρῖσ(τρεισ-?)καιδέκατος*; 20th, *ἑεικοστός*; and the Attic forms.

2. Hdt. has *δυώδεκα* (*δυωδέκατος*), *τεσσερεσκαίδεκα* indeclinable (*τεσσερεσκαιδέκατος*), *τριήκοντα* (*τριηκοστός*), *τεσσεράκοντα*, *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *ἔνατος* he has *εἴνατος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

3. Aeolic has *πέμπε* for 5 (cp. Hom. *πεμπώβολον five-pronged fork*), gen. pl. *πέμπων* inflected, as also *δέκων*, *τεσσερακόντων*, etc.; for 1000, *χέλλιοι*. Doric has, for 6, *ϝέξ*; 7th, *ἕβδεμος*; 12, *δυώδεκα*; 20, *ϝίκατι*, *ϝείκατι*; 40, *τετρώκοντα* (*τετρωκοστός*); 200, etc., *διᾱκατίοι*, etc.; 1000, *χηλίοι* and *χειλίοι* (32 D. 2); for 1st, *πρᾶτος*.

the inscriptions: Ⅰ = 1, ⅠⅠⅠⅠ = 4, Γ (*πέντε*) = 5, ΓⅠ = 6, Δ (*δέκα*) = 10, ΔΔ = 20, Η (*ἑκατόν*) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, ⱣΔ (*πεντάκις δέκα*) = 50, ⱣΧ (*πεντάκις χίλιοι* + *χίλιοι*) = 6000.

313. The cardinals from 1 to 4 are declined as follows:

	one			*two*	*three*		*four*	
Nom.	εἷς	μία	ἕν	N. A. δύο	τρεῖς	τρία	τέτταρες	τέτταρα
Gen.	ἑνός	μιᾶς	ἑνός	G. D. δυοῖν	τριῶν		τεττάρων	
Dat.	ἑνί	μιᾷ	ἑνί		τρισί(ν)		τέτταρσι(ν)	
Acc.	ἕνα	μίαν	ἕν		τρεῖς	τρία	τέτταρας	τέτταρα

a. εἷς is for ἑν-ς. The stem ἑν was originally σεμ (Lat. *singuli, semel*), weak forms of which are μία for σμ-ια, and ἅ-παξ *once*, ἁ-πλοῦς *simple*, from σμ-π- (30 b).

b. οὐδὲ εἷς, μηδὲ εἷς *not even one* unite to form the compounds οὐδείς, μηδείς *no one*. These words are declined like εἷς: thus, οὐδείς, οὐδεμία, οὐδέν, οὐδενός, οὐδεμιᾶς, οὐδενός, etc., and sometimes in the plural (*no men, none*, or *nobodies*) οὐδένες, οὐδένων, οὐδέσι, οὐδένας. For emphasis the compounds may be divided, as οὐδὲ εἷς *not* ONE. A preposition or ἄν may separate the two parts, as οὐδ' ἀπὸ μιᾶς *from not a single one*.

c. δύο may be used with the gen. and dat. pl., as δύο μηνῶν *of two months*. δυοῖν occurs rarely with plurals.

d. ἄμφω *both*, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. *ambo*). But *both* is more commonly ἀμφότεροι, -αι, -α.

e. For τέτταρες, τετταράκοντα, etc., the tragic poets and Thucydides have τέσσαρες, τεσσαράκοντα, etc. Attic inscriptions of the fifth century B.C. always have the forms with ττ. In late prose the forms with σσ appear.

314. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like ἀγαθός.

a. In τρεῖς (τρία) καὶ δέκα *13* and τέτταρες (τέτταρα) καὶ δέκα *14*, the first numeral is declined. τρεισκαιδέκατος, τετταρεσκαιδέκατος are very rare in good Attic.

b. Compound numbers above 20 are expressed by placing the smaller number first (with καί) or the larger number first (with or without καί in

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313 D. Hom. has, for μία, ἴα (ἰῆς, ἰῇ, ἴαν); for ἑνί, ἰῷ; δύο, δύω (undeclined); the adj. forms δοιώ and pl. δοιοί regularly declined. For 1, Doric has ἦς. For 4, Hom. has τέσσαρες, and (Aeolic) πίσυρες; Dor. has τέτορες, Pind. τέτρασιν. Hdt. has δύο sometimes undeclined, also δυῶν, δυοῖσι; τέσσερες, -α, τεσσέρων, τέσσερσι; τεσσερεσκαίδεκα 14 undeclined. Aeolic δύο, dat. δύεσιν 2; πέσσυρες, πίσυρες, πέσσυρα, πέσυρα 4.

the case of cardinals). Thus δύο καὶ εἴκοσι(ν) *two and twenty*, εἴκοσι καὶ δύο *twenty and two*, or εἴκοσι δύο *twenty-two*, πέντε καὶ πεντήκοντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πεντήκοντα (καὶ) πέντε = *555*. With ordinals καί is necessary, as δεύτερος καὶ εἰκοστός, εἰκοστὸς καὶ δεύτερος, *22nd*.

c. For 21st, 31st, etc., εἷς (for πρῶτος) καὶ εἰκοστός (τριᾱκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

d. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω *lack*, as 18, 19, δυοῖν (ἐνὸς) δέοντες εἴκοσι. So ναυσὶ μιᾶς δεούσαις τετταράκοντα *with 39 ships*, δυοῖν δέοντα πεντήκοντα ἔτη *48 years*; and with ordinals ἑνὸς δέον εἰκοστὸν ἔτος *the 19th year*. So sometimes with other numbers than 8's or 9's: ἑπτὰ ἀποδέοντες τριᾱκόσιοι *293*.

315. With collective words (695) numerals in -ιοι may appear even in the singular: διᾱκοσίᾱ ἵππος *200 horse* T. 1. 62, ἀσπὶς μῡρίᾱ καὶ τετρακοσίᾱ *10,400 shields* (*i.e.* men bearing shields) X. A. 1. 7. 10.

316. Fractions are expressed in several ways: ὁ ἥμισυς τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσειαι τῶν νεῶν *half of the ships*; τρία ἡμιτάλαντα 1½ *talents*, τρίτον ἡμίμναιον 2⅓ *minae*; τριτημοριον ¼, πεμπτημόριον ⅕, ἐπίτριτος 1¼, ἐπίπεμπτος 1⅕, τῶν πέντε αἱ δύο μοῖραι ⅖. But when the numerator is less by *one* than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη ¾, *i.e. the three parts* (scil. *of four*).

317. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἐπί with the genitive, ἀνά, εἰς, and κατά, with the accusative, of the cardinals, and compounds of σύν *with*, are used: ἐφ' ἑνός *one by one, in single file*, ἀνὰ δέκα *by tens*, εἰς τέτταρας *by fours*, κατὰ δύο or σύνδυο *two* by *two, two each*. The cardinals are often used alone: ἀνδρὶ ἑκάστῳ δώσω πέντε ἀργυρίου μνᾶς *singulis militibus dabo quinas argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς *-fold* (from -πλοος, Lat. *-plex*), ἁπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πολλαπλοῦς *manifold*; and in -πλάσιος: διπλάσιος *twice as great* or (pl.) *as many*.

c. *Multiplication.* — Adverbs answering the question *how many times?* are used in multiplication: τὰ δὶς πέντε δέκα ἐστίν *twice five are ten*. See also 311 N.

d. Adjectives in -αῖος, answering the question *on what day?* δευτεραῖος (or τῇ δευτεραίᾳ) ἀπῆλθε *he departed on the second day*.

e. *Adverbs of Division.* — μοναχῇ *singly, in one way only*, δίχα, διχῇ *in two parts, doubly*, τριχῇ, τέτραχα, etc., πολλαχῇ *in many ways*.

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317 D. Hdt. has διξός *double*, τριξός *threefold* for διττός, τριττός; also -πλήσιος and -φάσιος. Hom. has δίχα and διχθά *in twain*, τρίχα and τριχθά *in three parts*; τριπλῇ *threefold*, τετραπλῇ *fourfold*.

VERBS

INFLECTION: PRELIMINARY REMARKS (318–339)

318. The Greek verb shows distinctions of voice, mood, tense, number, person, and verbal noun.

319. Voices. — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as λούομαι *wash myself*, πορίζομαι *provide for myself*.

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. **Deponent** verbs have an active *meaning* but middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a *middle deponent* (χαρίζομαι *gratify*, ἐχαρισάμην); if its aorist has the passive form, a deponent is called a *passive deponent* (βούλομαι *wish*, ἐβουλήθην). The aorist passive of a middle deponent, if it occurs, has a passive force: αἰτιῶμαι *accuse*, ἠτιασάμην *accused*, ἠτιάθην *was accused*.

320. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (327). The infinitive (325) is sometimes classed as a mood.

321. Tenses. — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The subjunctive and imperative have three tenses: present, aorist, and perfect. The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

322. Primary and Secondary Tenses. — There are two classes of tenses in the indicative: (1) *Primary* (or *Principal*) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) *Secondary* (or *Historical*) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses prefix an augment (396).

323. Second Aorists, etc. — Some verbs have tenses called *second* aorists (active, middle, and passive), *second* perfects and

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321 D. Hom. does not use the future or future perfect in the optative.

pluperfects (active only), and *second* futures (passive). The meaning of these tenses ordinarily corresponds to that of the *first* aorist, etc. ; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning, or one form is poetical, the other used in prose.

324. Number and Person. — The numbers are: the singular, the dual, and the plural. There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The dual lacks the first person (but see 427 c). The imperative has only the second and third persons.

325. Verbal Nouns. — Verbal forms that share certain properties of nouns are called *verbal nouns*. These are of two kinds:

1. Substantival: the infinitive.

The infinitive is properly a case form (chiefly dative, rarely locative).

2. Adjectival (inflected like adjectives):
   a. Participles: active, middle, and passive.
   b. Verbal adjectives:
      In *-τός*, denoting capability, as *φιλητός lovable;* or with the force of a perfect passive participle, as *γραπτός written.*
      In *-τέος*, denoting what needs to be done, as *γραπτέος that needs to be written.*

Many verbals in *-τός* are active or passive, others are only active or only passive: *μεμπτός blaming, blamed, blamable, φθεγκτός sounding, ποιητός done.* Verbals in *-τός* from deponent verbs are generally passive, as *μῑμητός imitated.*

326. Inflection. — The inflection of a verb consists in the addition of certain endings to different stems.

327. Endings. — The endings in the finite moods (320) indicate person, number, and voice. See 424 ff.

a. The middle has different endings from the active. The passive has the endings of the middle, except in the aorist, which has active endings.

b. The indicative has two sets of endings in the active and two in the middle : one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative, except in part in the 1 sing. (426 a), uses the same as those of the secondary tenses.

STEMS

328. A Greek verb has two kinds of stems: (1) *tense-stems*, to which the endings are attached, and (2) a common *verb-stem*, from which all the tense-stems are derived. The tense-stems are generally made from the verb-stem by prefixing a *reduplication-syllable* (403), and by affixing signs for *mood* (421–423) and *tense* (418). A tense-stem may be identical with a verb-stem; as παιδευ- in παιδεύ-ω *educate* is both the present tense-stem and also the verb-stem.

329. Tense-stems. — The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

SYSTEMS.		TENSES.
I. *Present*,	including	*present* and *imperfect*.
II. *Future*,	"	*future active* and *middle*.
III. *First aorist*,	"	*first aorist active* and *middle*.
IV. *Second aorist*,	"	*second aorist active* and *middle*.
V. *First perfect*,	"	*first perfect* and *first pluperfect active*, *future perfect active*.
VI. *Second perfect*,	"	*second perfect* and *second pluperfect active*.
VII. *Perfect middle*,	"	*perfect* and *pluperfect mid.* (*pass.*), *future perfect* (*mid.*) *passive*.
VIII. *First passive*,	"	*first aorist* and *first future passive*.
IX. *Second passive*,	"	*second aorist* and *second future passive*.

a. Since few verbs have both the *first* and the *second* forms of the same tense (323), most verbs have only six of these nine systems; many verbs do not have even six.

330. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λῡ́ω *loose*, λῡ́σω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην.
λείπω *leave*, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκώπτω *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην.

331. The principal parts of deponent verbs (319 c) are the present, future, perfect, and aorist indicative. Both first and second aorists, middle and passive, are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).

γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).

ἐργάζομαι *work*, ἐργάσομαι, εἰργασάμην, εἴργασμαι, εἰργάσθην.

332. Verb-stem. — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root, as in τῑ́-ω *honor*; or a root to which a derivative suffix has been appended, as in τῑ-μά-ω *honor*.

333. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from the stem of a substantive or adjective; as δουλό-ω *enslave* from δοῦλο-ς *slave*, ἐλευθερό-ω *set free* from ἐλεύθερο-ς *free*.

334. The verb-stem may show modifications in quantity or in form.

a. Quantity. As pres. λῡ́-ω *loose*, fut. λῡ́σω, aor. ἔλῡσα, perf. λέ-λῠ-κα.

b. Form. Corresponding to the gradations in *sing, sang, sung* (30), λείπ-ω *leave* shows the stems λειπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ἔ-λιπ-ο-ν); φεύγ-ω *flee* shows φευγ- and φυγ- (2 aor. ἔ-φυγ-ο-ν). στέλλ-ω *send* has the stems στελ- and σταλ- (perf. ἔ-σταλ-κα). Cp. 435–439.

335. Thematic Vowel. — Some tense-stems end in a vowel which varies between *o* and ε (or ω and η) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus λῡ́ο-μεν λῡ́ε-τε, λῡ́ω-μεν λῡ́η-τε. This vowel is written $^{o}/_{\epsilon}$ or $^{\omega}/_{\eta}$, as λῡ$^{o}/_{\epsilon}$ λῡ$^{\omega}/_{\eta}$. See 419–420.

336. Inflection. — There are two methods of inflecting verbs, the first according to the *thematic*, the second according to the

athematic, system. The names *ω-verbs* and *μι-verbs* refer to the ending of the first person singular active of the present indicative only: λύ-ω *loose*, τίθη-μι *place*.

337. According to the ending of the verb-stem, ω-verbs are termed:

1. Vowel (or pure) verbs:
   a. Not contracted: ending in υ or ι, as λύ-ω *loose*, παιδεύ-ω *educate*, χρί-ω *anoint*.
   b. Contracted: ending (generally) in α, ε, ο; as τῑμῶ *honor* from τῑμά-ω, ποιῶ *make* from ποιέ-ω, δηλῶ *manifest* from δηλό-ω.
2. Consonant verbs:
   Liquid and nasal verbs: as δέρ-ω *flay*, μέν-ω *remain*.
   Stop (or mute) verbs: as ἄγ-ω *lead*, πείθ-ω *persuade*.

338. Thematic Inflection. — In the thematic inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*. Thematic verbs have the following peculiarities of inflection:

a. The present and future singular indicative active end in -ω, -εις, -ει (425). The ending -μι appears only in the optative active.

b. The third plural of the present and future indicative active ends in -ουσι, from -οντι made from ο (the thematic vowel) and -ντι (the personal ending).

c. The third plural active of past tenses ends in -ν.

d. The imperative active has no personal ending in the second person singular except -ο-ν in the first aorist.

e. Except in the perfect and pluperfect the middle endings -σαι and -σο lose σ and contract with the final vowel of the tense-stem (427 a, b); but in the optative contraction cannot take place: λύοι-(σ)ο, λύσαι-(σ)ο.

f. The infinitive active has -ειν (for -ε-εν) in the present, future, and second aorist; -ε-ναι in the perfect; and -αι in the aorist.

g. Active participles with stems in -οντ- have the nominative masculine in -ων.

339. Athematic Inflection. — In the athematic inflection there is no thematic vowel before the personal endings. To this form belong the athematic presents and imperfects in all voices

(*μι*-verbs); all aorists passive (except in the subjunctive); all perfects and pluperfects middle (passive); those second aorists in which the tense-stem does not end with the thematic vowel; a few verbs (as *ἵστημι set*) in the second perfect and pluperfect active.

a. Of verbs ending in *-μι* in the first person present indicative active, all futures and all subjunctives are inflected according to the thematic system.

b. The inflection of the first aorist active and middle is strictly athematic (426 a, c, 520 a). For the perfect and pluperfect active, see 418 N., 425, 426, 429.

340. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:
- A. Vowel verbs not contracted:
  - Synopsis and conjugation of λύω (pp. 96–102).
  - Second aorist, active and middle, of λείπω (p. 103).
  - Second perfect and pluperfect active of λείπω (p. 103).
- B. Vowel verbs contracted:
  - Present and imperfect of τῑμάω, ποιέω, δηλόω (pp. 104–107).
- C. Consonant verbs:
  - Liquid and nasal verbs: future and first aorist active and middle, second aorist and second future passive of φαίνω (pp. 109–110).
  - Labial, dental, and palatal verbs: perfect and pluperfect middle (passive) of λείπω, γράφω, πείθω, πρᾶττω, ἐλέγχω (pp. 111–113).
  - Perfect of the liquid and nasal verbs ἀγγέλλω and φαίνω (p. 112).
  - Perfect of τελέω (p. 112).

II. Verbs in μι:
- A. Present, imperfect, and second aorist, of τίθημι, ἵστημι, δίδωμι (pp. 116–120).
  - Second aorist middle: ἐπριάμην (p. 119).
  - Second perfect of ἵστημι (p. 120).
- B. Present, imperfect, and second aorist of δείκνῡμι (p. 121).
  - Second aorist: ἔδῡν (p. 121).

In the synopsis (341) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms can be satisfactorily learned only from the syntax. Some of these meanings are: Subjunctive: λύωμεν or λύσωμεν *let us loose*, ἐὰν λύω or λύσω *if I loose*, ἵνα λύω or λύσω *that I may loose*. Optative: λύοιμι or λύσαιμι *may I loose!* εἰ λύοιμι or λύσαιμι *if I should loose.*

CONJUGATION

I. (A) VOWEL VERBS:

341. SYNOPSIS OF

	I. PRESENT SYSTEM	II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
ACTIVE:	Present and Imperfect	Future	1 Aorist
Indic.	**λῡ́ω** *I loose* or *am loosing* **ἔλῡον** *I was loosing*	**λῡ́σω** *I shall loose*	**ἔλῡσα** *I loosed*
Subj.	**λῡ́ω**		**λῡ́σω**
Opt.	**λῡ́οιμι**	**λῡ́σοιμι**	**λῡ́σαιμι**
Imv.	**λῦε** *loose*		**λῦσον** *loose*
Inf.	**λῡ́ειν** *to loose*	**λῡ́σειν** *to be about to loose*	**λῦσαι** *to loose* or *to have loosed*
Part.	**λῡ́ων** *loosing*	**λῡ́σων** *about to loose*	**λῡ́σᾱς** *having loosed*
MIDDLE:			
Indic.	**λῡ́ομαι** *I loose (for myself)* **ἐλῡόμην** *I was loosing (for myself)*	**λῡ́σομαι** *I shall loose (for myself)*	**ἐλῡσάμην** *I loosed (for myself)*
Subj.	**λῡ́ωμαι**		**λῡ́σωμαι**
Opt.	**λῡοίμην**	**λῡσοίμην**	**λῡσαίμην**
Imv.	**λῦου** *loose (for thyself)*		**λῦσαι** *loose (for thyself)*
Inf.	**λῡ́εσθαι** *to loose (for one's self)*	**λῡ́σεσθαι** *to be about to loose (for one's self)*	**λῡ́σασθαι** *to loose* or *to have loosed (for one's self)*
Part.	**λῡόμενος** *loosing (for one's self)*	**λῡσόμενος** *about to loose (for one's self)*	**λῡσάμενος** *having loosed (for one's self)*

	VIII. FIRST PASSIVE SYSTEM	
PASSIVE:	1 Future	1 Aorist
Indic.	**λῡ́ομαι** *I am* } (*being*) **ἐλῡόμην** *I was* } *loosed*	**λυθήσομαι** *I shall be loosed*	**ἐλύθην** *I was loosed*
Subj.	Like Middle		**λυθῶ** (for **λυθέω**)
Opt.	" "	**λυθησοίμην**	**λυθείην**
Imv.	" "		**λύθητι** *be loosed*
Inf.	" "	**λυθήσεσθαι** *to be about to be loosed*	**λυθῆναι** *to be loosed* or *to have been loosed*
Part.	" "	**λυθησόμενος** *about to be loosed*	**λυθείς** *having been loosed*

Verbal adjectives: { **λυτός** *that may be loosed, loosed*
λυτέος *that must be loosed,* (requiring) *to be loosed*

OF Ω-VERBS:

NOT CONTRACTED

λῡ́ω (**λῠ**, **λῡ**) *loose*

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

λέλυκα *I have loosed*

ἐλελύκη *I had loosed*

λελυκὼς ὦ or **λελύκω**
λελυκὼς εἴην or **λελύκοιμι**
λελυκὼς ἴσθι or [**λέλυκε**][1]
λελυκέναι *to have loosed*

λελυκώς *having loosed*

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

λέλυμαι *I have loosed (for myself)*

ἐλελύμην *I had loosed (for myself)*

λελυμένος ὦ
λελυμένος εἴην
λέλυσο (560)

λελύσθαι *to have loosed (for one's self)*

λελυμένος *having loosed (for one's self)*.

Perfect and Pluperfect Passive	Future Perfect Passive
λέλυμαι *I have* { *been*	**λελῡ́σομαι** *I shall have*
ἐλελύμην *I had* { *loosed*	*been loosed*
Like Middle	
" "	**λελῡσοίμην**
" "	
" "	**λελῡ́σεσθαι**
" "	**λελῡσόμενος**

[1] The simple forms of the perfect imperative active of λῡ́ω probably never occur in classical Greek (547), but are included to show the inflection.

I. (A) VOWEL VERBS.

342. 1. ACTIVE

		Present	Imperfect	Future
INDICATIVE.	S. 1.	λύω	ἔλῡον	λύσω
	2.	λύεις	ἔλῡες	λύσεις
	3.	λύει	ἔλῡε	λύσει
	D. 2.	λύετον	ἐλύετον	λύσετον
	3.	λύετον	ἐλῡέτην	λύσετον
	P. 1.	λύομεν	ἐλύομεν	λύσομεν
	2.	λύετε	ἐλύετε	λύσετε
	3.	λύουσι	ἔλῡον	λύσουσι
SUBJUNCTIVE.	S. 1.	λύω		
	2.	λύῃς		
	3.	λύῃ		
	D. 2.	λύητον		
	3.	λύητον		
	P. 1.	λύωμεν		
	2.	λύητε		
	3.	λύωσι		
OPTATIVE.	S. 1.	λύοιμι		λύσοιμι
	2.	λύοις		λύσοις
	3.	λύοι		λύσοι
	D. 2.	λύοιτον		λύσοιτον
	3.	λῡοίτην		λῡσοίτην
	P. 1.	λύοιμεν		λύσοιμεν
	2.	λύοιτε		λύσοιτε
	3.	λύοιεν		λύσοιεν
IMPERATIVE.	S. 2.	λῦε		
	3.	λῡέτω		
	D. 2.	λύετον		
	3.	λῡέτων		
	P. 2.	λύετε		
	3.	λῡόντων		
INFINITIVE.		λύειν		λύσειν
PARTICIPLE.		λύων, λύουσα, λῦον (273)		λύσων, λύσουσα, λῦσον (273)

NOT CONTRACTED

VOICE OF λύω

		1 Aorist	1 Perfect	1 Pluperfect
INDIC.	S. 1.	ἔλῡσα	λέλυκα	ἐλελύκη (429)
	2.	ἔλῡσας	λέλυκας	ἐλελύκης
	3.	ἔλῡσε	λέλυκε	ἐλελύκει(ν)
	D. 2.	ἐλύσατον	λελύκατον	ἐλελύκετον
	3.	ἐλῡσάτην	λελύκατον	ἐλελυκέτην
	P. 1.	ἐλύσαμεν	λελύκαμεν	ἐλελύκεμεν
	2.	ἐλύσατε	λελύκατε	ἐλελύκετε
	3.	ἔλῡσαν	λελύκᾶσι	ἐλελύκεσαν
SUBJ.	S. 1.	λύσω	λελυκὼς ὦ (573) or	λελύκω (546)
	2.	λύσῃς	λελυκὼς ᾖς	λελύκῃς
	3.	λύσῃ	λελυκὼς ᾖ	λελύκῃ
	D. 2.	λύσητον	λελυκότε ἦτον	λελύκητον
	3.	λύσητον	λελυκότε ἦτον	λελύκητον
	P. 1.	λύσωμεν	λελυκότες ὦμεν	λελύκωμεν
	2.	λύσητε	λελυκότες ἦτε	λελύκητε
	3.	λύσωσι	λελυκότες ὦσι	λελύκωσι
OPT.	S. 1.	λύσαιμι	λελυκὼς εἴην (573) or	λελύκοιμι, -οίην
	2.	λύσαις, λύσειας (423 a)	λελυκὼς εἴης	λελύκοις, -οίης
	3.	λύσαι, λύσειε (423 a)	λελυκὼς εἴη	λελύκοι, -οίη
	D. 2.	λύσαιτον	λελυκότε εἴητον, εἶτον	λελύκοιτον
	3.	λῡσαίτην	λελυκότε εἰήτην, εἴτην	λελυκοίτην
	P. 1.	λύσαιμεν	λελυκότες εἴημεν, εἶμεν	λελύκοιμεν
	2.	λύσαιτε	λελυκότες εἴητε, εἶτε	λελύκοιτε
	3.	λύσαιεν, λύσειαν (423 a)	λελυκότες εἴησαν, εἶεν	λελύκοιεν
IMV.	S. 2.	λῦσον	λελυκὼς ἴσθι (573) or	[λέλυκε (546)
	3.	λῡσάτω	λελυκὼς ἔστω	λελυκέτω
	D. 2.	λύσατον	λελυκότε ἔστον	λελύκετον
	3.	λῡσάτων	λελυκότε ἔστων	λελυκέτων
	P. 2.	λύσατε	λελυκότες ἐστέ	λελύκετε]
	3.	λῡσάντων	λελυκότες ὄντων	
INF.		λῦσαι	λελυκέναι	
PART.		λύσᾱς, λύσᾱσα, λῦσαν (274)	λελυκώς, λελυκυῖα, λελυκός (277)	

2. Middle[1]

			Present	Imperfect	Future
Indicative.	S.	1.	λύομαι	ἐλῡόμην	λῡσομαι
		2.	λύῃ, λύει (427 a, N. 1)	ἐλύου	λύσῃ, λύσει (427 a, N. 1)
		3.	λύεται	ἐλύετο	λύσεται
	D.	2.	λύεσθον	ἐλύεσθον	λύσεσθον
		3.	λύεσθον	ἐλῡέσθην	λύσεσθον
	P.	1.	λῡόμεθα	ἐλῡόμεθα	λῡσόμεθα
		2.	λύεσθε	ἐλύεσθε	λύσεσθε
		3.	λύονται	ἐλύοντο	λύσονται
Subjunctive.	S.	1.	λύωμαι		
		2.	λύῃ		
		3.	λύηται		
	D.	2.	λύησθον		
		3.	λύησθον		
	P.	1.	λῡώμεθα		
		2.	λύησθε		
		3.	λύωνται		
Optative.	S.	1.	λῡοίμην		λῡσοίμην
		2.	λύοιο		λύσοιο
		3.	λύοιτο		λύσοιτο
	D.	2.	λύοισθον		λύσοισθον
		3.	λῡοίσθην		λῡσοίσθην
	P.	1.	λῡοίμεθα		λῡσοίμεθα
		2.	λύοισθε		λύσοισθε
		3.	λύοιντο		λύσοιντο
Imperative.	S.	2.	λύου		
		3.	λῡέσθω		
	D.	2.	λύεσθον		
		3.	λῡέσθων		
	P.	2.	λύεσθε		
		3.	λῡέσθων		
Infinitive.			λύεσθαι		λύσεσθαι
Participle.			λῡόμενος, λῡομένη, λῡόμενον (256)		λῡσόμενος, -η, -ον (256)

[1] λύω in the middle usually means *to release for one's self, get some one set free*, hence *to ransom, redeem, deliver*.

VOICE OF λύω

			1 Aorist	Perfect	Pluperfect
INDICATIVE.	S.	1.	ἐλῡσάμην	λέλυμαι	ἐλελύμην
		2.	ἐλύσω	λέλυσαι	ἐλέλυσο
		3.	ἐλύσατο	λέλυται	ἐλέλυτο
	D.	2.	ἐλύσασθον	λέλυσθον	ἐλέλυσθον
		3.	ἐλῡσάσθην	λέλυσθον	ἐλελύσθην
	P.	1.	ἐλῡσάμεθα	λελύμεθα	ἐλελύμεθα
		2.	ἐλύσασθε	λέλυσθε	ἐλέλυσθε
		3.	ἐλύσαντο	λέλυνται	ἐλέλυντο
SUBJUNCTIVE.	S.	1.	λύσωμαι	λελυμένος ὦ (573 c)	
		2.	λύσῃ	λελυμένος ᾖς	
		3.	λύσηται	λελυμένος ᾖ	
	D.	2.	λύσησθον	λελυμένω ἦτον	
		3.	λύσησθον	λελυμένω ἦτον	
	P.	1.	λῡσώμεθα	λελυμένοι ὦμεν	
		2.	λύσησθε	λελυμένοι ἦτε	
		3.	λύσωνται	λελυμένοι ὦσι	
OPTATIVE.	S.	1.	λῡσαίμην	λελυμένος εἴην (573 c)	
		2.	λύσαιο	λελυμένος εἴης	
		3.	λύσαιτο	λελυμένος εἴη	
	D.	2.	λύσαισθον	λελυμένω εἴητον or εἶτον	
		3.	λῡσαίσθην	λελυμένω εἰήτην or εἴτην	
	P.	1.	λῡσαίμεθα	λελυμένοι εἴημεν or εἶμεν	
		2.	λύσαισθε	λελυμένοι εἴητε or εἶτε	
		3.	λύσαιντο	λελυμένοι εἴησαν or εἶεν	
IMPERATIVE.	S.	2.	λῦσαι	λέλυσο (560)	
		3.	λῡσάσθω	λελύσθω	
	D.	2.	λύσασθον	λέλυσθον	
		3.	λῡσάσθων	λελύσθων	
	P.	2.	λύσασθε	λέλυσθε	
		3.	λῡσάσθων	λελύσθων	
INFINITIVE.			λύσασθαι	λελύσθαι	
PARTICIPLE.			λῡσάμενος, -η, -ον (256)	λελυμένος, -η, -ον (256)	

3. Passive Voice of λύω

			Future Perfect	1 Aorist	1 Future
Indicative.	S.	1.	λελῡ́σομαι	ἐλύθην	λυθήσομαι
		2.	λελῡ́σῃ, λελῡ́σει	ἐλύθης	λυθήσῃ, λυθήσει
		3.	λελῡ́σεται	ἐλύθη	λυθήσεται
	D.	2.	λελῡ́σεσθον	ἐλύθητον	λυθήσεσθον
		3.	λελῡ́σεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1.	λελῡσόμεθα	ἐλύθημεν	λυθησόμεθα
		2.	λελῡ́σεσθε	ἐλύθητε	λυθήσεσθε
		3.	λελῡ́σονται	ἐλύθησαν	λυθήσονται
Subjunctive.	S.	1.		λυθῶ	
		2.		λυθῇς	
		3.		λυθῇ	
	D.	2.		λυθητον	
		3.		λυθητον	
	P.	1.		λυθῶμεν	
		2.		λυθητε	
		3.		λυθῶσι	
Optative.	S.	1.	λελῡσοίμην	λυθείην	λυθησοίμην
		2.	λελῡ́σοιο	λυθείης	λυθήσοιο
		3.	λελῡ́σοιτο	λυθείη	λυθήσοιτο
	D.	2.	λελῡ́σοισθον	λυθεῖτον or λυθείητον	λυθήσοισθον
		3.	λελῡσοίσθην	λυθείτην or λυθειήτην	λυθησοίσθην
	P.	1.	λελῡσόμεθα	λυθεῖμεν or λυθείημεν	λυθησοίμεθα
		2.	λελῡ́σοισθε	λυθεῖτε or λυθείητε	λυθήσοισθε
		3.	λελῡ́σοιντο	λυθεῖεν or λυθείησαν	λυθήσοιντο
Imperative.	S.	2.		λύθητι	
		3.		λυθήτω	
	D.	2.		λύθητον	
		3.		λυθήτων	
	P.	2.		λύθητε	
		3.		λυθέντων	
Infinitive.			λελῡ́σεσθαι	λυθῆναι	λυθήσεσθαι
Participle.			λελῡσόμενος, -η, -ον (256)	λυθείς, λυθεῖσα, λυθέν (275)	λυθησόμενος, -η, -ον (256)

343. As examples of the second aorist and second perfect systems (329), the second aorist active and middle and the second perfect and pluperfect active of λείπω *leave* are here given.

		2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
INDIC.	S. 1.	ἔλιπον	ἐλιπόμην	λέλοιπα	ἐλελοίπη
	2.	ἔλιπες	ἐλίπου	λέλοιπας	ἐλελοίπης
	3.	ἔλιπε	ἐλίπετο	λέλοιπε	ἐλελοίπει(ν)
	D. 2.	ἐλίπετον	ἐλίπεσθον	λελοίπατον	ἐλελοίπετον
	3.	ἐλιπέτην	ἐλιπέσθην	λελοίπατον	ἐλελοιπέτην
	P. 1.	ἐλίπομεν	ἐλιπόμεθα	λελοίπαμεν	ἐλελοίπεμεν
	2.	ἐλίπετε	ἐλίπεσθε	λελοίπατε	ἐλελοίπετε
	3.	ἔλιπον	ἐλίποντο	λελοίπᾶσι	ἐλελοίπεσαν
SUBJ.	S. 1.	λίπω	λίπωμαι	λελοιπὼς ὦ (546) or	λελοίπω
	2.	λίπῃς	λίπῃ	λελοιπὼς ᾖς	λελοίπῃς
	3.	λίπῃ	λίπηται	λελοιπὼς ᾖ	λελοίπῃ
	D. 2.	λίπητον	λίπησθον	λελοιπότε ἦτον	λελοίπητον
	3.	λίπητον	λίπησθον	λελοιπότε ἦτον	λελοίπητον
	P. 1.	λίπωμεν	λιπώμεθα	λελοιπότες ὦμεν	λελοίπωμεν
	2.	λίπητε	λίπησθε	λελοιπότες ἦτε	λελοίπητε
	3.	λίπωσι	λίπωνται	λελοιπότες ὦσι	λελοίπωσι
OPT.	S. 1.	λίποιμι	λιποίμην	λελοιπὼς εἴην (546) or	λελοίποιμι
	2.	λίποις	λίποιο	λελοιπὼς εἴης	λελοίποις
	3.	λίποι	λίποιτο	λελοιπὼς εἴη	λελοίποι
	D. 2.	λίποιτον	λίποισθον	λελοιπότε εἴητον, εἶτον	λελοίποιτον
	3.	λιποίτην	λιποίσθην	λελοιπότε εἰήτην, εἴτην	λελοιποίτην
	P. 1.	λίποιμεν	λιποίμεθα	λελοιπότες εἴημεν, εἶμεν	λελοίποιμεν
	2.	λίποιτε	λίποισθε	λελοιπότες εἴητε, εἶτε	λελοίποιτε
	3.	λίποιεν	λίποιντο	λελοιπότες εἴησαν, εἶεν	λελοίποιεν
IMV.	S. 2.	λίπε	λιποῦ		
	3.	λιπέτω	λιπέσθω		
	D. 2.	λίπετον	λίπεσθον		
	3.	λιπέτων	λιπέσθων		
	P. 2.	λίπετε	λίπεσθε		
	3.	λιπόντων	λιπέσθων		
INF.		λιπεῖν	λιπέσθαι	λελοιπέναι	
PART.		λιπών, λιποῦσα, λιπόν (273 a)	λιπόμενος, -η, -ον (256)	λελοιπώς, -υῖα, -ός (277)	

I. (B) VOWEL VERBS: CONTRACTED VERBS

344. Verbs in *-αω*, *-εω*, *-οω* are contracted only in the present and imperfect. The principles of contraction are explained in 42–47. *τῑμάω* (*τῑμα-*) *honor*, *ποιέω* (*ποιε-*) *make*, and *δηλόω* (*δηλο-*) *manifest* are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

S. 1.	(τῑμάω)	τῑμῶ	(ποιέω)	ποιῶ	(δηλόω)	δηλῶ
2.	(τῑμάεις)	τῑμᾷς	(ποιέεις)	ποιεῖς	(δηλόεις)	δηλοῖς
3.	(τῑμάει)	τῑμᾷ	(ποιέει)	ποιεῖ	(δηλόει)	δηλοῖ
D. 2.	(τῑμάετον)	τῑμᾶτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
3.	(τῑμάετον)	τῑμᾶτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
P. 1.	(τῑμάομεν)	τῑμῶμεν	(ποιέομεν)	ποιοῦμεν	(δηλόομεν)	δηλοῦμεν
2.	(τῑμάετε)	τῑμᾶτε	(ποιέετε)	ποιεῖτε	(δηλόετε)	δηλοῦτε
3.	(τῑμάουσι)	τῑμῶσι	(ποιέουσι)	ποιοῦσι	(δηλόουσι)	δηλοῦσι

IMPERFECT

S. 1.	(ἐτῑμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν
2.	(ἐτῑμαες)	ἐτίμᾱς	(ἐποίεες)	ἐποίεις	(ἐδήλοες)	ἐδήλους
3.	(ἐτῑμαε)	ἐτίμᾱ	(ἐποίεε)	ἐποίει	(ἐδήλοε)	ἐδήλου
D. 2.	(ἐτῑμάετον)	ἐτῑμᾶτον	(ἐποιέετον)	ἐποιεῖτον	(ἐδηλόετον)	ἐδηλοῦτον
3.	(ἐτῑμαέτην)	ἐτῑμᾱ́την	(ἐποιεέτην)	ἐποιείτην	(ἐδηλοέτην)	ἐδηλούτην
P. 1.	(ἐτῑμάομεν)	ἐτῑμῶμεν	(ἐποιέομεν)	ἐποιοῦμεν	(ἐδηλόομεν)	ἐδηλοῦμεν
2.	(ἐτῑμάετε)	ἐτῑμᾶτε	(ἐποιέετε)	ἐποιεῖτε	(ἐδηλόετε)	ἐδηλοῦτε
3.	(ἐτῑμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν

PRESENT SUBJUNCTIVE

S. 1.	(τῑμάω)	τῑμῶ	(ποιέω)	ποιῶ	(δηλόω)	δηλῶ
2.	(τῑμάῃς)	τῑμᾷς	(ποιέῃς)	ποιῇς	(δηλόῃς)	δηλοῖς
3.	(τῑμάῃ)	τῑμᾷ	(ποιέῃ)	ποιῇ	(δηλόῃ)	δηλοῖ
D. 2.	(τῑμάητον)	τῑμᾶτον	(ποιέητον)	ποιῆτον	(δηλόητον)	δηλῶτον
3.	(τῑμάητον)	τῑμᾶτον	(ποιέητον)	ποιῆτον	(δηλόητον)	δηλῶτον
P. 1.	(τῑμάωμεν)	τῑμῶμεν	(ποιέωμεν)	ποιῶμεν	(δηλόωμεν)	δηλῶμεν
2.	(τῑμάητε)	τῑμᾶτε	(ποιέητε)	ποιῆτε	(δηλόητε)	δηλῶτε
3.	(τῑμάωσι)	τῑμῶσι	(ποιέωσι)	ποιῶσι	(δηλόωσι)	δηλῶσι

ACTIVE — *Concluded*

PRESENT OPTATIVE (see 421, 422)

S. 1.	(τῑμαοίην)	τῑμῴην	(ποιεοίην)	ποιοίην	(δηλοοίην)	δηλοίην
2.	(τῑμαοίης)	τῑμῴης	(ποιεοίης)	ποιοίης	(δηλοοίης)	δηλοίης
3.	(τῑμαοίη)	τῑμῴη	(ποιεοίη)	ποιοίη	(δηλοοίη)	δηλοίη
D. 2.	(τῑμαοίητον)	τῑμῴητον	(ποιεοίητον)	ποιοίητον	(δηλοοίητον)	δηλοίητον
3.	(τῑμαοιήτην)	τῑμῳήτην	(ποιεοιήτην)	ποιοιήτην	(δηλοοιήτην)	δηλοιήτην
P. 1.	(τῑμαοίημεν)	τῑμῴημεν	(ποιεοίημεν)	ποιοίημεν	(δηλοοίημεν)	δηλοίημεν
2.	(τῑμαοίητε)	τῑμῴητε	(ποιεοίητε)	ποιοίητε	(δηλοοίητε)	δηλοίητε
3.	(τῑμαοίησαν)	τῑμῴησαν	(ποιεοίησαν)	ποιοίησαν	(δηλοοίησαν)	δηλοίησαν
	or		or		or	
S. 1.	(τῑμάοιμι)	τῑμῷμι	(ποιέοιμι)	ποιοῖμι	(δηλόοιμι)	δηλοῖμι
2.	(τῑμάοις)	τῑμῷς	(ποιέοις)	ποιοῖς	(δηλόοις)	δηλοῖς
3.	(τῑμάοι)	τῑμῷ	(ποιέοι)	ποιοῖ	(δηλόοι)	δηλοῖ
D. 2.	(τῑμάοιτον)	τῑμῷτον	(ποιέοιτον)	ποιοῖτον	(δηλόοιτον)	δηλοῖτον
3.	(τῑμαοίτην)	τῑμῴτην	(ποιεοίτην)	ποιοίτην	(δηλοοίτην)	δηλοίτην
P. 1.	(τῑμάοιμεν)	τῑμῷμεν	(ποιέοιμεν)	ποιοῖμεν	(δηλόοιμεν)	δηλοῖμεν
2.	(τῑμάοιτε)	τῑμῷτε	(ποιέοιτε)	ποιοῖτε	(δηλόοιτε)	δηλοῖτε
3.	(τῑμάοιεν)	τῑμῷεν	(ποιέοιεν)	ποιοῖεν	(δηλόοιεν)	δηλοῖεν

PRESENT IMPERATIVE

S. 2.	(τίμαε)	τῖμᾶ	(ποίεε)	ποίει	(δήλοε)	δήλου
3.	(τῑμαέτω)	τῑμᾶτω	(ποιεέτω)	ποιείτω	(δηλοέτω)	δηλούτω
D. 2.	(τῑμάετον)	τῑμᾶτον	(ποιέετον)	ποιεῖτον	(δηλόετον)	δηλοῦτον
3.	(τῑμαέτων)	τῑμᾶτων	(ποιεέτων)	ποιείτων	(δηλοέτων)	δηλούτων
P. 2.	(τῑμάετε)	τῑμᾶτε	(ποιέετε)	ποιεῖτε	(δηλόετε)	δηλοῦτε
3.	(τιμαόντων)	τῑμώντων	(ποιεόντων)	ποιούντων	(δηλοόντων)	δηλούντων

PRESENT INFINITIVE

(τῑμάειν)	τῑμᾶν	(ποιέειν)	ποιεῖν	(δηλόειν)	δηλοῦν

PRESENT PARTICIPLE

(τῑμάων)	τῑμῶν	(ποιέων)	ποιῶν	(δηλόων)	δηλῶν

For the inflection of contracted participles, see 278. For the infinitive, see 431 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in -αω are sometimes found in Homer. Verbs in -εω often show the uncontracted forms in Homer; in Herodotus ε + ο, ω, οι are uncontracted; ε + ε, ει, η should be contracted (often against the Mss.). Verbs in -οω never appear in their uncontracted forms in any author.

N. 2. — ποιέω sometimes loses its ι (37) except before ο sounds.

Middle and Passive

PRESENT INDICATIVE

S. 1.	(τῑμάομαι)	τῑμῶμαι	(ποιέομαι)	ποιοῦμαι	(δηλόομαι)	δηλοῦμαι
2.	(τῑμάῃ, τῑμάει)	τῑμᾷ	(ποιέῃ, ποιέει)	ποιῇ, ποιεῖ	(δηλόῃ, δηλόει)	δηλοῖ
3.	(τῑμάεται)	τῑμᾶται	(ποιέεται)	ποιεῖται	(δηλόεται)	δηλοῦται
D. 2.	(τῑμάεσθον)	τῑμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
3.	(τῑμάεσθον)	τῑμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
P. 1.	(τῑμαόμεθα)	τῑμώμεθα	(ποιεόμεθα)	ποιούμεθα	(δηλοόμεθα)	δηλούμεθα
2.	(τῑμάεσθε)	τῑμᾶσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε
3.	(τῑμάονται)	τῑμῶνται	(ποιέονται)	ποιοῦνται	(δηλόονται)	δηλοῦνται

IMPERFECT

S. 1.	(ἐτῑμαόμην)	ἐτῑμώμην	(ἐποιεόμην)	ἐποιούμην	(ἐδηλοόμην)	ἐδηλούμην
2.	(ἐτῑμάου)	ἐτῑμῶ	(ἐποιέου)	ἐποιοῦ	(ἐδηλόου)	ἐδηλοῦ
3.	(ἐτῑμάετο)	ἐτῑμᾶτο	(ἐποιέετο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλοῦτο
D. 2.	(ἐτῑμάεσθον)	ἐτῑμᾶσθον	(ἐποιέεσθον)	ἐποιεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
3.	(ἐτῑμαέσθην)	ἐτῑμᾶσθην	(ἐποιεέσθην)	ἐποιεῖσθην	(ἐδηλοέσθην)	ἐδηλούσθην
P. 1.	(ἐτῑμαόμεθα)	ἐτῑμώμεθα	(ἐποιεόμεθα)	ἐποιούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
2.	(ἐτῑμάεσθε)	ἐτῑμᾶσθε	(ἐποιέεσθε)	ἐποιεῖσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
3.	(ἐτῑμάοντο)	ἐτῑμῶντο	(ἐποιέοντο)	ἐποιοῦντο	(ἐδηλόοντο)	ἐδηλοῦντο

PRESENT SUBJUNCTIVE

S. 1.	(τῑμάωμαι)	τῑμῶμαι	(ποιέωμαι)	ποιῶμαι	(δηλόωμαι)	δηλῶμαι
2.	(τῑμάῃ)	τῑμᾷ	(ποιέῃ)	ποιῇ	(δηλόῃ)	δηλοῖ
3.	(τῑμάηται)	τῑμᾶται	(ποιέηται)	ποιῆται	(δηλόηται)	δηλῶται
D. 2.	(τῑμάησθον)	τῑμᾶσθον	(ποιέησθον)	ποιῆσθον	(δηλόησθον)	δηλῶσθον
3.	(τῑμάησθον)	τῑμᾶσθον	(ποιέησθον)	ποιῆσθον	(δηλόησθον)	δηλῶσθον
P. 1.	(τῑμαώμεθα)	τῑμώμεθα	(ποιεώμεθα)	ποιώμεθα	(δηλοώμεθα)	δηλώμεθα
2.	(τῑμάησθε)	τῑμᾶσθε	(ποιέησθε)	ποιῆσθε	(δηλόησθε)	δηλῶσθε
3.	(τῑμάωνται)	τῑμῶνται	(ποιέωνται)	ποιῶνται	(δηλόωνται)	δηλῶνται

PRESENT OPTATIVE

S. 1.	(τῑμαοίμην)	τῑμῴμην	(ποιεοίμην)	ποιοίμην	(δηλοοίμην)	δηλοίμην
2.	(τῑμάοιο)	τῑμῷο	(ποιέοιο)	ποιοῖο	(δηλόοιο)	δηλοῖο
3.	(τῑμάοιτο)	τῑμῷτο	(ποιέοιτο)	ποιοῖτο	(δηλόοιτο)	δηλοῖτο
D. 2.	(τῑμάοισθον)	τῑμῷσθον	(ποιέοισθον)	ποιοῖσθον	(δηλόοισθον)	δηλοῖσθον
3.	(τῑμαοίσθην)	τῑμῴσθην	(ποιεοίσθην)	ποιοίσθην	(δηλοοίσθην)	δηλοίσθην
P. 1.	(τῑμαοίμεθα)	τῑμῴμεθα	(ποιεοίμεθα)	ποιοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
2.	(τῑμάοισθε)	τῑμῷσθε	(ποιέοισθε)	ποιοῖσθε	(δηλόοισθε)	δηλοῖσθε
3.	(τῑμάοιντο)	τῑμῷντο	(ποιέοιντο)	ποιοῖντο	(δηλόοιντο)	δηλοῖντο

MIDDLE AND PASSIVE — *Concluded*

PRESENT IMPERATIVE

S. 2.	(τῑμάου)	τῑμῶ	(ποιέου)	ποιοῦ	(δηλόου)	δηλοῦ
3.	(τῑμαέσθω)	τῑμᾶσθω	(ποιεέσθω)	ποιεῖσθω	(δηλοέσθω)	δηλούσθω
D. 2.	(τῑμάεσθον)	τῑμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
3.	(τῑμαέσθων)	τῑμᾶσθων	(ποιεέσθων)	ποιεῖσθων	(δηλοέσθων)	δηλούσθων
P. 2.	(τῑμάεσθε)	τῑμᾶσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε
3.	(τῑμαέσθων)	τῑμᾶσθων	(ποιεέσθων)	ποιεῖσθων	(δηλοέσθων)	δηλούσθων

PRESENT INFINITIVE

(τῑμάεσθαι)	τῑμᾶσθαι	(ποιέεσθαι)	ποιεῖσθαι	(δηλόεσθαι)	δηλοῦσθαι

PRESENT PARTICIPLE

(τῑμαόμενος)	τῑμώμενος	(ποιεόμενος)	ποιούμενος	(δηλοόμενος)	δηλούμενος

345. Examples of Contracted Verbs. —

ἀπατάω *deceive* (ἀπάτη *deceit*)	ὁρμάω *set in motion* (ὁρμή *impulse*)
βοάω *shout* (βοή *shout*)	πειράομαι *attempt* (πεῖρα *trial*)
μελετάω *practise* (μελέτη *practice*)	τελευτάω *finish* (τελευτή *end*)
νῑκάω *conquer* (νίκη *victory*)	τολμάω *dare* (τόλμα *daring*)
ἀδικέω *do wrong* (ἄδικος *unjust*)	οἰκέω *inhabit* (οἶκος *house*)
βοηθέω *assist* (βοηθός *assisting*)	πολεμέω *make war* (πόλεμος *war*)
κοσμέω *order* (κόσμος *order*)	φθονέω *envy* (φθόνος *envy*)
μῑσέω *hate* (μῖσος *hate*)	φιλέω *love* (φίλος *friend*)
ἀξιόω *think worthy* (ἄξιος *worthy*)	κῡρόω *make valid* (κῦρος *authority*)
δουλόω *enslave* (δοῦλος *slave*)	πολεμόω *make an enemy of* (πόλεμος *war*)
ἐλευθερόω *set free* (ἐλεύθερος *free*)	στεφανόω *crown* (στέφανος *crown*)
ζυγόω *put under the yoke* (ζυγόν *yoke*)	ταπεινόω *humiliate* (ταπεινός *humbled*)

REMARKS ON SOME CONTRACTED VERBS

346. Some verbs in *-aω* show *η* where we expect *ᾱ*, because the stem ends in *η*, not *α*; as διψῶ *thirst*, ζῶ *live*, πεινῶ *hunger*, χρῶ *give oracles*, χρῶμαι *use*. ζῶ and χρῶμαι are inflected as

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346 D. Hom. has διψάων, πεινάων, πεινήμεναι, χρήων (Mss. χρείων) *uttering oracles*. The verbs of 346, except διψῶ and πεινῶ, have a weak stem in *α*, seen in Hdt., χρᾶται from χράεται, but χρέω imv., χρεώμενος from χρῆο, χρηόμενος by 29. Hom. and Ion. ζώω has the stem ζω (ζω-ᾰω). Hdt. has ζῆν, διψῆν, but κνᾶν *scrape*, σμᾶν *wash*.

follows in the present indicative, subjunctive, and imperative, and in the imperfect.

		Indic. and Subj.		Imperative		Imperfect	
S.	1.	ζῶ	χρῶμαι			ἐζων	ἐχρώμην
	2.	ζῇς	χρῇ	ζῆ	χρῶ	ἐζης	ἐχρῶ
	3.	ζῇ	χρῆται	ζήτω	χρήσθω	ἐζη	ἐχρῆτο
D.	2.	ζῆτον	χρῆσθον	ζῆτον	χρῆσθε	ἐζῆτον	ἐχρῆσθον
	3.	ζῆτον	χρῆσθον	ζήτων	χρήσθων	ἐζήτην	ἐχρήσθην
P.	1.	ζῶμεν	χρώμεθα			ἐζῶμεν	ἐχρώμεθα
	2.	ζῆτε	χρῆσθε	ζῆτε	χρῆσθε	ἐζῆτε	ἐχρῆσθε
	3.	ζῶσι	χρῶνται	ζώντων	χρήσθων	ἐζων	ἐχρῶντο

Infinitive: ζῆν, χρῆσθαι Participle: ζῶν, χρώμενος

347. *καίω burn*, *κλαίω weep* do not contract the forms in which ι has disappeared (33). Thus, κάω, κάεις, κάει, κάομεν, κάετε, κάουσι.

348. Some verbs in -εω of two syllables do not contract ε with ο or ω. The present and imperfect indicative of πλέω *sail* are thus inflected:

πλέω		πλέομεν	ἔπλεον		ἐπλέομεν
πλεῖς	πλεῖτον	πλεῖτε	ἔπλεις	ἐπλεῖτον	ἐπλεῖτε
πλεῖ	πλεῖτον	πλέουσι	ἔπλει	ἐπλείτην	ἔπλεον

So subj. πλέω, opt. πλέοιμι, inf. πλεῖν, part. πλέων, πλέουσα, πλέον. So θέω *run*, πνέω *breathe*, ῥέω *flow*, χέω *pour*, which also have lost ϝ (ϝ) after ε. **δέω** (for δευσω) *need* has δεῖς, δεῖ, subj. δέῃ, opt. δέοι, inf. δεῖν, part. n. δέον; **δέομαι** (for δευσομαι) *want*, *request* has δέει 2 pers., δεῖται, δεόμεθα, subj. δεώμεθα.

a. **δέω** (for δεϳω) *bind* has δοῦμεν 1 pl., imperf. ἔδουν, inf. δεῖν, part. n. δοῦν, mid. δοῦμαι. In some prose writers of the fourth century we find δέομεν, δέον. ξέω (for ξεσω) *scrape* is always contracted in Attic inscriptions.

349. a. ἱδρόω *sweat*, ῥῑγόω *shiver* may have, instead of ου and οι, ω and ῳ, from stems in ω (σ). Thus ἱδρώω is from ἱδρωσ-ϳω. The forms from -οω come from weak stems ἱδροσ-, ῥῑγοσ-. Thus indic. ῥῑγῶ, ῥῑγῷς, ῥῑγῷ (or ῥῑγοῖ), opt. ῥῑγῴην, inf. ῥῑγῶν (or ῥῑγοῦν), part. ῥῑγῶν. So ἱδρῶσι, opt. ἱδρώη (or ἱδροῖ), part. ἱδρῶν (or ἱδροῦν). Hom. has ἱδρώω and γελώω.

b. λούω *wash*, when it drops its υ (37), contracts like δηλόω. Thus λούω, λούεις, λούει, but λοῦμεν (for λο(ϝ)ο-μεν), λοῦτε, λοῦσι; and so in other forms as ἔλου, λοῦται, λοῦσθαι, λούμενος.

I. (C) CONSONANT VERBS

350. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

351. Liquid and Nasal Verbs: future active and middle of *φαίνω show*.

			Future Active		Future Middle	
INDICATIVE.	S.	1.	(φανέω)	φανῶ	(φανέομαι)	φανοῦμαι
		2.	(φανέεις)	φανεῖς	(φανέῃ or -έει)	φανῇ or -εῖ
		3.	(φανέει)	φανεῖ	(φανέεται)	φανεῖται
	D.	2.	(φανέετον)	φανεῖτον	(φανέεσθον)	φανεῖσθον
		3.	(φανέετον)	φανεῖτον	(φανέεσθον)	φανεῖσθον
	P.	1.	(φανέομεν)	φανοῦμεν	(φανεόμεθα)	φανούμεθα
		2.	(φανέετε)	φανεῖτε	(φανέεσθε)	φανεῖσθε
		3.	(φανέουσι)	φανοῦσι	(φανέονται)	φανοῦνται
OPTATIVE.	S.	1.	(φανεοίην)	φανοίην	(φανεοίμην)	φανοίμην
		2.	(φανεοίης)	φανοίης	(φανέοιο)	φανοῖο
		3.	(φανεοίη)	φανοίη	(φανέοιτο)	φανοῖτο
	D.	2.	(φανέοιτον)	φανοῖτον	(φανέοισθον)	φανοῖσθον
		3.	(φανεοίτην)	φανοίτην	(φανεοίσθην)	φανοίσθην
	P.	1.	(φανέοιμεν)	φανοῖμεν	(φανεοίμεθα)	φανοίμεθα
		2.	(φανέοιτε)	φανοῖτε	(φανέοισθε)	φανοῖσθε
		3.	(φανέοιεν)	φανοῖεν	(φανέοιντο)	φανοῖντο

In the singular only we have the alternative forms

S.	1.	(φανέοιμι)	φανοῖμι	
	2.	(φανέοις)	φανοῖς	
	3.	(φανέοι)	φανοῖ	
INFINITIVE.		(φανέειν)	φανεῖν	(φανέεσθαι) φανεῖσθαι
PARTICIPLE.		(φανέων, φανέουσα, φανέον)	φανῶν, φανοῦσα, φανοῦν (278)	(φανεόμενος, -η, -ον) φανούμενος, -η, -ον (256)

352. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of *φαίνω show.*

		1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
INDIC.	S. 1.	ἔφηνα	ἐφηνάμην	ἐφάνην	φανήσομαι
	2.	ἔφηνας	ἐφήνω	ἐφάνης	φανήσῃ, φανήσει
	3.	ἔφηνε	ἐφήνατο	ἐφάνη	φανήσεται
	D. 2.	ἐφήνατον	ἐφήνασθον	ἐφάνητον	φανήσεσθον
	3.	ἐφηνάτην	ἐφηνάσθην	ἐφανήτην	φανήσεσθον
	P. 1.	ἐφήναμεν	ἐφηνάμεθα	ἐφάνημεν	φανησόμεθα
	2.	ἐφήνατε	ἐφήνασθε	ἐφάνητε	φανήσεσθε
	3.	ἔφηναν	ἐφήναντο	ἐφάνησαν	φανήσονται
SUBJ.	S. 1.	φήνω	φήνωμαι	φανῶ	
	2.	φήνῃς	φήνῃ	φανῇς	
	3.	φήνῃ	φήνηται	φανῇ	
	D. 2.	φήνητον	φήνησθον	φανῆτον	
	3.	φήνητον	φήνησθον	φανῆτον	
	P. 1.	φήνωμεν	φηνώμεθα	φανῶμεν	
	2.	φήνητε	φήνησθε	φανῆτε	
	3.	φήνωσι	φήνωνται	φανῶσι	
OPT.	S. 1.	φήναιμι	φηναίμην	φανείην	φανησοίμην
	2.	φήναις or φήνειας (423 a)	φήναιο	φανείης	φανήσοιο
	3.	φήναι or φήνειε (423 a)	φήναιτο	φανείη	φανήσοιτο
	D. 2.	φήναιτον	φήναισθον	φανεῖτον or φανείητον	φανήσοισθον
	3.	φηναίτην	φηναίσθην	φανείτην or φανειήτην	φανησοίσθην
	P. 1.	φήναιμεν	φηναίμεθα	φανεῖμεν or φανείημεν	φανησοίμεθα
	2.	φήναιτε	φήναισθε	φανεῖτε or φανείητε	φανήσοισθε
	3.	φήναιεν or φήνειαν (423 a)	φήναιντο	φανεῖεν or φανείησαν	φανήσοιντο
IMV.	S. 2.	φῆνον	φῆναι	φάνηθι	
	3.	φηνάτω	φηνάσθω	φανήτω	
	D. 2.	φήνατον	φήνασθον	φάνητον	
	3.	φηνάτων	φηνάσθων	φανήτων	
	P. 2.	φήνατε	φήνασθε	φάνητε	
	3.	φηνάντων	φηνάσθων	φανέντων	
INF.		φῆναι	φήνασθαι	φανῆναι	φανήσεσθαι
PART.		φήνᾱς, -ᾶσα, φῆναν (274)	φηνάμενος, -η, -ον (256)	φανείς, φανεῖσα, φανέν (275)	φανησόμενος, -η, -ον (256)

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

353. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (357) occur upon the addition of the personal endings.

a. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ; as τελέ-ω *finish*, from τέλος *end* (τελεσ-). This σ appears in the perfect middle stem (τετέλε-σ-μαι, τετέλε-σ-ται). In the second person singular and plural but one σ is found: τετέλε-σαι, τετέλε-σθε. By analogy some other verbs have a σ at the end of the perfect middle stem.

b. In the perfect and pluperfect middle (and passive) the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with εἰσί *are* (in the perfect) and ἦσαν *were* (in the pluperfect).

354. The perfect and pluperfect middle and passive of λείπω (λειπ-) *leave*, γράφω (γραφ-) *write*, πείθω (πειθ-) *persuade*, πρᾶττω (πρᾱγ-) *do* are inflected as follows:

Perfect Indicative

S. 1.	λέλειμμαι	γέγραμμαι	πέπεισμαι	πέπρᾱγμαι
2.	λέλειψαι	γέγραψαι	πέπεισαι	πέπρᾱξαι
3.	λέλειπται	γέγραπται	πέπεισται	πέπρᾱκται
D. 2.	λέλειφθον	γέγραφθον	πέπεισθον	πέπρᾱχθον
3.	λέλειφθον	γέγραφθον	πέπεισθον	πέπρᾱχθον
P. 1.	λελείμμεθα	γεγράμμεθα	πεπείσμεθα	πεπράγμεθα
2.	λέλειφθε	γέγραφθε	πέπεισθε	πέπρᾱχθε
3.	λελειμμένοι εἰσί	γεγραμμένοι εἰσί	πεπεισμένοι εἰσί	πεπρᾱγμένοι εἰσί

Pluperfect

S. 1.	ἐλελείμμην	ἐγεγράμμην	ἐπεπείσμην	ἐπεπράγμην
2.	ἐλέλειψο	ἐγέγραψο	ἐπέπεισο	ἐπέπρᾱξο
3.	ἐλέλειπτο	ἐγέγραπτο	ἐπέπειστο	ἐπέπρᾱκτο
D. 2.	ἐλέλειφθον	ἐγέγραφθον	ἐπέπεισθον	ἐπέπρᾱχθον
3.	ἐλελείφθην	ἐγεγράφθην	ἐπεπείσθην	ἐπεπράχθην
P. 1.	ἐλελείμμεθα	ἐγεγράμμεθα	ἐπεπείσμεθα	ἐπεπράγμεθα
2.	ἐλέλειφθε	ἐγέγραφθε	ἐπέπεισθε	ἐπέπρᾱχθε
3.	λελειμμένοι ἦσαν	γεγραμμένοι ἦσαν	πεπεισμένοι ἦσαν	πεπρᾱγμένοι ἦσαν

Perfect Subjunctive and Optative

λελειμμένος ὦ	γεγραμμένος ὦ	πεπεισμένος ὦ	πεπρᾱγμένος ὦ
λελειμμένος εἴην	γεγραμμένος εἴην	πεπεισμένος εἴην	πεπρᾱγμένος εἴην

Perfect Imperative

S. 2.	λέλειψο	γέγραψο	πέπεισο	πέπρᾱξο
3.	λελείφθω	γεγράφθω	πεπείσθω	πεπρᾶχθω
D. 2.	λέλειφθον	γέγραφθον	πέπεισθον	πέπρᾱχθον
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπρᾶχθων
P. 2.	λέλειφθε	γέγραφθε	πέπεισθε	πέπρᾱχθε
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπρᾶχθων

Perfect Infinitive and Participle

λελεῖφθαι	γεγράφθαι	πεπεῖσθαι	πεπρᾶχθαι
λελειμμένος, -η, -ον	γεγραμμένος, -η, -ον	πεπεισμένος, -η, -ον	πεπρᾱγμένος, -η, -ον

355. Perfect and pluperfect middle and passive of ἐλέγχω (ἐλεγχ-) *confute*, ἀγγέλλω (ἀγγελ-) *announce*, φαίνω (φαν-) *show*, τελέω (τελε-) *finish*.

Perfect Indicative

S. 1.	ἐλήλεγμαι	ἤγγελμαι	πέφασμαι	τετέλε-σ-μαι
2.	ἐλήλεγξαι	ἤγγελσαι	(πέφανσαι, 357 d)	τετέλε-σαι
3.	ἐλήλεγκται	ἤγγελται	πέφανται	τετέλε-σ-ται
D. 2.	ἐλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
3.	ἐλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
P. 1.	ἐληλέγμεθα	ἠγγέλμεθα	πεφάσμεθα	τετελέ-σ-μεθα
2.	ἐλήλεγχθε	ἤγγελθε	πέφανθε	τετέλε-σθε
3.	ἐληλεγμένοι εἰσί	ἠγγελμένοι εἰσί	πεφασμένοι εἰτί	τετελε-σ-μένοι εἰσί

Pluperfect Indicative

S. 1.	ἐληλέγμην	ἠγγέλμην	ἐπεφάσμην	ἐ-τετελέ-σ-μην
2.	ἐλήλεγξο	ἤγγελσο	(ἐπέφανσο, 357 d)	ἐ-τετέλε-σο
3.	ἐλήλεγκτο	ἤγγελτο	ἐπέφαντο	ἐ-τετέλε-σ-το
D. 2.	ἐλήλεγχθον	ἤγγελθον	ἐπέφανθον	ἐ-τετέλε-σθον
3.	ἐληλέγχθην	ἠγγέλθην	ἐπεφάνθην	ἐ-τετελέ-σθην
P. 1.	ἐληλέγμεθα	ἠγγέλμεθα	ἐπεφάσμεθα	ἐ-τετελέ-σ-μεθα
2.	ἐλήλεγχθε	ἤγγελθε	ἐπέφανθε	ἐ-τετέλε-σθε
3.	ἐληλεγμένοι ἦσαν	ἠγγελμένοι ἦσαν	πεφασμένοι ἦσαν	τετελε-σ-μένοι ἦσαν

Perfect Subjunctive and Optative

ἐληλεγμένος ὦ	ἠγγελμένος ὦ	πεφασμένος ὦ	τετελεσμένος ὦ
ἐληλεγμένος εἴην	ἠγγελμένος εἴην	πεφασμένος εἴην	τετελεσμένος εἴην

Perfect Imperative

S. 2.	ἐλήλεγξο	ἤγγελσο	(πέφανσο, 357 d)	τετέλε-σο
3.	ἐληλέγχθω	ἠγγέλθω	πεφάνθω	τετελέ-σθω
D. 2.	ἐλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
3.	ἐληλέγχθων	ἠγγέλθων	πεφάνθων	τετελέ-σθων
P. 2.	ἐλήλεγχθε	ἤγγελθε	πέφανθε	τετέλε-σθε
3.	ἐληλέγχθων	ἠγγέλθων	πεφάνθων	τετελέ-σθων

Perfect Infinitive and Participle

ἐληλέγχθαι	ἠγγέλθαι	πεφάνθαι	τετελέ-σθαι
ἐληλεγμένος, -η, -ον	ἠγγελμένος, -η, -ον	πεφασμένος, -η, -ον	τετελε-σ-μένος, -η, -ον

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

356. The periphrastic third plural (573 d) is used instead of the form derived directly from the union of the stem with the ending.

Thus γεγραμμένοι εἰσί is used for γεγραφ-νται, which would become γεγράφαται by 30 b, ν between consonants passing into α. On the retention of -αται, -ατο, see 427 f. The periphrastic form is also used in the case of verbs adding σ to their stems (357 N., 444 b), as τε-τελε-σ-μένοι εἰσί for τετελε-σ-νται. Stems in ν that drop ν in the perfect system (446) form their perfect and pluperfect regularly; thus κρῑ́νω (κριν-) *judge* has κέκριται, ἐκέκριτο.

357. Euphonic Changes. — For the euphonic changes in these forms see 68–73, 89.

a. **Labial Stems.** — λέλειμ-μαι is for λελειπ-μαι, λέλειφ-θον for λελειπ-σθον, λέλειφθε for λελειπ-σθε (89). In the same manner are inflected other labial stems, as τρῑ́βω (τρῑβ-) *rub*, ῥῑ́πτω (ῥῑπ-) *throw*: τέ-τρῑμ-μαι for τε-τρῑβ-μαι, τέ-τρῑψ-αι for τε-τρῑβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus

πε-πεμπ-μαι becomes πέπεμμαι
πε-πεμπ-σαι becomes πέπεμψαι
πε-πεμπ-ται becomes πέπεμπται

πε-πεμπ-μεθα becomes πεπέμμεθα
πε-πεμπ-σθε becomes πέπεμφθε (89)

γε-γραφ-μαι becomes γέγραμμαι
γε-γραφ-σαι becomes γέγραψαι
γε-γραφ-ται becomes γέγραπται

γε-γραφ-μεθα becomes γεγράμμεθα
γε-γραφ-σθε becomes γέγραφθε

b. Dental Stems. — *πέπεισ-ται* is for *πεπειθ-ται* (69), *πέπεισ-θον* for *πεπειθ-σθον*, *πέπεισθε* for *πεπειθ-σθε* (89, 69). The *σ* thus produced was transferred to the first persons *πέπεισμαι*, *πεπείσμεθα* (72, 73). Like *πέπεισμαι*, etc., are formed and inflected *ἔψευσμαι* from *ψεύδω* (*ψευδ-*) *deceive*, *πέφρασμαι* from *φράζω* (*φραδ-*) *declare*, *ἔσπεισμαι* (85) from *σπένδω* (*σπενδ-*) *pour a libation*.

c. Palatal Stems. — *πέπρᾶξαι* is for *πεπρᾶγ-σαι* (82), *πέπρᾶκται* for *πεπρᾶγ-ται* (68 a), *πέπρᾶχθε* for *πεπρᾶγ-σθε* (89). Like *πέπρᾶγμαι* are inflected *πέπλεγμαι* (*πλέκ-ω weave*), *ἦγμαι* (*ἄγ-ω lead*), *ἤλλαγμαι* from *ἀλλάττω* (*ἀλλαγ-*) *exchange*, *τετάραγμαι* from *ταράττω* (*ταραχ-*) *confuse*. Stems in *-γχ* change *χ* before *μ* to *γ* and drop one *γ* (as in *ἐλήλεγ-μαι* for *ἐληλεγγ-μαι*, 71 and 71 b), but keep the second palatal before other consonants (as in *ἐλήλεγξαι* for *ἐληλεγχ-σαι*, 82; *ἐλήλεγκ-ται* for *ἐληλεγχ-ται*, 68). On the reduplication see 409.

d. Liquid and Nasal Stems. — Stems in *λ* or *ρ* are inflected like *ἤγγελμαι*, as *στέλλω* (*στελ-*, *σταλ-*) *send* *ἔσταλμαι*, *αἴρω* (*ἀρ-*) *raise* *ἦρμαι*, *ἐγείρω* (*ἐγερ-*) *wake* *ἐγήγερμαι* (409). Stems in *ν* retaining the nasal are inflected like *πέφασμαι*, as *σημαίνω* (*σημαν-*) *signify* *σεσήμασμαι*. (For *-σμαι* see 73, 79.) Stems in *ν* dropping the nasal (446) are inflected like *λέλυμαι*, as *κρίνω* (*κριν-*) *judge* *κέκριμαι*. *πέφανσαι*, *ἐπέφανσο*, *πέφανσο* are not attested.

e. Vowel Stems adding σ. — Here the stem ends in a vowel except before *μ* and *τ*; thus *τετέλε-σαι*, *τετέλε-σθον*, *τετέλε-σθε*; but *τετέλε-σ-μαι*, *τετελέ-σ-μεθα*, *τετέλε-σ-ται*.

N. — Since the stem of *τελέω* is properly *τελεσ-* (*τελεσ-jω*, 457), the original inflection is *τετελεσ-σαι*, whence *τετέλε-σαι* (93); *τετελεσ-σθον*, *τετελεσ-σθε*, whence *τετέλεσθον*, *τετέλεσθε* (89, but see 430). *τετέλεσμαι* and *τετελέσμεθα* are due to the analogy of the other forms.

358. The principal parts of the verbs in 354–355 are as follows:

ἀγγέλλω (**ἀγγελ-**) *announce*, **ἀγγελῶ**, **ἤγγειλα**, **ἤγγελκα**, **ἤγγελμαι**, **ἠγγέλθην**.

γράφω (**γραφ-**) *write*, **γράψω**, **ἔγραψα**, **γέγραφα**, **γέγραμμαι**, 2 aor. pass. **ἐγράφην**.

ἐλέγχω (**ἐλεγχ-**) *confute*, **ἐλέγξω**, **ἤλεγξα**, **ἐλήλεγμαι**, **ἠλέγχθην**.

λείπω (**λειπ-**, **λοιπ-**, **λιπ-**) *leave*, **λείψω**, 2 aor. **ἔλιπον**, 2 perf. **λέλοιπα**, **λέλειμμαι**, **ἐλείφθην**.

πείθω (**πειθ-**, **ποιθ-**, **πιθ-**) *persuade*, **πείσω**, **ἔπεισα**, 1 perf. **πέπεικα** *have persuaded*, 2 perf. **πέποιθα** *trust*, **πέπεισμαι**, **ἐπείσθην**.

πρᾶττω (**πρᾱγ-**) *do*, **πρᾶξω**, **ἔπρᾱξα**, 2 perf. **πέπρᾱγα** *have fared, have done* (**πέπρᾱχα** *have done*, rare), **πέπρᾱγμαι**, **ἐπρᾶχθην**.

τελέω (**τελε-σ-**) *finish*, **τελῶ**, **ἐτέλεσα**, **τετέλεκα**, **τετέλεσμαι**, **ἐτελέσθην**.

φαίνω (**φαν-**) *show*, **φανῶ**, **ἔφηνα**, 1 perf. **πέφαγκα** *have shown*, 2 perf. **πέφηνα** *have appeared*, **πέφασμαι**, 1 aor. pass. **ἐφάνθην** *was shown*, 2 aor. pass. **ἐφάνην** *appeared*.

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357 b. D. Hom. has the original forms *πεφραδμένος*, *κεκορυθμένος*.

CONJUGATION (μι-VERBS)

359. The conjugation of *μι*-verbs differs from that of *ω*-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The *μι* forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in *-νῡμι*.

a. Verbs having second aorists and second perfects of the *μι* form are, as a rule, *ω*-verbs, not *μι*-verbs, in the present. Thus the second aorists: ἔβην (*βαίνω go*), ἔγνων (*γιγνώσκω know*); the second perfect: τέθναμεν (*θνῄσκω die*).

360. There are two main classes of *μι*-verbs.

A. The root class. Verbs of this class commonly end in *-η-μι* or *-ω-μι* (from stems in *ε*, *α*, or *ο*). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
θη-, *θε-*	*τιθη-*, *τιθε-* (for *θιθη*, *θιθε*, 108 a)	*τίθημι place*
ἡ-, *ἑ-*	*ἱη-*, *ἱε-* (for *σιση*, *σισε*)	*ἵημι send*
στη-, *στα-*	*ἱστη-*, *ἱστα-* (for *σιστη*, *σιστα*, 103)	*ἵστημι set*
δω-, *δο-*	*διδω-*, *διδο-*	*δίδωμι give*
φη-, *φα-*	*φη-*, *φα-*	*φημί say*

B. The *-νῡμι* class. Verbs of this class add *νυ* (*νῡ*), after a vowel *ννυ* (*ννῡ*), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in *-νῡμι* are inflected like verbs in *-ω*.

Verb-stem	Present Stem	Present
δεικ-	*δεικνῡ-*, *δεικνυ-*	*δείκνῡμι show*
ζευγ-	*ζευγνῡ-*, *ζευγνυ-*	*ζεύγνῡμι yoke*
κερα-	*κεραννῡ-*, *κερανυ-*	*κεράννῡμι mix*
ῥηγ-	*ῥηγνῡ-*, *ῥηγνυ-*	*ῥήγνῡμι break*
σβε-	*σβεννῡ-*, *σβεννυ-*	*σβέννῡμι extinguish*

C. There are some (mostly poetic) verbs in *-νημι*, which add *νη-*, *να-* to form the present stem; as *δάμ-νη-μι I subdue*, *δάμ-να-μεν we subdue*.

361. All the possible *μι* forms do not occur in any single verb. *τίθημι* and *δίδωμι* are incomplete and irregular in the 2 aor. act.; and ἔσβην *went out* from *σβέννῡμι extinguish* is the only 2 aor. formed from *νῡμι*-verbs. ἐπριάμην *bought*, 2 aor. mid. (from the stem *πρια-* with no present), is given in the paradigms in place of the missing form of *ἵστημι*; and ἔδῡν *entered* from *δύω* (but formed as if from *δῦμι*) in place of a 2 aor. of the *νῡμι*-verbs.

362. II. (A) **Root Class.** — Inflection of *τίθημι place*, *ἵστημι set*, *δίδωμι give*, in the present, imperfect, and second aorist tenses; and of *ἐπριάμην bought*.

ACTIVE

Present Indicative

S. 1.	τίθημι	ἵστημι	δίδωμι
2.	τίθης	ἵστης	δίδως
3.	τίθησι	ἵστησι	δίδωσι
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τίθετον	ἵστατον	δίδοτον
P. 1.	τίθεμεν	ἵσταμεν	δίδομεν
2.	τίθετε	ἵστατε	δίδοτε
3.	τιθέᾱσι	ἱστᾶσι	διδόᾱσι

Imperfect

S. 1.	ἐτίθην	ἵστην	ἐδίδουν (501)
2.	ἐτίθεις (501)	ἵστης	ἐδίδους
3.	ἐτίθει	ἵστη	ἐδίδου
D. 2.	ἐτίθετον	ἵστατον	ἐδίδοτον
3.	ἐτιθέτην	ἱστάτην	ἐδιδότην
P. 1.	ἐτίθεμεν	ἵσταμεν	ἐδίδομεν
2.	ἐτίθετε	ἵστατε	ἐδίδοτε
3.	ἐτίθεσαν	ἵστασαν	ἐδίδοσαν

Present Subjunctive

S. 1.	τιθῶ	ἱστῶ	διδῶ
2.	τιθῇς	ἱστῇς	διδῷς
3.	τιθῇ	ἱστῇ	διδῷ
D. 2.	τιθῆτον	ἱστῆτον	διδῶτον
3.	τιθῆτον	ἱστῆτον	διδῶτον
P. 1.	τιθῶμεν	ἱστῶμεν	διδῶμεν
2.	τιθῆτε	ἱστῆτε	διδῶτε
3.	τιθῶσι	ἱστῶσι	διδῶσι

Present Optative

S. 1.	τιθείην	ἱσταίην	διδοίην
2.	τιθείης	ἱσταίης	διδοίης
3.	τιθείη	ἱσταίη	διδοίη
D. 2.	τιθεῖτον	ἱσταῖτον	διδοῖτον
3.	τιθείτην	ἱσταίτην	διδοίτην
P. 1.	τιθεῖμεν	ἱσταῖμεν	διδοῖμεν
2.	τιθεῖτε	ἱσταῖτε	διδοῖτε
3.	τιθεῖεν	ἱσταῖεν	διδοῖεν

ACTIVE — *Concluded*

Present Optative

	or (423 b)	or (423 b)	or (423 b)
D. 2.	τιθείητον	ἱσταίητον	διδοίητον
3.	τιθειήτην	ἱσταιήτην	διδοιήτην
P. 1.	τιθείημεν	ἱσταίημεν	διδοίημεν
2.	τιθείητε	ἱσταίητε	διδοίητε
3.	τιθείησαν	ἱσταίησαν	διδοίησαν

Present Imperative

S. 2.	τίθει (501)	ἵστη	δίδου
3.	τιθέτω	ἱστάτω	διδότω
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τιθέτων	ἱστάτων	διδότων
P. 2.	τίθετε	ἵστατε	δίδοτε
3.	τιθέντων	ἱστάντων	διδόντων

Present Infinitive

	τιθέναι	ἱστάναι	διδόναι

Present Participle

	τιθείς, -εῖσα, -έν (275)	ἱστᾶς, -ᾶσα, -άν (274)	διδούς, -οῦσα, -όν (275)

MIDDLE AND PASSIVE

Present Indicative

S. 1.	τίθεμαι	ἵσταμαι	δίδομαι
2.	τίθεσαι	ἵστασαι	δίδοσαι
3.	τίθεται	ἵσταται	δίδοται
D. 2.	τίθεσθον	ἵστασθον	δίδοσθον
3.	τίθεσθον	ἵστασθον	δίδοσθον
P. 1.	τιθέμεθα	ἱστάμεθα	διδόμεθα
2.	τίθεσθε	ἵστασθε	δίδοσθε
3.	τίθενται	ἵστανται	δίδονται

Imperfect

S. 1.	ἐτιθέμην	ἱστάμην	ἐδιδόμην
2.	ἐτίθεσο	ἵστασο	ἐδίδοσο
3.	ἐτίθετο	ἵστατο	ἐδίδοτο
D. 2.	ἐτίθεσθον	ἵστασθον	ἐδίδοσθον
3.	ἐτιθέσθην	ἱστάσθην	ἐδιδόσθην
P. 1.	ἐτιθέμεθα	ἱστάμεθα	ἐδιδόμεθα
2.	ἐτίθεσθε	ἵστασθε	ἐδίδοσθε
3.	ἐτίθεντο	ἵσταντο	ἐδίδοντο

MIDDLE AND PASSIVE — *Concluded*

Present Subjunctive

S. 1.	τιθῶμαι	ἱστῶμαι	διδῶμαι
2.	τιθῇ	ἱστῇ	διδῷ
3.	τιθῆται	ἱστῆται	διδῶται
D. 2.	τιθῆσθον	ἱστῆσθον	διδῶσθον
3.	τιθῆσθον	ἱστῆσθον	διδῶσθον
P. 1.	τιθώμεθα	ἱστώμεθα	διδώμεθα
2.	τιθῆσθε	ἱστῆσθε	διδῶσθε
3.	τιθῶνται	ἱστῶνται	διδῶνται

Present Optative

S. 1.	τιθείμην	ἱσταίμην	διδοίμην
2.	τιθεῖο	ἱσταῖο	διδοῖο
3.	τιθεῖτο	ἱσταῖτο	διδοῖτο
D. 2.	τιθεῖσθον	ἱσταῖσθον	διδοῖσθον
3.	τιθείσθην	ἱσταίσθην	διδοίσθην
P. 1.	τιθείμεθα	ἱσταίμεθα	διδοίμεθα
2.	τιθεῖσθε	ἱσταῖσθε	διδοῖσθε
3.	τιθεῖντο	ἱσταῖντο	διδοῖντο

or

S. 1.	τιθείμην		
2.	τιθεῖο		
3.	τιθοῖτο (502)		
D. 2.	τιθοῖσθον		
3.	τιθοίσθην		
P. 1.	τιθοίμεθα		
2.	τιθοῖσθε		
3.	τιθοῖντο		

Present Imperative

S. 2.	τίθεσο	ἵστασο	δίδοσο
3.	τιθέσθω	ἱστάσθω	διδόσθω
D. 2.	τίθεσθον	ἵστασθον	δίδοσθον
3.	τιθέσθων	ἱστάσθων	διδόσθων
P. 2.	τίθεσθε	ἵστασθε	δίδοσθε
3.	τιθέσθων	ἱστάσθων	διδόσθων

Present Infinitive

τίθεσθαι	ἵστασθαι	δίδοσθαι

Present Participle

τιθέμενος	ἱστάμενος	διδόμενος

Second Aorist

Indicative

	Active	Middle	Active	Middle	Active	Middle
S. 1.	(ἔθηκα, 516)	ἐθέμην	ἔστην	ἐπριάμην (361)	(ἔδωκα, 516)	ἐδόμην
2.	(ἔθηκας)	ἔθου	ἔστης	ἐπρίω	(ἔδωκας)	ἔδου
3.	(ἔθηκε)	ἔθετο	ἔστη	ἐπρίατο	(ἔδωκε)	ἔδοτο
D. 2.	ἔθετον	ἔθεσθον	ἔστητον	ἐπρίασθον	ἔδοτον	ἔδοσθον
3.	ἐθέτην	ἐθέσθην	ἐστήτην	ἐπριάσθην	ἐδότην	ἐδόσθην
P. 1.	ἔθεμεν	ἐθέμεθα	ἔστημεν	ἐπριάμεθα	ἔδομεν	ἐδόμεθα
2.	ἔθετε	ἔθεσθε	ἔστητε	ἐπρίασθε	ἔδοτε	ἔδοσθε
3.	ἔθεσαν	ἔθεντο	ἔστησαν	ἐπρίαντο	ἔδοσαν	ἔδοντο

Subjunctive

S. 1.	θῶ	θῶμαι	στῶ	πρίωμαι (392, N. 2)	δῶ	δῶμαι
2.	θῇς	θῇ	στῇς	πρίῃ	δῷς	δῷ
3.	θῇ	θῆται	στῇ	πρίηται	δῷ	δῶται
D. 2.	θῆτον	θῆσθον	στῆτον	πρίησθον	δῶτον	δῶσθον
3.	θῆτον	θῆσθον	στῆτον	πρίησθον	δῶτον	δῶσθον
P. 1.	θῶμεν	θώμεθα	στῶμεν	πριώμεθα	δῶμεν	δώμεθα
2.	θῆτε	θῆσθε	στῆτε	πρίησθε	δῶτε	δῶσθε
3.	θῶσι	θῶνται	στῶσι	πρίωνται	δῶσι	δῶνται

Optative

S. 1.	θείην	θείμην	σταίην	πριαίμην	δοίην	δοίμην
2.	θείης	θεῖο	σταίης	πρίαιο (392, N. 2)	δοίης	δοῖο
3.	θείη	θεῖτο, θοῖτο	σταίη	πρίαιτο	δοίη	δοῖτο
D. 2.	θεῖτον	θεῖσθον	σταῖτον	πρίαισθον	δοῖτον	δοῖσθον
3.	θείτην	θείσθην	σταίτην	πριαίσθην	δοίτην	δοίσθην
P. 1.	θεῖμεν	θείμεθα	σταῖμεν	πριαίμεθα	δοῖμεν	δοίμεθα
2.	θεῖτε	θεῖσθε	σταῖτε	πρίαισθε	δοῖτε	δοῖσθε
3.	θεῖεν	θεῖντο	σταῖεν	πρίαιντο	δοῖεν	δοῖντο
	or (423 b)	or (502)	or (423 b)		or (423 b)	
D. 2.	θείητον		σταίητον		δοίητον	
3.	θειήτην		σταιήτην		δοιήτην	
P. 1.	θείημεν	θοίμεθα	σταίημεν		δοίημεν	
2.	θείητε	θοῖσθε	σταίητε		δοίητε	
3.	θείησαν	θοῖντο	σταίησαν		δοίησαν	

Imperative

S. 2.	θές	θοῦ	στῆθι	πρίω	δός	δοῦ
3.	θέτω	θέσθω	στήτω	πριάσθω	δότω	δόσθω
D. 2.	θέτον	θέσθον	στῆτον	πρίασθον	δότον	δόσθον
3.	θέτων	θέσθων	στήτων	πριάσθων	δότων	δόσθων
P. 2.	θέτε	θέσθε	στῆτε	πρίασθε	δότε	δόσθε
3.	θέντων	θέσθων	στάντων	πριάσθων	δόντων	δόσθων

Infinitive

θεῖναι	θέσθαι	στῆναι	πρίασθαι	δοῦναι	δόσθαι

Participle

θείς, θεῖσα, θέν (275)	θέμενος, -η, -ον (256)	στάς, στᾶσα, στάν (274)	πριάμενος, -η, -ον (256)	δούς, δοῦσα, δόν (275)	δόμενος, -η, -ον (256)

SECOND PERFECT OF μι-VERBS

363. A few verbs of the μι class have a second perfect and pluperfect. Only the dual and plural occur in the indicative; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ἵστημι are inflected as follows:

SECOND PERFECT

	Indicative	Subjunctive	Optative (poetic)	Imperative (poetic)
S. 1.	(ἵστηκα) *stand*	ἑστῶ	ἑσταίην	
2.	(ἵστηκας)	ἑστῇς	ἑσταίης	ἕσταθι
3.	(ἵστηκε)	ἑστῇ	ἑσταίη	ἑστάτω
D. 2.	ἕστατον	ἑστῆτον	ἑσταῖτον or -αίητον (423 b)	ἕστατον
3.	ἕστατον	ἑστῆτον	ἑσταίτην or -αιήτην	ἑστάτων
P. 1.	ἕσταμεν	ἑστῶμεν	ἑσταῖμεν or -αίημεν	
2.	ἕστατε	ἑστῆτε	ἑσταῖτε or -αίητε	ἕστατε
3.	ἑστᾶσι	ἑστῶσι	ἑσταῖεν or -αίησαν	ἑστάντων

INFINITIVE: ἑστάναι PARTICIPLE: ἑστώς, ἑστῶσα, ἑστός (277 a)

SECOND PLUPERFECT

S. 1.	(εἱστήκη (407)) *stood*			P. 1.	ἕσταμεν
2.	(εἱστήκης)	D. 2.	ἕστατον	2.	ἕστατε
3.	(εἱστήκει)	3.	ἑστάτην	3.	ἕστασαν

For a list of second perfects of the μι form, see 541.

364. II. (B) **-νῡμι Class.** — Inflection of the present system of *δείκνῡμι show* and of the second aorist *ἔδῡν entered.*

Indicative

		Active		Middle and Passive		Active
		Present	Imperfect	Present	Imperfect	2 Aorist
S.	1.	δείκνῡμι (498)	ἐδείκνῡν (498)	δείκνυμαι	ἐδεικνύμην	ἔδῡν (361)
	2.	δείκνῡς	ἐδείκνῡς	δείκνυσαι	ἐδείκνυσο	ἔδῡς
	3.	δείκνῡσι	ἐδείκνῡ	δείκνυται	ἐδείκνυτο	ἔδῡ
D.	2.	δείκνυτον	ἐδείκνυτον	δείκνυσθον	ἐδείκνυσθον	ἔδῦτον
	3.	δείκνυτον	ἐδεικνύτην	δείκνυσθον	ἐδεικνύσθην	ἐδύτην
P.	1.	δείκνυμεν	ἐδείκνυμεν	δεικνύμεθα	ἐδεικνύμεθα	ἔδῡμεν
	2.	δείκνυτε	ἐδείκνυτε	δείκνυσθε	ἐδείκνυσθε	ἔδῡτε
	3.	δεικνύᾱσι	ἐδείκνυσαν	δείκνυνται	ἐδείκνυντο	ἔδῡσαν

Subjunctive

S.	1.	δεικνύω	δεικνύωμαι	δύω
	2.	δεικνύῃς	δεικνύῃ	δύῃς
	3.	δεικνύῃ	δεικνύηται	δύῃ
D.	2.	δεικνύητον	δεικνύησθον	δύητον
	3.	δεικνύητον	δεικνύησθον	δύητον
P.	1.	δεικνύωμεν	δεικνυώμεθα	δύωμεν
	2.	δεικνύητε	δεικνύησθε	δύητε
	3.	δεικνύωσι	δεικνύωνται	δύωσι

Optative

S.	1.	δεικνύοιμι	δεικνυοίμην	(524 b, 529 D.)
	2.	δεικνύοις	δεικνύοιο	
	3.	δεικνύοι	δεικνύοιτο	
D.	2.	δεικνύοιτον	δεικνύοισθον	
	3.	δεικνυοίτην	δεικνυοίσθην	
P.	1.	δεικνύοιμεν	δεικνυοίμεθα	
	2.	δεικνύοιτε	δεικνύοισθε	
	3.	δεικνύοιεν	δεικνύοιντο	

Imperative

S.	2.	δείκνῡ (498)	δείκνυσο	δῦθι
	3.	δεικνύτω	δεικνύσθω	δύτω
D.	2.	δείκνυτον	δείκνυσθον	δῦτον
	3.	δεικνύτων	δεικνύσθων	δύτων
P.	2.	δείκνυτε	δείκνυσθε	δῦτε
	3.	δεικνύντων	δεικνύσθων	δύντων

Infinitive

δεικνύναι (498)	δείκνυσθαι	δῦναι

Participle

δεικνύς, -ῦσα, -ύν (276, 498)	δεικνύμενος, -η, -ον	δύς, δῦσα, δύν (276)

IRREGULAR μι-VERBS

365. εἰμί (ἐσ-, cp. *es-se*) *am* has only the present and future systems.

		PRESENT			IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1.	εἰμί	ὦ	εἴην		ἦ or ἦν
2.	εἶ	ᾖς	εἴης	ἴσθι	ἦσθα
3.	ἐστί	ᾖ	εἴη	ἔστω	ἦν
Dual 2.	ἐστόν	ἦτον	εἴητον or εἶτον	ἔστον	ἦστον
3.	ἐστόν	ἦτον	εἰήτην or εἴτην	ἔστων	ἤστην
Plur. 1.	ἐσμέν	ὦμεν	εἴημεν or εἶμεν		ἦμεν
2.	ἐστέ	ἦτε	εἴητε or εἶτε	ἔστε	ἦτε or ἦστε (rare)
3.	εἰσί	ὦσι	εἴησαν or εἶεν	ἔστων	ἦσαν

Inf.: εἶναι. Participle: ὤν, οὖσα, ὄν, gen. ὄντος, οὔσης, ὄντος, etc. (273).

FUTURE (with middle forms)

ἔσομαι, ἔσῃ (or ἔσει), ἔσται, ἔσεσθον, ἔσεσθον, ἐσόμεθα, ἔσεσθε, ἔσονται, opt. ἐσοίμην, etc., inf. ἔσεσθαι, part. ἐσόμενος, -η, -ον.

a. The opt. forms εἴημεν, εἴητε, εἴησαν are found only in prose. εἶμεν occurs in poetry and Plato, εἶτε only in poetry, εἶεν in poetry and prose, and more frequently than εἴησαν (423 b). The imperative 3 pl. ἔστωσαν occurs in Plato and Demosthenes; ὄντων in Plato and on inscriptions.

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365 D. 1. Homer has the following forms:

Pres. indic. 2 sing. ἐσσί and εἶς, 1 pl. εἰμέν, 3 pl. ἔᾱσι not enclitic.

Imperf. ἦα, ἔα, ἔον, 2 sing. ἦσθα, ἔησθα, 3 sing. ἦεν, ἔην, ἦην, ἦν (rare), 3 pl. ἦσαν, ἔσαν; iterative (450) ἔσκον (for ἐσ-σκον).

Subj. ἔω, ἔῃς, 3 sing. ἔῃ, ἔῃσι, ᾖσι, 3 pl. ἔωσι (twice ὦσι); μέτειμι has 1 sing. μετέω, and μετείω (with metrical lengthening).

Opt. εἴην, etc., also ἔοις, ἔοι; Imv. 2 sing. ἔσ-σο (middle form), ἔστω, 3 pl. ἔστων.

Inf. εἶναι and ἔμμεναι (for ἐσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν.

Part. ἐών, ἐοῦσα, ἐόν, etc., rarely the Attic forms.

Fut. often with σσ: ἔσσομαι and ἔσομαι; 3 sing. ἔσεται, ἔσται, ἔσσεται, also ἐσσεῖται (as in Dor.), ἔσσεσθαι, ἐσσόμενος.

2. Herodotus has pres. indic. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and ἔα, 2 sing. ἔας, 2 pl. ἔατε; iterative ἔσκον; subj. ἔω, ἔωσι; opt. once ἐν-έοι, εἴησαν, less freq. εἶεν; part. ἐών.

3. Dor. pres. indic. 1 sing. ἠμί and εἰμί, 2 sing. ἐσσί, 1 pl. ἠμές and εἰμές (Pind. εἰμέν), 3 pl. ἐντί; imperf. 3 sing. ἦς (for ἠσ-τ), 1 pl. ἦμες, 3 pl. ἦσαν and ἦν; inf. ἦμεν, εἶμεν; part. ἐών and fem. ἔασσα, pl. ἔντες. Fut. ἐσσεῦμαι, -ῇ, -ῆται or -εῖται, ἐσσοῦνται (512 D.).

4. Aeolic ἔμμι from ἐσμί; imv. ἔσσο, part. ἔων, ἔσσα; imperf. ἔον.

366. εἰμί is for ἐσ-μι (32); εἶ is for ἐσι (originally ἐσ-σί, 425 b); ἐσ-τί retains the original ending τι; εἰσί is for (σ-)εντι, cp. *sunt*; ἐσμέν, with σ before μ, despite 91; the σ is due to the influence of ἐστέ. Subjunctive ὦ is for ἔω, from ἐσ-ω; opt. εἴην is for ἐσ-ιη-ν; εἶμεν for ἐσ-ῑ-μεν, cp. *sīmus*. εἶναι is for ἐσ-ναι; ὤν is for ἐών, from ἐσ-ων.

367. Old Attic ἦ is from ἦα (Hom.) = ἠσμ, *i.e.* ἐσ- augmented + the secondary ending μ, which becomes α (426 a). ἦς for ἦσθα is rare.

368. The subjunctive and the participle have thematic inflection.

369. εἶμι (εἰ-, ἰ-; Lat. *ī-re*) *go* has only the present system.

		Present				Imperfect
	Indicative	Subjunctive	Optative	Imperative	Indicative	
Sing. 1.	εἶμι	ἴω	ἰοιμι or ἰοίην		ἦα	or ᾖειν
2.	εἶ	ἴῃς	ἰοις	ἴθι	ᾖεισθα	or ᾖεις
3.	εἶσι	ἴῃ	ἰοι	ἴτω	ᾖειν	or ᾖει
Dual 2.	ἴτον	ἴητον	ἰοιτον	ἴτον	ᾖτον	
3.	ἴτον	ἴητον	ἰοίτην	ἴτων	ᾖτην	
Plur. 1.	ἴμεν	ἴωμεν	ἰοιμεν		ᾖμεν	
2.	ἴτε	ἴητε	ἰοιτε	ἴτε	ᾖτε	
3.	ἴᾶσι	ἴωσι	ἰοιεν	ἰόντων	ᾖσαν	or ᾖεσαν

Infinitive: ἰέναι. Participle: ἰών, ἰοῦσα, ἰόν, gen. ἰόντος, ἰούσης, ἰόντος, etc.
Verbal Adjectives: ἰτός (poet.), ἰτέος, ἰτητέος.

a. The imperative 3 pl. ἴτωσαν occurs rarely in Xenophon and Plato.

370. εἶμι in prose in the pres. indic. is regularly future; in the subj., future; in the opt., inf., and part., either present or (especially in indir. disc.) future. For *I go* ἔρχομαι is used in the pres. indic., but not (in prose) in the imperfect, or in the other moods. The scheme is: **Present**: indic. ἔρχομαι, subj. ἴω, opt. ἰοιμι or ἰοίην, imv. ἴθι, inf. ἰέναι, part. ἰών. **Imperfect**: ᾖα. **Future**: εἶμι; and probably ἐλευσοίμην, ἐλεύσεσθαι, ἐλευσόμενος.

371. In the imperf. the older prose writers usually have ᾖα, ᾖεισθα, ᾖειν, the later have ᾖειν, ᾖεις, ᾖει. The plural ᾖειμεν and ᾖειτε are not classical. Prose seems to prefer ᾖεσαν to ᾖσαν. ῃ here is the stem ει augmented.

372. Subjunctive, optative, and participle (accented like a 2 aor.) are inflected with the thematic vowel.

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369 D. Hom. has 2 sing. εἶσθα (Hesiod εἶς); subj. ἴῃσθα and ἴῃς, ἴῃσιν and ἴῃ, ἴομεν and ἴομεν; opt. ἰείη and ἴοι; inf. ἴμεναι, ἴμεν, and ἰέναι (twice). *Imperf.*: 1 sing. ᾖϊα, ἀνήϊον, 3 sing. ᾖϊε, ᾔε, ᾖει (at the verse-end, ᾔεν?), ἴε; dual ἴτην, pl. ᾔομεν, ᾖϊσαν, ἐπῆσαν, ἴσαν, ᾖιον. For ᾖϊα, ᾖϊε, ᾖϊσαν some write ᾔεα, ᾔεε, ᾔεσαν. *Future*: εἴσομαι Ω 462, ο 213. ῥείσομαι Ξ 8 and ῥείσατο, ἐῥείσατο probably come from ῥιέμαι *strive*.

Hdt.: ᾖϊα, ᾖϊε, ᾖϊσαν (Mss.), but η for ηι is correct.

370 D. In Hom. εἶμι means *I go* and *I shall go*.

373. ἵημι (ἡ-, ἑ-) *send* is inflected nearly like τίθημι (p. 116). The inflection of the present and second aorist systems is as follows (the second aorist in prose only in composition):

		ACTIVE			MIDDLE (PASSIVE)	MIDDLE	
		INDICATIVE			INDICATIVE		
		Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S.	1.	ἵημι	ἵην	(ἧκα, 516)	ἵεμαι	ἱέμην	-εἵμην
	2.	ἵης, ἱεῖς (501)	ἵεις (501)	(ἧκας)	ἵεσαι (427 a)	ἵεσο	-εἶσο
	3.	ἵησι	ἵει	(ἧκε)	ἵεται	ἵετο	-εἶτο
D.	2.	ἵετον	ἵετον	-εἶτον	ἵεσθον	ἵεσθον	-εἶσθον
	3.	ἵετον	ἱέτην	-εἵτην	ἵεσθον	ἱέσθην	-εἵσθην
P.	1.	ἵεμεν	ἵεμεν	-εἶμεν	ἑέμεθα	ἑέμεθα	-εἵμεθα
	2.	ἵετε	ἵετε	-εἶτε	ἵεσθε	ἵεσθε	-εἶσθε
	3.	ἱᾶσι (425 d)	ἵεσαν	-εἶσαν	ἵενται	ἵεντο	-εἷντο
				SUBJUNCTIVE			
S.	1.	ἱῶ		-ῶ	ἱῶμαι		-ῶμαι
	2.	ἱῇς		-ῇς	ἱῇ		-ῇ
	3.	ἱῇ		-ῇ	ἱῆται		-ῆται
D.	2.	ἱῆτον		-ἧτον	ἱῆσθον		-ἧσθον
	3.	ἱῆτον		-ἧτον	ἱῆσθον		-ἧσθον
P.	1.	ἱῶμεν		-ὦμεν	ἱώμεθα		-ὥμεθα
	2.	ἱῆτε		-ἦτε	ἱῆσθε		-ἧσθε
	3.	ἱῶσι		-ὦσι	ἱῶνται		-ὦνται
				OPTATIVE			
S.	1.	ἱείην		-εἵην	ἱείμην		-εἵμην (529)
	2.	ἱείης		-εἵης	ἱεῖο		-εἷο
	3.	ἱείη		-εἵη	ἱεῖτο		-εἶτο (-οἶτο 502)
D.	2.	ἱεῖτον or ἱείητον		-εἶτον or -εἵητον	ἱεῖσθον		-εἶσθον
	3.	ἱείτην or ἱειήτην		-εἵτην or -εἱήτην	ἱείσθην		-εἵσθην

373 D. 1. In Hom. ἵημι usually has the initial ι short. *Present:* -ἱεῖς, ἵησι and -ἱεῖ, ἱεῖσι from ἑ-ντι, inf. ἱέμεναι and -ἱέμεν. *Imperf.* : -ἵειν, -ἵεις, -ἵει, 3 pl. ἵεν. *Future:* ἥσω, once ἀν-έσει. *1 Aorist:* ἧκα and ἔηκα, ἐνήκαμεν once, ἧκαν once. *2 Aorist* : for the augmented εἰ-forms Hom. has usually the unaugmented ἑ-; as ἕσαν, ἕντο. In the subjunctive μεθείω, μεθήῃ, ἀφέῃ, μεθῶμεν.

2. Hdt. has -ἱεῖ (accented -ἵει), ἱεῖσι, imperf. -ἵει, perf. ἀνέωνται for ἀνεῖνται, part. με-μετ-ι-μένος for μεθειμένος.

3. Dor. has perf. ἕωκα, ἕωμαι.

OPTATIVE — *Continued*

	Pres.	Second Aor.	Pres.	Second Aor.
P. 1.	ἱεῖμεν or ἱείημεν	-εἶμεν or -εἵημεν	ἱείμεθα	-εἵμεθα (-οἵμεθα)
2.	ἱεῖτε or ἱείητε (-ἱοιτε 502)	-εἶτε or -εἵητε	ἱεῖσθε	-εἶσθε (-οἶσθε)
3.	ἱεῖεν or ἱείησαν	-εἶεν or -εἵησαν	ἱεῖντο	-εἶντο (-οἶντο)

IMPERATIVE

S. 2.	ἵει (501)	-ἕς	ἵεσο	-οῦ
3.	ἱέτω	-ἕτω	ἱέσθω	-ἕσθω
D. 2.	ἵετον	-ἕτον	ἵεσθον	-ἕσθον
3.	ἱέτων	-ἕτων	ἱέσθων	-ἕσθων
P. 2.	ἵετε	-ἕτε	ἵεσθε	-ἕσθε
3.	ἱέντων (428, 3)	-ἕντων	ἱέσθων (428, 3)	-ἕσθων

INFINITIVE

ἱέναι	-εἶναι	ἵεσθαι	-ἕσθαι

PARTICIPLE

ἱείς, ἱεῖσα, ἱέν	-εἷς, -εἶσα, -ἕν	ἱέμενος	-ἕμενος

Future: ἥσω, in prose only in composition; -ἥσομαι, only in composition.
First Aorist: ἧκα, in prose usually in comp., -ἡκάμην; both only in the indicative.
Perfect Active: -εἷκα, only in composition.
Perfect Middle (Passive): -εἶμαι (plupf. -εἵμην), -εἵσθω, -εἶσθαι, -εἱμένος, only in composition.
Aorist Passive: -εἵθην, -ἑθῶ, -ἑθῆναι, -ἑθείς, only in composition.
Future Passive: -ἑθήσομαι, only in composition.
Verbal Adjectives: -ἑτός, -ἑτέος, only in composition.

374. ει is for ε + ε in the 2 aor. act. (ἐ-ἑ-μεν = εἶμεν), perf. act. (ἑ-ἑ-κα = εἷκα), perf. mid. (ἑ-ἑ-μαι = εἶμαι), 2 aor. pass. (ἐ-ἑ-θην = εἵθην). In the aorists ἐ is the augment, in the perfects the first ἑ is the reduplication of the weak stem ἑ-. The 1 aor. ἧ-κα (516) has the strong stem form. Pres. subj. ἱῶ, ἱῇς, etc., are for ἱέω, ἱέῃς, etc.; aor. subj. -ὧ, -ῇς, etc., are for -ἕ-ω, -ἕ-ῃς, etc.

375. Much confusion exists in the Mss. as regards the accentuation. Thus for ἱεῖς we find ἵεις, and in Hom. προΐει (pres.), as if from ἵω. Cp. 502.

376. The imperfect of ἀφίημι is either ἀφίην or ἠφίην (413).

377. **φημί** (*φη-*, *φα-*, cp. *fā-ri*) *say*, *say yes*, *assent* is inflected in the present system as follows:

			PRESENT		IMPERFECT
	Indic.	Subj.	Opt.	Imv.	
Sing. 1.	φημί	φῶ	φαίην		ἔφην
2.	φῄς	φῇς	φαίης	φαθί or φάθι	ἔφησθα or ἔφης
3.	φησί	φῇ	φαίη	φάτω	ἔφη
Dual 2.	φατόν	φῆτον	not found	φάτον	ἔφατον
3.	φατόν	φῆτον	not found	φάτων	ἐφάτην
Plur. 1.	φαμέν	φῶμεν	φαῖμεν or φαίημεν		ἔφαμεν
2.	φατέ	φῆτε	φαίητε	φάτε	ἔφατε
3.	φᾱσί	φῶσι	φαῖεν or φαίησαν	φάντων	ἔφασαν

Inf.: **φάναι**; Part.: poet. **φᾱ́s, φᾶσα, φάν** (Attic prose **φάσκων**); Verbal Adj.: **φατός** (poet.), **φατέος**.
Future: **φήσω, φήσειν, φήσων**.
First Aorist: **ἔφησα, φήσω, φήσαιμι, ——, φῆσαι, φήσᾱs**.
Perf. Pass. Imv.: **πεφάσθω** *let it be said*.

378. All the forms of the pres. indic. except **φῄς** are enclitic (151 c).

379. In the opt. **φαῖτε** does not occur, perhaps by chance; **φαῖμεν, φαῖεν** are ordinary Attic; **φαίημεν, φαίησαν** are rare. Cp. 423 b.

380. Middle forms in present, imperfect, and future are dialectic.

381. **ἔφην, φῶ, φαίην** may have an aoristic force. **ἔφην** and poet. **ἐφάμην** are both imperfect and second aorist.

382. **ἧμαι** (*ἡσ-*) *sit* is inflected only in the present system.

PRESENT			IMPERATIVE		IMPERFECT	
ἧμαι		ἥμεθα		ἥμην		ἥμεθα
ἧσαι	ἧσθον	ἧσθε	ἧσο	ἧσο	ἧσθον	ἧσθε
ἧσται	ἧσθον	ἧνται	ἥσθω, etc.	ἧστο	ἥσθην	ἧντο

Subjunctive and optative are wanting; pres. inf. **ἧσθαι**; part. **ἥμενος**.

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377 D. 1. Hom. has *φῆσθα* for *φῄs*; subj. *φήῃ* and *φῆσι* (425 c. D) for *φῇ*; imperf. *ἔφην, φῆν, ἔφησθα, φῆσθα, ἔφης, φῆς*, 3 s. *ἔφην*, rarely *φῆ*, 1 pl. *φαμέν*, 3 pl. *ἔφασαν, φάσαν, ἔφαν, φάν*.

2. Doric *φᾱμί, φᾱτί, φαντί*; imperf. *ἔφᾱ, φᾶ*; inf. *φάμεν*; fut. *φάσω, φάσομαι*; aor. *ἔφᾱσα*.

3. Aeolic *φᾶμι* or *φαῖμι, φαῖσθα*, 3 s. *φαῖσι*, 3 pl. *φαῖσι*.

380 D. Middle forms are rare or unknown in Attic (Plato has perf. pass. imv. *πεφάσθω*), but common in other dialects; yet the pres. indic. middle is rare. Hom. has imperf. *ἐφάμην, ἔφατο* or *φάτο*, etc., imv. *φάο, φάσθω*, etc., inf. *φάσθαι* (also in choral poetry), part. *φάμενος* (also in Hdt.). These middle forms are active in meaning.

382 D. Hom. has *εἵαται*, and *ἕαται* (twice), *εἵατο*, and *ἕατο* once (once *ἧντο*). *ἡ-* is probably the correct spelling for *εἱ-*.

a. Uncompounded *ἧμαι* occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by *ἕζομαι, ἵζω* and *ἵζομαι*.

383. In place of *ἧμαι* we find usually **κάθ-ημαι** in Attic prose and comedy. *κάθημαι* sometimes is perfect in meaning (*have sat, have been seated*).

		Present				Imperfect	
	Indicative	Subjunctive	Optative	Imperative	Indicative	
S. 1.	κάθημαι	καθῶμαι	καθοίμην		ἐκαθήμην (413) or	καθήμην
2.	κάθησαι	καθῇ	καθοῖο	κάθησο	ἐκάθησο	καθῆσο
3.	κάθηται	καθῆται	καθοῖτο	καθήσθω	ἐκάθητο	καθῆστο or καθῆτο
D. 2.	κάθησθον	καθῆσθον	καθοῖσθον	κάθησθον	ἐκάθησθον	καθῆσθον
3.	κάθησθον	καθῆσθον	καθοίσθην	καθήσθων	ἐκαθήσθην	καθήσθην
P. 1.	καθήμεθα	καθώμεθα	καθοίμεθα		ἐκαθήμεθα	καθήμεθα
2.	κάθησθε	καθῆσθε	καθοῖσθε	κάθησθε	ἐκάθησθε	καθῆσθε
3.	κάθηνται	καθῶνται	καθοῖντο	καθήσθων	ἐκάθηντο	καθῆντο

Infinitive: **καθῆσθαι**; Participle: **καθήμενος**.

a. The imperative has *κάθου* in comedy for *κάθησο*. In the imperfect *ἐκαθήμην* is used about as often as *καθήμην*.

b. The missing tenses are supplied by *καθέζομαι, καθίζω, καθίζομαι*.

384. **κεῖμαι** (*κει-*) *lie, am laid*, is found in the present system.

		Present				Imperfect
	Indic.	Subj.	Opt.	Imv.	Indic.
Sing. 1.	κεῖμαι				ἐκείμην
2.	κεῖσαι			κεῖσο	ἔκεισο
3.	κεῖται	κέηται	κέοιτο	κείσθω	ἔκειτο
Dual 2.	κεῖσθον			κεῖσθον	ἔκεισθον
3.	κεῖσθον			κείσθων	ἐκείσθην
Plur. 1.	κείμεθα				ἐκείμεθα
2.	κεῖσθε	(δια)κέησθε		κεῖσθε	ἔκεισθε
3.	κεῖνται	(κατα)κέωνται	(προσ)κέοιντο	κείσθων	ἔκειντο

Infinitive: **κεῖσθαι**; Participle: **κείμενος**.
Future: **κείσομαι, κείσῃ** or **κείσει, κείσεται**, etc.

a. In the subjunctive and optative *κει-* becomes *κε-* before a vowel (37).

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383 D. Hom. has imperf. *καθῆστο, καθείατο* (*καθήατο*?). Hdt. has *κατέαται, κατέατο*; *καθῆστο* not *καθῆτο*.

384 D. Hom. has 3 pl. pres. *κείαται, κέαται, κέονται*; imperf. *κεῖντο, κείατο, κέατο*, iter. *κέσκετο*; subj. *κῆται*, and *κεῖται* for *κε(ι̯)-ε-ται*; fut. *κείσομαι*. Hdt. has 3 sing. pres. *κέεται* and *κεῖται*, 3 pl. *κέαται*; imperf. *ἔκειτο*, pl. *ἐκέατο*.

385. ἠ-μί (cp. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses. Forms: ἠμί, ἠσί; ἦν, ἦ.

386. χρή *it is necessary* is really an indeclinable substantive meaning *necessity*, with the present indicative ἐστί to be supplied. Elsewhere χρή unites with forms of the verb εἰμί.

Thus subj. χρῇ (χρὴ + ᾖ), opt. χρείη (χρὴ + εἴη), inf. χρῆναι (χρὴ + εἶναι), part. indeclinable χρεών (χρὴ + ὄν); imperf. χρῆν (χρὴ + ἦν), and less commonly ἐχρῆν, fut. χρήσται (χρὴ + ἔσται).

a. ἀπόχρη *it suffices* has pl. ἀποχρῶσι, part. ἀποχρῶν, -χρῶσα, -χρῶν, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

387. οἶδα (εἰδ-ε, οἰδ-, ἰδ, originally with ϝ; cp. *video*) *know*, a second perfect with the meaning of a present, is formed without reduplication. It is inflected as follows:

		Second Perfect			Second Pluperfect
	Indic.	Subj.	Opt.	Imv.	Indic.
Sing. 1.	οἶδα	εἰδῶ	εἰδείην		ᾔδη or ᾔδειν
2.	οἶσθα	εἰδῇς	εἰδείης	ἴσθι	ᾔδησθα or ᾔδεις
3.	οἶδε	εἰδῇ	εἰδείη	ἴστω	ᾔδει(ν)
Dual 2.	ἴστον	εἰδῆτον	εἰδεῖτον	ἴστον	ᾖστον
3.	ἴστον	εἰδῆτον	εἰδείτην	ἴστων	ᾔστην
Plur. 1.	ἴσμεν	εἰδῶμεν	εἰδεῖμεν or εἰδείημεν		ᾖσμεν or ᾔδεμεν
2.	ἴστε	εἰδῆτε	εἰδεῖτε εἰδείητε	ἴστε	ᾖστε ᾔδετε
3.	ἴσᾶσι	εἰδῶσι	εἰδεῖεν εἰδείησαν	ἴστων	ᾖσαν ᾔδεσαν

Infinitive: εἰδέναι; Participle: εἰδώς, εἰδυῖα, εἰδός (277); Verbal Adj.: ἰστέος; Future: εἴσομαι.

388. In Ionic and late Greek we find οἶδας, οἴδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

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385 D. Hom. has ἤ, Doric ἠτί, Aeolic ἤσι.

386 D. Hdt. has χρή, χρῆν, χρῆναι, but ἀπροχρᾷ, ἀποχρᾶν.

387 D. 1. Hom. has οἶδας α 337, ἴδμεν, ἴσᾶσι (read ἴσσᾶσι for ἴσᾶσι I 36); subj. εἰδέω π 236 and ἰδέω (? Ξ 235), εἴδομεν and εἴδετε with short thematic vowels; inf. ἴδμεναι, ἴδμεν; part. εἰδυῖα and ἰδυῖα. Plupf. ᾖδεα, ᾖδησθα τ 93, ἠείδεις(-ης ?) X 280 with η as augment (400), ᾖδη, ᾖδεε, ἠείδει ι 206 (ἠείδη ?), 3 pl. ἴσαν for ἰδ-σαν. Fut. εἴσομαι, inf. εἰδησέμεν and -σειν.

2. Hdt. has οἶδας, ἴδμεν and οἴδαμεν (rarely), οἴδᾶσι, subj. εἰδέω, plupf. ᾖδεα, ᾖδεε (ᾖδει ?) -ᾔδέατε, ᾖδεσαν, fut. εἰδήσω.

3. Dor. has ἴσᾶμι (pl. ἴσαμεν, ἴσαντι) and οἶδα. Aeolic has ϝοίδημι and οἶδα.

389. Pluperfect *ἤδειν, ἤδεις* occur in Demosthenes, but are suspicious in earlier writers. *ἤδεισθα* occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. *ἤδης* is incorrect, *ἤδει* rare. *ἦστον, ἤστην* are almost entirely poetic. In the plural *ἤδειμεν, ἤδειτε, ἤδεισαν* are post-classical. *ἤδεμεν, ἤδετε* occur rarely in the Attic poets.

390. *οἶσθα* is from *οἰδ + θα*; *ἴστε* from *ἰδ + τε*; *ἴσθι* from *ἰδ + θι* (69). *ἴσμεν* (older *ἴδμεν*) gets its *σ* from *ἴστε* (73). *ἴσᾱσι* is from *ἰδ + σαντι*, the *σ* of which is borrowed from (Hom.) *ἴσαν = ἰδ-σαν* with the ending *-σαν* (cp. *εἴξᾱσι* 541). *ἤδη* is for *ἠ-είδη* with *η* as augment (400).

ACCENT

391. Simple or compound verbs generally throw the accent as far back as the quantity of the last syllable permits (138).

λυω, λυομεν, ἐλῡόμην; *παιδεύω, παιδεύουσι, ἐπαιδευέτην*; *ἀποβάλλω, ἀπόβαλλε*; *ἀπολῡ́ω, ἀπέλῡον*; *ἄπειμι, σύνεσμεν, σύμφημι, πάρεστι.*

392. To this general rule there are exceptions.

a. Enclitics. — All the forms of the pres. indic. of *φημί say*, and *εἰμί am*, except *φῄς* and *εἶ*.

b. Imperatives. — (1) The imperatives *εἰπέ say, ἐλθέ come, εὑρέ find, ἰδέ see, λαβέ take* (plural: *εἰπέτε, ἐλθέτε*, etc.). Compounds of these words have recessive accent: *κάτειπε, ἄπελθε, ἔφευρε, παράλαβε.* (2) The 2 aor. mid. (2 sing.) in *-ου* from *ω*-verbs is perispomenon: *λαβοῦ, παραβαλοῦ.*

c. Contracted verbs are only apparent exceptions; as *τῑμᾷ* for *τῑμάει*, *δηλοῦσι* for *δηλόουσι*, *φιλεῖν* for *φιλέειν*. So in the subj., as *λυθῶ* for *λυθέω*, *φανῶ* for *φανέω*; the opt., as *λυθεῖμεν* from *λυθέ-ῑ-μεν*, *διδοῖμεν* from *διδό-ῑ-μεν*; the future, as *φανῶ* for *φανέω*, *φανοῦμι* for *φανέοιμι*, *φανεῖν* for *φανέειν*, *φανῶν* for *φανέων*; the 2 aor. inf., as *λιπεῖν* for *λιπέειν* (431 a); the pres. and 2 aor. act. and mid. subj. of most *μι*-verbs, as *τιθῶ* for *τιθέω*, *ἱστῶμαι, ἀποθῶμαι*, perf. *κεκτῶμαι*. On *διδοῦσι*, see 425 d.

N. 1. — In optatives formed without the thematic vowel, the accent does not recede beyond the diphthong containing the mood sign *-ῑ-*; as *ἱσταῖμεν, ἱσταῖο, διδοῖσθε, ἑσταῖμεν, εἰδεῖτε, λυθεῖεν.*

N. 2. — *δύναμαι am able, ἐπίσταμαι understand, κρέμαμαι hang, ὀνίνημι profit*, and *ἐπριάμην bought* (500) have, by analogy to *λῡ́ωμαι, λῡ́σαιτο*, recessive accent in the subj. and opt. (*δύνωμαι, ἐπίστωμαι, δύναιτο, πρίαισθε*).

393. Infinitives, participles, and verbal adjectives are verbal nouns (325), and need not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all in *-ναι*, as *λελυκέναι, λυθῆναι, ἱστάναι, διαστῆναι* (except Epic *-μεναι*, as *στήμεναι*); in verbs in *ω* the 1 aor. act., as *λῦσαι, παιδεῦσαι*, the 2 aor. mid., as *λιπέσθαι*, the perf. mid. (pass.), as *λελύσθαι, πεπαιδεῦσθαι πεποιῆσθαι.*

The pres. inf. act. of contracted verbs and the 2 aor. act. inf. of ω-verbs are perispomena by 392 c.

b. Participles. — (1) Oxytone: the masc. and neut. sing. of the 2 aor. act., as λιπών, λιπόν, and of all participles of the 3 decl. ending in -ς in the masc. (except the 1 aor. act.), as λυθείς λυθέν, λελυκώς λελυκός, ἑστώς ἑστός, τιθείς τιθέν, διδούς διδόν, ἱστάς ἱστάν, δεικνύς δεικνύν (but λύσᾱς, ποιήσᾱς). Also ἰών *going* from εἶμι.

(2) Paroxytone: the perfect middle (passive): λελυμένος.

N. — Participles are accented like adjectives, not like verbs. The fem. and neut. nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits: παιδεύων, παιδεύουσᾰ, παιδεῦον (not παίδευον); ποιήσᾱς, ποιήσᾱσα, ποιῆσαν (not ποίησαν); φιλῶν, φιλοῦσα, φιλοῦν (from φιλέον).

c. Verbal Adjectives. — The verbal adjective in -τος is accented on the ultima (λυτός); that in -τεος on the penult (λυτέος).

N. — Prepositional compounds in -τος denoting possibility generally accent the last syllable and have three endings (255), as διαλυτός *dissoluble*, ἐξαιρετός *removable*. Such compounds as have the force of a perf. pass. part. accent the antepenult and have two endings, as διάλυτος *dissolved*, ἐξαίρετος *chosen*. All other compounds in -τος accent the antepenult and have two endings, as ἄβατος *impassable*, χειροποίητος *artificial*.

394. Exceptions to the Recessive Accent of Compound Verbs. — **a.** The accent cannot precede the augment or reduplication: ἄπ-ειμι *am absent*, ἀπ-ῆν *was absent*, εἰσ-ῆλθον *they entered*, ἀπ-ῆσαν *they were absent*, ἀφ-ῖκται *has arrived*.

N. — This holds true even if the augment or reduplication falls on a long vowel or diphthong without producing any change in it: ὑπ-εῖκε *was yielding* (indic. ὑπ-είκω, imv. ὕπ-εικε).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: περίθες *put around*, συνέκδος *give up together*. Compounds of the 2 aor. act. imperatives δός, ἔς, θές, and σχές are thus paroxytone; ἐπίθες *set on*, ἐπίσχες *hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic 2 aor. mid. imperatives in -οῦ from μι-verbs retain the circumflex: προδοῦ *betray*, ἐνθοῦ *put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: ἀπόδου *sell*, κατάθου *put down* (cp. ἀνάσχου from ἔχω). The open forms always have recessive accent, as ἔνθεο, κατάθεο.

d. The accent of uncompounded aor. and perf. pass. inf. and part., and of the 2 aor. mid. imperative, 2 pers. sing. (but see 394 c) is retained in composition.

e. ἔσται *will be* in composition does not have recessive accent.

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393 a. D. The 2 aor. mid. inf. in Hom. is recessive in ἀγέρεσθαι (ἀγείρω *assemble*); so perf. ἀλάλησθαι (ἀλάομαι *wander*), ἀκάχησθαι (ἄχνυμαι *am distressed*) unless they are athematic presents.

b (2). **D.** But Hom. has ἀλαλήμενος (ἀλάομαι *wander*), ἀκαχήμενος or ἀκηχέμενος (cp. 393 a. D), ἐσσύμενος (σεύω *drive*).

f. Compound subjunctives of some μι-verbs are differently accentuated in the Mss.: ἀποδῶμαι and ἀπόδωμαι, ἐπιθῆται and ἐπίθηται, πρώωμαι and προῶμαι. ἀπέχω has ἀπόσχωμαι. The compound optatives retain the accent of the primitives: ἀποδοῖτο, as δοῖτο. For συνθοῖτο, προσθοῖσθε (502) the Mss. occasionally have σύνθοιτο, πρόσθοισθε; and so πρόοιτο.

395. Final -αι (as also -οι) is regarded as long in the optative (143), elsewhere as short. Hence distinguish the forms of the first aorist:

	3 Sing. Opt. Act.	Inf. Act.	2 Sing. Imv. Mid.
λύω	λύσαι	λῦσαι	λῦσαι
ἀπολύω	ἀπολύσαι	ἀπολῦσαι	ἀπόλυσαι
παιδεύω	παιδεύσαι	παιδεῦσαι	παίδευσαι

AUGMENT

396. The augment (*increase*) denotes past time. It appears only in the past tenses of the indicative mood. The augment is of two kinds, the syllabic and the temporal.

397. Syllabic Augment. — Verbs beginning with a consonant prefix ε as the augment, which thus increases the word by one syllable. In the pluperfect ε is prefixed to the reduplication (407). Thus λύω *loose*, ἔ-λῡον, ἔ-λῡσα, ἐ-λελύκη; παιδεύω *educate*, ἐ-παίδευον, ἐ-παίδευσα, ἐ-πεπαιδεύκη.

a. Verbs beginning with ρ double the ρ after the augment: ῥίπτω *throw*, ἔ-ρριπτον, ἔ-ρρῑψα; ῥήγνῡμι *break*, ἔ-ρρηξα, ἐ-ρράγην; ρρ is here due to assimilation of ϝρ. So σρ in ἐ-ρρύην from ῥέω *flow*. Cp. 66 a.

398. βούλομαι *wish*, δύναμαι *am able*, μέλλω *intend* augment with ε or with η (especially in later Attic): ἐβουλόμην and ἠβουλόμην, ἐδυνάμην and ἠδυνάμην, ἐδυνήθην and ἠδυνήθην. These double forms seem to be due to parallelism with ἤθελον (from ἐθέλω *wish*) and ἔθελον (from θέλω).

399. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant.

ἄγνῡμι *break* (ϝάγνῡμι), ἔᾱξα, aor. pass. ἐάγην.
ἁλίσκομαι *am captured* (ϝαλίσκομαι), imperf. ἡλισκόμην, aor. ἑάλων or ἥλων.
ἀν-οίγω *open* (ϝοίγνῡμι), imperf. ἀν-έῳγον.
ἐάω *permit* (σεϝαω), εἴων for ἐ-σεϝαον, εἴᾱσα, εἰάθην.
ἕζόμαι *sit* (for σεδ̯ομαι), εἰσάμην for ἐ-σεδσαμην.

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397 a. D. Hom. has ἔλλαβε *took* (for ἐ-σλαβε), ἔννεον *swam* (for ἐ-σνεον), ἐσσείοντο *shook* (for ἐ-τϝειοντο), ἔδδεισε *feared* (for ἐ-δϝεισε), ἔρρεξα (and ἔρεξα) *did* (for ἐ-ϝρεξα), ἐσσεύαντο *chased* (for ἐ-κμεναντο). ἔμμαθε *learned* is due to analogy.

ἐθίζω *accustom* (**σϝεθίζω**, cp. 106), **εἴθιζον** for **ἐ-ϝεθιζον**, **εἴθισα**, **εἰθίσθην**.
εἶδον *saw*, 2 aor. of **ὁράω**, for **ἐ-ϝιδον**.
εἷλον *took*, 2 aor. of **αἱρέω**, for **ἐ-ἑλον**.
ἑλίττω *roll* (**ϝελίττω**), **εἵλιττον** for **ἐ-ϝελιττον**, **εἵλιξα**, **εἰλίχθην**.
ἕλκω or **ἑλκύω** *draw* (**σελκω**), **εἵλκον** for **ἐ-σελκον**, **εἵλκυσα**, **εἰλκύσθην**.
ἕπομαι *follow* (**σεπομαι**), **εἱπόμην** for **ἐ-σεπομην**.
ἐργάζομαι *work* (**ϝεργάζομαι**), **εἰργασάμην** for **ἐ-ϝεργασαμην**.
ἕρπω *creep* (**σερπω**), **εἷρπον** for **ἐ-σερπον**.
ἑστιάω *entertain* (**ϝεστίαω**), **εἱστίων** for **ἐ-ϝεστιαον**, **εἱστίᾱσα**, **εἱστιᾶθην**.
ἔχω *hold* (**σεχω**), **εἶχον** for **ἐ-σεχον**.
ἵημι *send* (**σισημι**), aor. dual **εἷτον** for **ἐ-σε-τον-**, **εἵθην** for **ἐ-σε-θην**.
ἵστημι *set* (**σιστημι**), plupf. **εἱστήκη** for **ἐ-σε-στηκη**.
ὁράω *see* (**ϝοράω**), **ἑώρων**.
ὠθέω *push* (**ϝωθέω**), **ἐώθουν**, **ἔωσα**, **ἐώσθην**.
ὠνέομαι *buy* (**ϝωνέομαι**), **ἐωνούμην**, **ἐωνήθην**.

The augment always contracts with the initial vowel of the stem after the loss of σ and often after the loss of $\digamma$.

a. But some of the forms of some of the above verbs are augmented as if no consonant had preceded the first vowel, as **ἠργαζόμην** (and **εἰργαζόμην**).

400. **ἄγνῡμι**, **ἁλίσκομαι**, (**ἀν**)**οίγνῡμι**, **ὁράω**, which began originally with $\digamma$, show forms that appear to have a double augment; as **ἐᾱ́γην**, **ἑᾱ́λων**, (**ἀν**)**έῳγον** (rarely **ἤνοιγον**), **ἑώρων**. These forms appear to be due to transference of quantity (29) from **ἠ-ϝᾰ́γην**, **ἠ-ϝοιγον**, **ἠ-ϝορων**, where η is the augment. This augment appears in Hom. **ἠ-είδεις** (**-ης**?), Att. **ᾔδεις** *you knew*.

401. Temporal Augment. — The temporal augment lengthens the first syllable of verbs beginning with a vowel or diphthong. It is so called because it usually increases the *time* required to speak the initial syllable.

α	becomes **η**:	**ἄγω** *lead*	**ἦγον**		**ἦχη**
ε	" **η**:	**ἐλπίζω** *hope*	**ἤλπιζον**	**ἤλπισα**	**ἠλπίκη**
ι	" **ῑ**:	**ἱκετεύω** *supplicate*	**ἱκέτευον**	**ἱκέτευσα**	**ἱκετεύκη**
ο	" **ω**:	**ὁρίζω** *mark off*	**ὥριζον**	**ὥρισα**	**ὡρίκη**
υ	" **ῡ**:	**ὑβρίζω** *insult*	**ὕβριζον**	**ὕβρισα**	**ὑβρίκη**
αι	" **ῃ**:	**αἱρέω** *seize*	**ᾕρουν**		**ᾕρήκη**
αυ	" **ηυ**:	**αὐλέω** *play the flute*	**ηὔλουν**	**ηὔλησα**	**ηὐλήκη**
ει	" **ῃ**:	**εἰκάζω** *liken*	**ᾔκαζον**	**ᾔκασα**	
ευ	" **ηυ**:	**εὔχομαι** *pray*	**ηὐχόμην**	**ηὐξάμην**	**ηὔγμην**
οι	" **ῳ**:	**οἰκέω** *dwell*	**ᾤκουν**	**ᾤκησα**	**ᾤκήκη**

399 D. Syllabic augment before a vowel appears in Ionic and poetic forms from **εἶδον**, **εἴλω**, **εἴρω**, **ἕλπω**, **ἔννῡμι**, **ἔρδω**, **οἰνοχοέω**, etc. Hom. **ἐήνδανον** (**ϝανδάνω**) is probably miswritten for **ἐάνδανον**.

401 D. **α** becomes **ᾱ** in Doric and Aeolic; **αι** and **αυ** remain.

a. ᾳ becomes η: ᾄδω *sing*, ᾕδον. η, ῑ, ῡ, ω remain unchanged. ᾱ usually becomes η: ἀριστάω *breakfast*, ἠρίστησα. ἀνᾱλίσκω and ἀνᾱλόω *expend* form ἀνάλωσα and ἀνήλωσα, ἀνᾱλώθην and ἀνηλώθην. ἄω *hear* makes ἄϊον.

b. Diphthongs are sometimes unaugmented: ει: εἴκαζον, ἤκαζον; ευ: εὑρέθην and ηὑρέθην from εὑρίσκω *find*, εὐξάμην and ηὐξάμην from εὔχομαι *pray*. ου is never augmented.

402. Omission of the Augment. — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts.

b. Homer and the lyric poets often omit both the syllabic and the temporal augment; as φάτο and ἔφατο, βῆν and ἔβην, ἔχον and εἶχον, ἄγον and ἦγον. Iteratives (450) in Homer generally have no augment (ἔχεσκον).

c. Herodotus omits the syllabic augment in pluperfects and in iteratives in σκον only; the temporal augment is generally kept, but it is always omitted in verbs beginning with αι, αυ, ει, ευ, οι, and in ἀγῑνέω, ἀεθλέω, ἀνώγω, ἔρδω, ἐάω, ὁρμέω; in others (as ἀγορεύω, ἄγω, ἕλκω, ὁρμάω) it is omitted only in some forms, and in still others (ἀγγέλλω, ἅπτω, ἄρχω, ἐπίσταμαι, ἀνέχομαι) it is variable. Hdt. omits the reduplication in the above verbs. In cases of Attic reduplication the augment is never added.

REDUPLICATION

403. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses, in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

404. Verbs beginning with a simple consonant (except ρ, 405 b) place the initial consonant with ε before the stem: λῡ́ω *loose*, λέ-λυκα, λε-λυκέναι, λέ-λυμαι, λε-λῡ́σομαι. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω *murder*, πε-φόνευκα; θῡ́ω *sacrifice*, τέ-θυκα; χορεύω *dance*, κε-χόρευκα.

405. In most other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω *lead*, ἦχα; ὀρθόω *set upright*, ὤρθωκα; ἀγγέλλω *announce*, ἤγγελκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid or nasal), a double consonant, or ρ, simply prefix ε. ρ is here doubled (cp. 397 a). Thus κτίζω *found*, ἔ-κτικα; σπείρω *sow*, ἔ-σπαρμαι; στρατηγέω

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403 D. Hom. generally keeps the reduplication. Exceptions: ἔρχαται and ἔρχατο from ἔργω *shut*, ἄνωγα *order*, ἑστᾰ́ι from ἕννῡμι *clothe*. On δέχαται *await*, ἐδέγμην *was expecting* cp. 479 a.

405 b. D. Hom. has ῥε-ῥυπωμένος (ῥυπόω *soil*), ἔμμορε (μείρομαι *obtain*), ἔσσυμαι (σεύω, see 397 a. D); Ionic has ἔκτημαι.

am general, ἐ-στρατήγηκα; ζητέω *seek*, ἐ-ζήτηκα; ψαύω *touch*, ἔ-ψαυκα; ῥίπτω *throw*, ἔ-ρριφα.

N. — Exceptions: κτάομαι *acquire*, κέ-κτημαι (also ἔ-κτημαι) *possess*; and cases where the perf. stem before reduplication begins with two consonants: μιμνήσκω *remind*, μέ-μνημαι *remember*; πίπτω *fall*, πέ-πτωκα; πετάννῡμι *spread*, πέ-πταμαι.

c. Before a stop and a liquid or nasal the reduplication generally has the full form: γράφω *write*, γέ-γραφα; κλίνω *incline*, κέ-κλικα; βλάπτω *injure*, βέ-βλαφα; πρίω *saw*, πέ-πρῑσμαι. But γν- takes ε only (γνωρίζω *recognize*, ἐ-γνώρικα; γιγνώσκω *know*, ἔ-γνωκα); so γλ- generally, and βλ- rarely (γλύφω *carve*, ἔ-γλυφα; βλαστάνω *sprout*, ἐ-βλάστηκα, but usually βε-βλάστηκα).

406. Verbs which originally began with a ϝ or σ (cp. 399), reduplicate regularly. When the reduplicated consonant disappeared only ε was left, and this often contracts with an initial vowel of the stem. Thus ἔᾱγα for ϝε-ϝᾱγα from ϝάγνῡμι; ἔοικα *am like* for ϝε-ϝοικα; ἕωσμαι for ϝε-ϝωσμαι from ϝωθέω; ἕστηκα for σε-στηκα from ἵστημι; εἷκα for σεσεκα from ἵημι (σι-σημι).

407. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect, if this begins with a consonant; if the perfect begins with a vowel or diphthong, the pluperfect has the same vowel or diphthong.

Perf. λέλυκα, λέλυμαι, plupf. ἐ-λελύκη, ἐ-λελύμην; perf. ἔ-σταλκα, ἔ-σταλμαι, plupf. ἐ-στάλκη, ἐ-στάλμην from στέλλω *send*; perf. ἠγόρευκα, plupf. ἠγορεύκη from ἀγορεύω *harangue*; perf. ἧρηκα, plupf. ἥρήκη from αἱρέω *seize*. So the verbs whose stems once began with ϝ or σ (399); as ἔᾱγη (ϝάγνῡμι), ἐώσμην (ϝωθέω), εἵμην (ἵημι), ἐρρώγη from (ϝ)ρήγνῡμι. ἵστημι forms εἱστήκη (= ἐ-(σ)εστηκη), but (without augment) also ἑστήκη (Ionic and poet., rare in Attic prose). ἔοικα *am like* forms ἐῴκη. See also 409.

408. Some verbs beginning with a liquid or μ take ει instead of the reduplication: λαμβάνω (λαβ-) *take*, εἴ-ληφα, εἰ-λήφη, εἴ-λημμαι; λαγχάνω (λαχ-) *obtain by lot*, εἴ-ληχα, εἰ-λήχη; λέγω *collect* (in composition) -εἴ-λοχα, -εἰ-λόχη, -εἴ-λεγμαι (rarely λέ-λεγμαι); μείρομαι *receive a share*, εἵ-μαρται *it is fated*, εἵ-μαρτο; also the stems εϱ, ϱη *say*, εἴ-ρηκα, εἰ-ρήκη.

a. εἵληφα is from σε-σληφα by 32 (cp. Hom. ἔλλαβον for ἐ-σλαβον), εἵμαρται from σε-σμαρται (cp. Hom. ἔμμορε). The other forms in 408 are due to analogy.

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406 D. Hdt. has οἶκα (for ἔοικα), ἔωθα *am wont*, plupf. ἐώθεα; Hom. has εἴωθα and ἔωθα.

408 D. Hdt. has λελάβηκα and -λελαμμένος. λέλημμαι occurs in tragedy. For Hom. δείδεκτο *greeted* we should read δήδεκτο with η-reduplication (cp. 400). For δείδω, δείδοικα see 540 D.

409. Attic Reduplication. — Some verbs whose themes begin with *a*, *ε*, or *o*, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening *a* and *ε* to *η*, *o* to *ω*.

ἀγείρω collect, *ἀγ-ήγερκα*, *ἀγ-ήγερμαι*; *ἐγείρω awaken*, *ἐγ-ήγερμαι*; *ἐλέγχω confute*, *ἐλ-ήλεγμαι*; *ὀρύττω dig*, *ὀρ-ώρυχα*, *ὀρ-ώρυγμαι*; *ὄμ-νῡμι swear*, *ὀμ-ώμοκα*; *ὄλ-λῡμι destroy*, 2 pf. *ὄλ-ωλα*; *ἀκούω hear*, *ἀκ-ήκοα* for *ἀκ-ηκο(ϙ)α*. The plupf. augments, except in the case of verbs with initial *ε*: *ὠμ-ωμόκη*, *(ἀπ)ωλ-ώλη*, *ἠκ-ηκόη*; but *ἐλ-ηλύθη* (*ἔρχομαι*), *ἐν-ηνέγμην* (*ἐνεκ-*, *φέρω*), *ἐλ-ηλέγμην* (*ἐλέγχω*).

410. Reduplication in the Present. — A few verbs reduplicate in the present system by prefixing the first consonant of the verb stem and *ι*, as *γί-γνομαι*, *γι-γνώσκω*, *μι-μνῄσκω*, *τί-κτω* for *τι-τ(ε)κω*, *πί-πτω* for *πι-π(ε)τω*, *ἵ-στημι* for *σι-στημι*, *τί-θημι* for *θι-θημι* (108 a), *δί-δωμι*. *πίμ-πλη-μι fill* (*πλη-*, *πλα-*) and *πίμπρημι burn* (*πρη-*, *πρα-*) insert *μ* (458 N.). *τε-τραίν-ω bore* reduplicates with *ε*.

a. In some verbs the reduplication belongs to the verb stem: *βιβάζω make go* *ἐβίβασα*, *διδάσκω teach* *ἐδίδαξα*.

411. Reduplication in the Second Aorist. — *ἄγω lead* forms the 2 aorist *ἤγ-αγον*, *φέρω bear* forms *ἤν-εγκα* and *ἤν-εγκον*.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

412. In verbs compounded with a preposition, augment and reduplication regularly stand between the preposition and the verbal part; as *ὑπερβαίνω pass over*, *ὑπερ-έβαινον*, *ὑπερ-βέ-βηκα*.

a. Before *ε* (augment or reduplication) *ἐκ* regains its fuller form *ἐξ* (115 a), and *ἐν* and *σύν* reappear in the form with *ν* if they were modified in the present. Thus *ἐκβάλλω throw out*, *ἐξ-έβαλλον*, *ἐκ-βέβληκα*; *ἐμβάλλω*

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409 D. In Hom. 'Attic' reduplication is even more frequent than in Attic; thus *ἐδηδώς* from *ἔδω eat*, *ἐρήριπα have fallen*, *ἐρέριπτο* (without lengthening) from *ἐρείπω overthrow*. Other poetical forms occur in the case of *ἀγείρω*, *αἰρέω*, *ἀλάομαι*, *ἀραρίσκω*, *ἐρείδω*, *ἐρίζω*, *ἔχω*, *ὄζω*, *ὁράω*, *ὀρέγω*, *ὄρνῡμι*.

410 D. Poetic *ἀραρίσκω* (*ἀρ-*) *fit*, *ᾄττω* (*ϝαι-ϝικ-ιω*) *dart*, *μαρμαίρω* (*μαρ-*) *flash*, *πορφύρω* (*φυρ-*) *grow red*, *παμφαίνω* (*φαν-*) *shine brightly*, *ποιπνύω* (*πνυ-*) *puff*.

411 D. Hom. has many reduplicated 2 aorists, as *πέ-πιθον* from *πείθω* (*πιθ-*) *persuade*, *λε-λαθέσθαι* from *λανθάνω* (*λαθ-*) *escape the notice of*, *ἤρ-αρον* from *ἀραρίσκω* (*ἀρ-*) *join*, *ὤρ-ορον* from *ὄρνῡμι arouse*. The indic. forms may take the syllabic augment, as in *ἐ-πέ-φραδον* from *φράζω* (*φραδ-*) *tell*. From *ἐνίπτω chide* and *ἐρύκω check* come *ἠνίπαπον* (and *ἐνένῐπον*) and *ἠρύκακον*.

throw into, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεγον, συν-είλοχα; συρρίπτω *throw together*, συν-έρριψα, συν-έρριφα; συσκευάζω *pack together*, συν-εσκεύαζον, συν-εσκευάσθην.

b. Prepositions (except περί and πρό) drop their final vowel before ε: ἀποβάλλω *throw away*, ἀπ-έβαλλον; but περιβάλλω *throw around*, περι-έβαλλον, προβαίνω *step forward*, προ-έβην. But πρό may contract with the augment (προῦβην).

413. Some verbs, which in prose are not often used except as compounds, are treated like uncompounded verbs and take the augment before the preposition; as ἐκαθήμην *sat* from κάθημαι; ἐκάθιζον *set*, *sat* from καθίζω; ἡμφίεσα *clothed* from ἀμφιέννῡμι; ἐκάθευδον (and καθηῦδον) *slept* from καθεύδω; ἠπιστάμην, ἠπιστήθην from ἐπίσταμαι *understand*. From ἀφίημι come ἀφίην and ἠφίην.

414. Some verbs take two augments, one before and the other after the preposition; as ἠν-ειχόμην, ἠν-εσχόμην from ἀν-έχομαι *endure*, ἠν-ώχλουν from ἐνοχλέω *annoy*.

415. Verbs derived from compound nouns generally take augment and reduplication at the beginning; as ἐμῡθολόγουν, μεμῡθολόγηκα from μῡθολογέω *tell legends* (μῡθολόγος *teller of legends*); ᾠκοδόμουν, ᾠκοδόμηκα from οἰκοδομέω *build* (οἰκοδόμος *house-builder*). But verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορέω *accuse* (κατήγορος), κατηγόρουν, κατηγόρηκα; ἐνθῡμέομαι *ponder* (ἔνθῡμος), ἐνεθῡμήθην, ἐντεθῡμῆσθαι. So ἐγχειρίζω *entrust* (ἐν χειρί), ἐνεχείρισα. A few verbs of this kind have two augments, by imitation of those in 414; as ἠμφ-εσβήτουν from ἀμφισβητέω *dispute*, ἠντ-εδέκει from ἀντιδικέω *go to law*.

416. ἐκκλησιάζω *hold an assembly* (ἐκκλησιᾱ́) makes ἠκ-κλησίαζον or ἐξ-εκλησίαζον. ἐγγυάω *pledge* makes ἐνεγύων, ἐνεγύησα and (better) ἠγγύων, ἠγγύησα.

417. Compounds with δυσ- *ill* and εὖ *well*. (1) δυστυχέω *am unhappy*, ἐ-δυσ-τύχουν, δε-δυσ-τύχηκα. (2) εὐεργετέω *do good*, εὐεργέτησαν, εὐεργέτηκα (inscrip.), εὐηργέτηκα (texts).

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

418. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters or combinations of letters. No tense-suffixes are added (1) in the 2 aor. act. and mid. and 2 perf. and plupf. of μι-verbs; (2) in the perf. and plupf. mid. of verbs in -ω and -μι. The tense-suffixes are as follows: —

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418 D. For the Doric future -σε%-, see 512. — For the Epic 1 aor. -σ%-, see 515 D. — For the doubling of σ in the future and 1 aor., see 507 b. D., 517 b. D.

1. Present system, -%-, -τ%-, -ι̯%-, -ν%-, -αν%-, -νε%-, -να-, -νυ-, -(ι)σκ%-; or none, as in φα-μέν.
2. Future system, -σ%-.
3. First aorist system, -σα-.
4. Second aorist system, -%-; or none, as in ἔ-στη-ν.
5. First perfect system, -κα- (plupf. -κη- from -κεα-; -κει- from -κεε-; -κε-).
6. Second perfect system, -α- (plupf. -η-, -ει-, or -ε-); or none, as in ἑ-στα-τε.
7. Perfect middle system, none (future perfect -σ%-).
8. First passive system, θη-, -θε- (future passive -θησ%-).
9. Second passive system, η, -ε- (future passive -ησ%-).

N. — In 5 and 6 α is not the thematic vowel, but has been introduced from 3, where it is the relic of a personal ending (425 a, 426 a, 520).

419. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the pres., imperf., and 2 aor. act. and mid. of ω-verbs, and in all futures and fut. perfects. The thematic vowel in the indicative is ο before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ε. Thus λῡ%-, ἐλῡ%-, ἐλιπ%-, λῡσ%-, λυθησ%-, λελῡσ%-.

420. In the subjunctive of all verbs the thematic vowel is -$^{ω}/_{η}$-. Thus λύω-μεν, λύη-τε, λύσω-μεν, στείλη-τε, τιθῶμεν from τιθέ-ω-μεν, θῶ from θέ-ω, τιθῆτε from τιθέ-η-τε, λυθῶ from λυθέ-ω.

421. Mood-Suffixes of the Optative. — The optative adds the mood-suffix -ī-, or -ιη-, which contracts with the final vowel of the tense-stem: λύοιμι for λύο-ī-μι, φιλοίην for φιλεο-ίη-ν, λύσαιμι for λῡσα-ī-μι. When the suffix is -ιη-, the 1 pers. sing. ends in -ν; as τῑμαο-ίη-ν = τῑμῴην; when it is -ī-, the 1 pers. sing. ends in -μι, as τῑμάο-ī-μι = τῑμῷμι.

422. ιη is used as follows (in all other cases -ī-): —

a. In contracted verbs in the pres. act. sing., rarely in dual and plural. -ī- appears in dual and plural, rarely in the singular. So in liquid and nasal verbs in the future act. sing.: φανοίη-ν for φανεο-ίη-ν. In dual and plural -ī-: φανοῖτον, φανοῖμεν for φανέο-ī-τον, φανέο-ī-μεν.

b. In the sing. of μι-verbs (pres. and 2 aor. act.), of 2 aorists inflected like those of μι-verbs and of the aor. pass.: τιθείην for τιθε-ίη-ν, διδοίην for διδο-ίη-ν, θείην for θε-ίη-ν, γνο-ίη-ν, λυθείην for λυθε-ίη-ν, φανείην for φανε-ίη-ν. -ī- is more common in the dual and plural: τιθεῖμεν for τιθέ-ī-μεν, διδοῖμεν for διδό-ī-μεν, θεῖτε for θέ-ī-τε, λυθεῖμεν for λυθέ-ī-μεν, φανεῖτε for φανέ-ī-τε. Verbs in -νῡμι make the opt. like λύω.

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420 D. Hom. has -%- instead of -$^{ω}/_{η}$-, especially in the 1 aor., 2 aor. of μι-verbs, and 2 aor. pass.; as ἐρύσσομεν, ἀλγήσετε, μῡθήσομαι, ἐφάψεαι, δηλήσεται; γνώομεν, δώομεν, δλήεται; τραπείομεν, δαμείετε; and also in ἴομεν, εἴδομεν. Pind. has βάσομεν. These forms do not occur in the sing. or 3 pl. of the active. Verbs in ω rarely have this % in the pres. Cp. 513 a.

422 D. -ī- is very rare in Hom. in the dual and plural.

c. In some 2 perfects, as προεληλυθοίης, and in the 2 aor. σχοίην from ἔχω (but -σχοῖμι in composition).

N. — In the 3 pl. -ιε- is regular before -ν: λῦο-ιε-ν, τιθε-ῖε-ν, λυθε-ῖε-ν.

423. a. In the 1 aor. opt. act. the endings -ειας, -ειε, and -ειαν are more common than -αις, -αι, -αιεν.

b. In the aor. opt. pass. of all verbs, in the pres., 2 aor., and 2 perf. opt. act. of μι-verbs and in the pres. opt. act. of contracted verbs, -ιτον, -ιτην, -ιμεν, -ιτε, -ιεν are commoner than -ῖητον, -ιητην, -ιημεν, -ιητε, -ιησαν. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contracted verbs -ιητε is very common in the 2 pl. and is sometimes the only form in the Mss., as δοίητε, θείητε, γνοίητε, -βαίητε, λυθείητε, φανείητε; but as the forms in question occur only in prose writers their genuineness is unsupported by metrical evidence. Cp. 365 a.

ENDINGS OF THE VERB: PERSONAL ENDINGS

424. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 327. The personal endings of the four finite moods are given below. In many forms only the μι-verbs preserve distinct endings. The first person dual, when it is used, generally has the form of the first person plural. The first and second aorists passive have active endings.

	ACTIVE		MIDDLE	
	INDICATIVE (primary tenses) AND SUBJUNCTIVE	INDICATIVE (secondary tenses) AND OPTATIVE	INDICATIVE (primary tenses) AND SUBJUNCTIVE	INDICATIVE (secondary tenses) AND OPTATIVE
Sing. 1.	— or -μι	-ν	-μαι	-μην
2.	-ς (for -σι), -θα (-σθα)	-ς, -σθα	-σαι	-σο
3.	-σι (for -τι)	—	-ται	-το
Dual 2.	-τον	-τον	-σθον	-σθον
3.	-τον	-την	-σθον	-σθην
Plur. 1.	-μεν	-μεν	-μεθα	-μεθα
2.	-τε	-τε	-σθε	-σθε
3.	-νσι (for -ντι)	-ν, -σαν	-νται	-ντο

424 D. Doric has -τι for -σι, -μες for -μεν, -ντι in 3 pl., and -τᾱν, -σθᾱν, -μᾱν for -την, -σθην, -μην. -τᾱν, -σθᾱν, -μᾱν are also Aeolic.

	ACTIVE	MIDDLE
	IMPERATIVE	
Sing. 2.	—, -θι, -ς	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-ντων (-τωσαν)	-σθων (-σθωσαν)

425. PRIMARY ENDINGS OF THE ACTIVE (INDIC. AND SUBJ.)

a. 1 Sing. — **-μι** is found in the pres. indic. of μι-verbs. ω-verbs have no personal ending in pres. and fut. indic. and in the subj., simply lengthening the thematic vowel. The perf. indic. has no personal ending, **-α** taking the place of a thematic vowel.

b. 2 Sing. — (1) **-σι** is found in Hom. ἐσσί *thou art* (Attic εἶ is derived from ἐ-σι). The ending **ς** of forms like λύει-ς and τίθη-ς is probably the secondary ending ς. Subj. λύῃ-ς imitates the indic., but with long thematic vowel. τιθῇς is for τιθέ-ῃς. In the perfect **-ς** (*not* for -σι) has been added.

(2) **-θα** is a perfect ending, as in οἶσθα *knowest* for οἰδ + θα (69). From such perfects (σ)θα spread to the imperfect, as ἦσθα *wast*, ἧσθα *wentest*, ἔφη-σθα *saidst*, and to ᾔδησθα or ᾔδεισθα *knewest*. The perfect commonly has **-α-ς**.

c. 3 Sing. — **-τι** is found in the pres. indic. of μι-verbs: ἐσ-τί, τίθησι for τίθη-τι (Doric) by 100. λύει is obscure, but it is not from λῦε-σι for λῦε-τι. Subj. λύῃ, τιθῇ (for τιθέῃ) imitate λύει, but with long thematic vowel. In the perfect, **-ε** with no personal ending.

d. 3 Pl. — Original **-ντι** is retained in Doric (λύοντι, ἐντί), whence Attic **-σι** (λύουσι, εἰσί, 100 a). Subj. λύωσι from λύω-ντι, τιθῶσι from τιθέ-ωντι, ποι-ῶσι from ποιῶ-ντι (Dor.). Many μι-forms are derived from **-αντι**, as τιθέ-āσι (τιθέ-αντι), διδόāσι (διδό-αντι), ἱστᾶσι (from ἱστά-αντι), whose accent was transferred to τιθεῖσι (501 D.) and διδοῦσι, the earlier forms of which are seen in Dor. τίθε-ντι, δίδο-ντι. **-ăτι** from -ᵕτι (30 b), properly the ending of the perfect in consonant stems, appears as **-ăσι** in Hom. πεφύκασι; but it has been replaced by **-āσι** from **-αντι**, as in τετράφ-āσι and λελύκ-āσι.

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425 a. D. Hom. subj. ἐθέλωμι, τύχωμι, ἀγάγωμι, are unoriginal formations for ἐθέλω, etc. Aeolic has φίλημι, δοκίμωμι (indic.), etc.

b. (1) εἶς or εἷς in Hom. and Hdt. is from εἶ + ς. For this form ἐσσ(ί) may be read in Hom. Theocr. has **-ες** for **-εις** (ἀμέλγες); for πεπόνθεις see 531 D. 2.

(2) **-σθα** in Hom. indic. φῆσθα, τίθησθα, ᾔδησθα; subj. ἐθέλησθα, also written ἐθέλῃσθα; opt. (rarely) κλαίοισθα, βάλοισθα. **-σθα** is rare in Doric and Aeolic.

c. Indic.: Aeolic τίθη, ποίη, στεφάνοι, but ἦσι *says* 385 D. Subj.: Hom. ἐθέλῃσι (also written ἐθέλησι), φορέῃσι, θέῃσι.

d. Aeolic λύοισι, φίλεισι, τίμαισι. Hom. **-āσι** in ἴāσι *they go*, ἔāσι *they are*, and in perf. βεβάāσι, γεγάāσι.

426. SECONDARY ENDINGS OF THE ACTIVE (INDIC. AND OPT.)

The optative generally has the endings of the secondary tenses of the indicative.

a. 1 **Sing.** — **-ν** stands for **μ** (18, 115), which, after a consonant, became **α**: **ἔλῡσα** for **ἐλῡσμ̊** (520 a). In the plupf. **-η** is from **ε-α** (429). **-ν** is found in the opt. when the mood-suffix is **-ιη-**; elsewhere the opt. has **-μι**.

b. 2 **Sing.** — On **-σθα** see 425 b (2).

c. 3 **Sing.** — **-τ** is dropped (115): **ἔλῡε, ἐτέθη, λῦοι, εἶη. ἔλῡσε** has **-ε** from the perf. (cp. **οἶδε**) and shows no personal ending. Cp. 520 a.

d. **Dual.** — **-την** for **-τον** in 2 dual is rare. Hom. **ἐτεύχετον** as 3 dual.

e. 3 **Pl.** — **-ν** for **-ντ** by 115. **-σαν** (taken from the 1 aor.) is used (1) in the imperf. and 2 aor. of **μι**-verbs, as **ἐτίθε-σαν, ἔθε-σαν**; (2) in the aor. pass., as **ἐλύθη-σαν, ἐφάνη-σαν**; (3) in the plupf., as **ἐλελύκε-σαν**; (4) in the opt. when **-ιη-** is the mood-suffix (422).

427. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 **Sing.** — **-σαι** retains its **σ** in the perf. of all verbs (**λέλυ-σαι**) and in the pres. indic. of **μι**-verbs (**τίθε-σαι**), by analogy with such perfect forms as **γέγραψαι**, where **σ** is kept. Elsewhere **σ** is dropped between vowels.

N. 1. — **-η** and **-ει** are found in the indic. pres. and fut. mid., fut. pass., and fut. perf. pass. **ε-(σ)αι** yields **η** (written EI in the Old Attic alphabet, 2); **η** is usually given as the proper spelling in the texts of the tragic poets, whereas **ει** is printed in the texts of prose and comedy. **ει** was often written for **ηι** (**ῃ**) after 400 B.C., since both had the sound of a close long *e*. It is often impossible to settle the spelling; but **βούλει** *wishest*, **οἴει** *thinkest*, and **ὄψει** *shalt see* have only the **-ει** forms.

N. 2. — **δύνᾳ** and **δύνῃ** for **δύνασαι** (**δύναμαι** *am able*), **ἐπίστᾳ** and **ἐπίστῃ** for **ἐπίστασαι** (**ἐπίσταμαι** *understand*), **ἐφίει** for **ἐφίεσαι** (**ἐφίεμαι** *command*), are poetic and dialectic or late.

b. 2 **Sing.** — **-σο** retains its **σ** in the plupf. of all verbs, and in the imperf. of **μι**-verbs. Elsewhere it loses its **σ** between vowels.

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426 c. D. Doric **ἦς** *was* for **ἦσ(τ)**.

e. **-ν** is regular in Doric and common in Hom. and later poetry; as **ἔστᾰ-ν** (**ἔστη-σαν**), **ἔδιδο-ν** (**ἐδίδο-σαν**), **φίληθεν** (**ἐφιλήθη-σαν**), **τράφεν** (**ἐτράφη-σαν**). **-εν** is from **-ην(τ)**, an original long vowel before **ν** and a consonant being regularly shortened in primitive Greek. Cp. 570 D.

427 a. D. Hom. **βούλεαι**, perf. **μέμνηαι**, but pres. **δύνασαι, παρίστασαι**; **ὄψει** is unique (for **ὄψεαι**); subj. **δύνηαι**. Doric often contracts, as **οἴῃ** for **οἴε-αι**. Aeolic generally leaves **εαι** open (**κείσε-αι**). Hdt. has open **-εαι, -ηαι**.

b. Hom., Doric, and Aeolic generally have open forms. Hom. has **ἐμάρναο** for Attic **ἐμάρνασο**, and may drop **σ** even in the plupf. (**ἔσσυο**). When Doric contracts **αο** we have **ᾱ**. In Hdt. **αο, εο** are open, but the writing **ευ** for **εο** is found.

f. Hom. has **-αται, -ατο** regularly in the perf. and plupf. of consonant stems,

N. 1. — ἐδύνω or ἠδύνω and ἠπίστω are commoner than ἐδύνασο and ἠπίστασο.

N. 2. — After a long vowel or diphthong in the 2 aor. indic. mid. -σο is retained, as ὤνησο (ὀνίνημι *benefit*), εἷσο (ἵημι *send*).

c. **Dual.** — -μεθον is very rarely used as the 1 dual ending (Hom. περιδώμεθον, Soph. λελείμμεθον). Hom. has -σθον for -σθην in θωρήσσεσθον.

d. **1 Pl.** — In epic and dramatic poetry -μεσθα is often used for -μεθα for metrical reasons (βουλόμεσθα, ἐπιστάμεσθα).

e. **2 Pl.** — On the loss of σ in σθε (ἔσταλθε), see 89.

f. **3 Pl.** — After vowel stems **-νται, -ντο** are kept; after consonant stems they became -αται, -ατο (30 b), which endings were retained in prose till about 400 B.C. (*e.g.* τετάχαται, ἐτετάχατο).

428. ENDINGS OF THE IMPERATIVE

1. Active. **2 Sing.** — λῦε, λίπε, τίθει (for τίθε-ε) have lost no ending. -θι is found in 2 aor. pass. as φάνη-θι; in some 2 aorists, as στῆ-θι, γνῶ-θι, πῖ-θι, τλῆ-θι, in 2 perf. ἕστα-θι. Also in ἴσ-θι *be* or *know*, ἴθι *go*, φάθι or φαθί *say*. In 1 aor. pass. imv. -θι becomes -τι after -θη- (λύθητι for λυθηθι, 108 b).

a. **-ς** (*not* derived from -θι) occurs in θές, ἕς, δός, σχές. λῦσ-ον aor. act., λῦσ-αι aor. mid., and similar forms, are obscure.

2. Middle. **2 Sing.** — **-σο** retains its σ in the (rare) perf. of all verbs and in the pres. of μι-verbs (τίθεσο). Elsewhere σ is dropped.

3. **3 Pl.** — For **-ντων** and **-σθων** we find -τωσαν and -σθωσαν in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C.

ENDINGS OF THE PLUPERFECT

429. Pluperfect -η, -ης, -ει(ν) are derived from -ε(σ)α, -ε(σ)ας, -ε(σ)ε. In later Greek ει spread from the 3 sing., and the endings are -ειν, -εις, -ει(ν), -ειτον, -ειτην, -ειμεν, -ειτε, and (very late) -εισαν. The best Mss. of Demosthenes have -ειν in 1 sing.

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as τετράφαται, ἕαται for ἐσ-νται, ἧατο for ἠσ-ντο from ἧμαι (ἡσμαι); also in stems ending in -ι, as ἐφθίατο. -αται, -ατο were transferred to vowel stems, as Hom. βεβλήαται, βεβλήατο, Hdt. δυνέαται. Hom. has -δ-αται in ἐληλάδαται from ἐλαύνω *drive*. In the opt. -ατο always in Hom. and sometimes in Attic poetry (γενοίατο for γένοιντο). In Hdt. η before -αται, -ατο is shortened, as perf. ἠγέαται for ἠγή-αται = ἤγηνται, ἐβεβλέατο for -ηατο. For κεῖνται, Hom. has κείαται and κέαται, Hdt. κέαται. In the opt. Hdt. has -ατο: βουλοίατο, δεξαίατο. In Hdt. -αται, -ατο occur even in the present system, as τιθέαται, δυνέαται, ἱστέατο.

428 D. 1. -θι is not rare in Hom., pres. δίδωθι = δίδου, ὄρνυθι, aor. κλῦθι, perf. τέτλαθι. Aeolic ἴστᾱ, φίλη: πίει, δέχοι, δίδοι (Pindar) are very rare.

2. Hom. βάλλε-ο (rarely βάλλευ). ἔρειο, σπεῖο are from -εεο.

3. Doric -ντω; Aeolic -ντον, as φέροντον. Doric -σθω (pl.) and -σθων.

429 D. Hom. has -εα, -ης, -ει or ει-ν (-εε only in ᾔδεε), -εσαν; sing. also rarely -ον, -ες, -ε; Hdt. has -εα, -εας, -εε (-ει?), -εατε, -εσαν.

σθ IN ENDINGS

430. The σ of the endings *-σθε*, *-σθω*, *-σθον*, *-σθων*, *-σθαι* seems to have spread from forms like *τετέλεσ-θε* (357 N.), *ἔζωσ-θε* (*ζώννῡμι gird*), etc., where a sigma-stem was followed by original *-θε*.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

431. Infinitives. — The following endings are added to the tense-stem:

a. **-εν**: in pres. and 2 aor. act. of ω-verbs, all act. futures, as *λύειν*, *τῑμᾶν*, *λιπεῖν*, *λῦσειν*, *φανεῖν* from *λύε-εν*, *τῑμάε-εν*, *λιπέ-εν*, *λῦσε-εν*, *φανέε-εν*.

b. **-αι**: in 1 aor. act. as *λῦσαι*, *παιδεῦσαι*, *δεῖξαι*.

c. **-ναι**: in (1) pres. and 2 perf. of μι-verbs, the two pass. aorists, as *τιθέ-ναι*, *ἑστά-ναι*, *λυθῆ-ναι*, *φανῆ-ναι*; (2) perf. act., as *λελυκέ-ναι* and *εἰδέ-ναι*.
N. 1. — **-εναι** appears in the 2 aor. of μι-verbs, as *δοῦναι* from *δό-εναι*.

d. **-σθαι**: in other cases.

432. Participles. — The following endings are added to the tense-stem:

a. **-ντ-**: in all act. tenses except the perf., and in 1 and 2 aor. pass. (269).

b. **-οτ-**: (for *-ϝοτ-*) in the perf. act.; masc. *-ώς*, fem. *-υῖα*, neut. *-ός* (269 c, d).

c. **-μενο-**: in the middle, and in the pass. except in the aorist.

433. Verbal Adjectives. — Most verbal adjs. in **-τός** and **-τέος** are formed by adding these suffixes to the verb-stem as it appears in the 1 or 2 aor. pass. Thus *φιλητός*, *-τέος* (*ἐ-φιλή-θην*); *πειστός*, *-τέος* (*ἐ-πείσ-θην*); *σταλτός*, *-τέος* (*ἐ-στάλ-ην*). See 393 c.

a. Some are derived from other stem-forms (pres. and fut.), as *φερ-τός*, *ἰ-τέον*, *δυνα-τός*; *μενετός* (cp. fut. *μενέ-ω*, whence *μενῶ*).

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

CHANGES IN THE VERB-STEM

434. Variation in Quantity. — Many verbs of the First Class (453 ff.) show variation in the quantity of the last vowel of the

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431 D. **-μεναι** in Hom. athematic pres. (*ἔμμεναι*), 2 aor. (*στήμεναι*), 2 perf. (*ἑστάμεναι*), aor. pass. (*μιγήμεναι*, *δαήμεναι*); Hom. thematic pres. (*ἀειδέμεναι*, *καλήμεναι*), fut. (*ἀξέμεναι*), 2 aor. (*ἐλθέμεναι*); and in Aeolic *ἔμμεναι*, *δόμεναι*.

-μεν in Hom. usually follows a short vowel and usually precedes a vowel: athematic pres. (*ἔμμεν*), 2 aor. (*δόμεν*), 2 perf. (*ἑστάμεν*), Hom. thematic pres. (*φερέμεν*), fut. (*οἰσέμεν*), 2 aor. (*ἐλθέμεν*); and in Dor. pres. *ἦμεν* (or *εἶμεν*), 2 aor. *δόμεν*, aor. pass. *κριθῆμεν*.

-ν in Aeolic pres. *ἄγην*, *κάλην*, *δίδων*, fut. *δώσην*, 2 aor. *πάθην*, perf. *τεθνάκην*, aor. pass. *ἐπιμελήθην*. Dor. pres. *ἄγεν*, *φαίνην*, *ἐνοικέν*, *καλῆν*, 2 aor. *ἐξελέν*, *μολῆν*, perf. *δεδώκεν*, *δεδύκην*, *γεγάκειν* = *γεγονέναι*.

Hom. has *ἰδέεν* (miswritten *ἰδέειν*), but no case of **-εναι** (for *ἰέναι* write *ἴμεναι*). In Hom. **-ναι** follows a long vowel.

verb-stem, as *τρίβω rub*, *τρίψω*, *ἔτρῑψα*, *τέτρῐφα*, *τέτρῑμμαι*, *ἐτρῐ́βην*.

435. Vowel Gradation (30, 31). — Many verbs of the First Class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the 2 aorist and 2 passive systems; the corresponding strong grades, *ει* (*οι*), *ευ* (*ου*), *η* (*ω*), generally appear in the other systems (*οι*, *ου*, *ω*, in the 2 perfect). *α* is the weak grade of *ε*, when *ε* is preceded or followed by a liquid or a nasal.

a. *ε*, *ο*, *α* (cp. 437): *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 aor. mid. *ἐτραπόμην*, 2 perf. *τέτροφα*, *τέτραμμαι*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην* (usually intrans.).

b. *ει*, *οι*, *ι*: *λείπω leave*, *λείψω*, 2 perf. *λέλοιπα*, *λέλειμμαι*, *ἐλείφθην*, 2 aor. *ἔλιπον*; *ἀλείφω anoint*, 2 perf. *ἀλήλιφα*, *ἀλήλιμμαι*.

c. *ευ*, *ου*, *υ*: *ἐλεύ(θ)σομαι shall go*, 2 perf. *ἐλήλυθα* (Epic. *ἐλήλουθα*), 2 aor. (Epic. *ἦλυθον*); *φεύγω flee*, *φεύξομαι* or *φευξοῦμαι*, 2 perf. *πέφευγα*, 2 aor. *ἔφυγον*.

d. *η*, *ω*, *α*: *ῥήγ-νῡμι break*, *ῥήξω*, *ἔρρηξα*, 2 perf. *ἔρρωγα*, 2 aor. pass. *ἐρράγην*; *τήκ-ω melt*, *τήξω*, *ἔτηξα*, *τέτηκα*, *ἐτήχθην*, 2 aor. pass. *ἐτάκην*.

436. Expulsion of a short vowel between consonants produces a weak form of the stem of the same grade as *ι*, *υ*, *α* (31). Cp. *γί-γν-ο-μαι become* (aor. *ἐ-γεν-ό-μην*), *ἐ-πτ-ό-μην* (pres. *πέτ-ο-μαι fly*) with *ἔ-λιπ-ο-ν*, *ἔ-φυγ-ο-ν*, *ἐ-τάκ-η-ν* (435 d). So *ἔ-σχ-ο-ν got* from *ἔχ-ω have* (*σεχ*); cp. 108 e.

437. Many verbs whose verb-stems contain a liquid or a nasal show two or all of the gradations *ε*, *ο*, *α*; as follows: *ο* in the second perfect, *α* in the first perfect, perfect middle, second aorist passive (rarely in the first aorist active), and *ε* in other tense-systems.

στρέφ-ω turn, *ἔστροφα*, *ἔστραμμαι*, *ἐστράφην* (intrans.); *σπείρω* (*σπερ-ῐ̯ω*, 471) *sow*, *ἔσπαρμαι*, *ἐσπάρην*; *στέλλω* (*στελ-ῐ̯ω*) *send*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τρέπ-ω turn*, *τέτροφα*, *τέτραμμαι*, *ἐτράπην*, *ἔτραπον* (poetic) (1 aor. pass. *ἐτρέφθην*); *τρέφ-ω nourish*, *τέτροφα*, *τέθραμμαι*, *ἐτράφην* (1 aor. pass. *ἐθρέφθην*); *φθείρω* (*φθερ-ῐ̯ω*) *destroy*, *ἔφθαρκα*, *ἔφθορα*, *ἔφθαρμαι*, *ἐφθάρην*; *τείνω* (*τεν-ῐ̯ω*) *stretch*, *τέτακα*, *τέταμαι* (1 aor. pass. *ἐτάθην*). Cp. also *κτείνω* (*κτεν-ῐ̯ω*) *kill*, *-έκτονα*, *ἔκτανον* (poetic); *κλέπ-τ-ω steal*, *κέκλοφα*, *ἐκλάπην*; *πλέκ-ω weave*, *πέπλοχα*, *ἐπλάκην*.

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434 D. For Attic *λόω*, *δόω*, *ἁλόω*, *θόω* (usually), Hom. has *λύω* (usually), *δύω*, *ἁλύω*, *θύω* (usually). The *ῡ* of Attic is due to the influence of the fut. and aor. (*λόσω*, *ἔλῡσα*).

a. The weak grade α comes from the sonant liquid or nasal (18): τέτραμμαι for τε-τρ̥π-μαι, τέταμαι for τε-τᾰ̯-μαι, ἐτάθην for ἐ-τᾰ̯-θην. This α has intruded from the perf. mid. into the 1 perf., where we expect ο.

b. In the perf. mid. or 2 aor. pass. of some verbs the grades ε, η, ει, ευ, have been introduced from the present, displacing the grades α, ω, οι, ου; as κέκλεμμαι (κλέπτω *steal*), πέπεμμαι (πέμπω *send*), πέπλεγμαι (πλέκω *weave*), ἔρρηγμαι (ῥήγνῡμι *break*), πέπεισμαι (πείθω *persuade*), ἔζευγμαι (ζεύγνῡμι *yoke*), ἐλέγην (λέγω *collect*).

438 a. The gradations ε, ο, α, ω appear in τρέπω *turn*, τρέψω, ἔτρεψα, 2 aor. ἔτραπον (poetic), 2 perf. τέτροφα, τέτραμμαι, ἐτρέφθην, 2 aor. pass. ἐτράπην; frequentative τρωπάω.

b. The gradations ε, ο, ω appear in πέτομαι *fly*, ποτέομαι (poetic) and frequentative πωτάομαι (poetic) *fly about*.

439. In the second perfect α of the verb-stem is lengthened to η (ᾱ): θάλλω (θαλ-) *bloom*, τέθηλα; φαίνω (φαν-) *show*, πέφηνα; μαίνω (μαν-) *madden*, μέμηνα; ἄγνῡμι (ἀγ-) *break*, ἔᾱγα. Cp. 537.

440. Addition of ε. — a. To the verb-stem ε is rarely added to make the present stem, as in δοκέω *seem* (fut. δόξω, aor. ἔδοξα), γαμέω *marry*, ὠθέω *push*.

b. In many verbs ε is added to the verb-stem to form all the tense-stems other than pres., 2 aor., and 2 perf., *e.g.* μάχομαι (μαχ-) *fight*, μαχοῦμαι (= μαχε(σ)ομαι), ἐμαχεσάμην, μεμάχημαι. So βούλομαι *wish*, γίγνομαι *become*, δέω *want*, (ἐ)θέλω *wish*, μέλλω *intend*, μέλει *is a care*, οἴομαι *think*.

c. In some verbs ε is added to form special tense-stems, as μένω (μεν-) *remain*, μεμένηκα (μενε-) to avoid -ν-κα in the perfect. So νέμω *distribute*, ἔχω *have*, οἴχομαι *am gone*.

d. Some verbs have alternative presents with or without ε. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic; or both are used in prose, as ῥῖπτω and ῥῑπτέω *throw*.

441. Addition of α or ο. — ά or ο is added to the verb-stem in some verbs: μῡκάομαι *bellow* (Epic 2 aor. μύκον), ἐμῡκησάμην; ἁλίσκομαι (ἁλ-) *am captured*, ἁλώσομαι from ἁλο-; ὄμνῡ-μι (ὀμ-) *swear*, ὤμοσα, ὀμώμοκα from ὀμο-.

442. Lengthening of Short Final Vowel. — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here α (except after ε, ι, and ρ) and ε become η.

τῑμά-ω (τῑμα-) *honor*, τῑμή-σω, ἐτῑ́μη-σα, etc.; θηρά-ω (θηρα-) *hunt*, θηρᾱ́-σω, ἐθήρᾱ-σα, etc.; ποιέω (ποιε-) *make*, ποιή-σω, ἐποίη-σα, πεποίη-κα, etc.; δηλόω (δηλο-) *manifest*, δηλώ-σω, ἐδήλω-σα, etc.; ἐάω *permit*, ἐᾶσω, etc.

a. Note ἀκροᾶσομαι, ἠκροᾱσάμην, etc., from ἀκροάομαι *hear*; χρήσω, ἔχρησα from χρῶ (χράω) *give oracles*; χρήσομαι, ἐχρησάμην from χρῶμαι (χράομαι) *use*.

b. Many verb-stems which add ε, some that add ο (441), and stems apparently receiving a short final vowel by metathesis (111 a), likewise lengthen the short final vowel, as βούλομαι (βουλ-) *wish*, βουλή-σομαι (βουλε-, 440 b), κάμνω (καμ-) *am weary*, κέκμη-κα (κμα-).

443. Retention of Short Final Vowel. — Many verb-stems ending in a short vowel retain the short vowel, contrary to 442, in some or all the tenses. These verbs must be learned by practice.

γελᾰ́-ω *laugh*, γελᾰ́σομαι, ἐγέλᾰσα, ἐγελᾰ́σθην; τελέω *finish*, fut. τελῶ from τελέ-ω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην.

a. The following retain the final short vowel in all tenses: αἰδέ-ομαι, ἀνύ-ω, ἀρκέ-ω, ἀρό-ω, γελά-ω, ἐλαύνω (ἐλα-), ἕλκ-ω (Epic also ἑλκ-ε-), σπά-ω, τελέ-ω, τρέ-ω, φθίνω (φθι-), etc. Also verbs in -αννῡμι and -εννῡμι (except ἔσβηκα from σβέννῡμι *extinguish*), and ὄλλῡμι (ὀλ-ε-), ὄμνῡμι (ὀμ-, ὀμε-, ὀμο-), στόρνῡμι (στορ-ε).

b. The following keep the final short vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: αἰνέ-ω, ἄχθομαι (ἀχθ-ε-), καλέ-ω, μάχομαι (μαχ-ε-), πῖνω (πι-, πο-), ποθέ-ω, πονέ-ω, etc.

c. The following keep the final short vowel in one or more tense-stems, but lengthen it in the future: αἱρέ-ω, βαίνω, δέ-ω *bind*, δίδωμι, δῦ́ω, εὑρίσκω (εὑρ-ε-), ἔχω (σεχ-, σχε-), θῡ́ω, ἵημι, ἵστημι, λῡ́ω, τίθημι, τίνω, φῡ́ω, etc.

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ; as τελέω from τελεσ-ιω (cp. τὸ τέλος). By analogy to these, other verbs retain their short final vowel.

444. Insertion of σ. — In the perfect middle and first passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending. These verbs must be learned by practice.

τελέω (443), τετέλεσμαι, ἐτελέσθην; σπάω *draw*, ἔσπασμαι, ἐσπάσθην; κελεύω *order*, κεκέλευσμαι, ἐκελεύσθην; γιγνώσκω *know*, ἔγνωσμαι, ἐγνώσθην.

a. If the aor. pass. ends in -θην and not in -σθην, the perf. mid. does not insert σ. Stems originally ending in σ properly show σ. If the aor. pass. ends in -σθην, the perf. mid. may or may not show σ. Verbs in -αζω and -ιζω (stems -αδ, -ιδ) regularly have σ by 69, 567.

b. The insertion of σ in the perf. mid. started in the 3 sing. and 2 pl. Before the endings -ται and -σθε, σ was retained in the case of verbs with stems originally ending in σ (as τελέω), or where σ developed from τ, δ, θ (83), as πέπεισται from πεπειθται. See 357. Where the verb-stem did not originally end in σ, the sigma forms are due to analogy; as in κεκέλευσμαι (κελεύω), πέπλησμαι (πίμπλημι), ἔγνωσμαι (γιγνώσκω).

445. Addition of θ. — The present stems of some poetical verbs are made by the addition of *θ*; as *νή-θ-ω spin*, *πλή-θ-ω am full* (*πίμ-πλη-μι*). Cp. 585.

a. A few verbs make poetic forms by adding *-θ%-* to the pres. or the 2 aor. tense-stem, in which *α* or *ε* (*υ* once) takes the place of the thematic vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus *ἐδιώκαθον* (*διώκω pursue*), *φλεγέθω* (*φλέγω burn*), *ἔσχεθον* (*ἔχω have*), *φθινύθω* (*φθίνω decay*). The *θ*-forms are found in moods other than the indicative. Most of the indicative forms seem to be imperfects, but since some have the force of aorists, they are often regarded as 2 aorists, and inf. and part. are accented (against the Mss.) on the ultima (*διωκαθεῖν*, *εἰκαθών*).

446. Omission of ν. — A few verbs in *-νω* do not show the *ν* of the verb-stem in the first perfect, perfect middle, and first passive systems.

So *κρίνω* (*κριν-*) *judge*, *κέκρι-κα*, *κέκρι-μαι*, *ἐκρί-θην*. On the verb-stems *κτεν-*, *κτα-* (*κτείνω kill*) and *τεν-*, *τα-* (*τείνω stretch*), see 437 a.

447. Metathesis. — The verb-stem may show real or apparent metathesis (111).

In the present: *θνήσκω die* (475 b), 2 aor. *ἔθανον*, perf. *τέθνηκα*. In other tenses: *βάλλω throw* (*βαλ-*), perf. *βέβληκα*, aor. pass. *ἐβλήθην* (*βλη-*); *δέρκομαι* (*δερκ-*) *see*, 2 aor. *ἔδρακον*.

448. Syncope. — The verb-stem may show syncope (38 b, 436).

Pres.: *πίπτω fall* for *πι-πετ-ω*, *ἵσχω hold* for (*σ*)*ι-σεχ-ω* (108 e), *μίμνω stay* for *μι-μεν-ω*; fut.: *πτήσομαι* from *πέτομαι fly*; 2 aorist: *ἔσχον* for *ἐ-σεχ-ον* from *ἔχω* (*ἐχ-* for *σεχ-*, 108 e) *have*; perf.: *πέ-πτα-μαι have expanded* from *πετά-ννῡμι*.

449. Reduplication. — The verb-stem may be reduplicated to form the present (410), second aorist (411), and perfect (403) systems.

450. Iterative Tenses in -σκ%-. — Homer and Herodotus have iterative imperfects and aorists in *-σκον* and *-σκομην* denoting a customary or repeated past action. Homer has iterative forms in the imperf. and 1 and 2 aor. act. and middle. Herodotus has a few in the 2 aor.; and only from ω-verbs. *-αω* verbs have *-αα-σκον* or *-α-σκον*; *-εω* verbs *-εε-σκον*, in Hom. also *-ε-σκον*. *-α-σκον* is rare in other verbs than those in *-αω*. Thus, imperf.: *ἔχε-σκον* (*ἔχω have*), *γοάα-σκε* (*γοάω bewail*), *κρύπτα-σκε* (*κρύπτω hide*), *καλέε-σκον* (*καλέω call*), *ζωννύσκετο* (*ζώννῡμι gird*); 1 aor.: *ἀπο-τρέψα-σκε* (*ἀποτρέπω turn away*); 2 aor.: *φύγε-σκε fled*, *στά-σκε stood*. See 402 b and c.

VERB-STEM AND PRESENT STEM

451. From the verb-stem the present stem is formed in several ways (cp. 418, 1). Verbs are classified according to the method of forming the present stem from the verb-stem.

I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE))

452. The present stem is sometimes identical with the verb-stem, but generally the verb-stem is modified to form the present stem. Since there are five different ways of forming the present stem, there are five regular classes of verbs. A sixth (mixed) class consists of verbs whose complete inflection involves two or more essentially different verb-stems.

FIRST OR SIMPLE CLASS

453. Presents of the First Class are formed from the verb-stem with or without the thematic vowel.

454. A. **Presents with the Thematic Vowel** (ω-verbs). The present stem is made by adding the thematic vowel -%- to the verb-stem; as the primitives (333) λῡ́-ω, παύ-ω, μέν-ω, πείθ-ω, φεύγ-ω, and the denominatives τῑμά-ω, φιλέ-ω, βασιλεύ-ω.

455. Verb-stems having the weak grades α, ι, υ, show the strong grades η, ει, ευ in the present; as τήκ-ω (τᾰκ-) *melt*, λείπω (λιπ-) *leave*, φεύγω (φυγ-) *flee*.

456. The strong grade ευ before the thematic vowel becomes ε (17 b, 37) in θέω *run*, fut. θεύσομαι; νέω *swim*, aor. ἔνευσα; πλέω *sail*, aor. ἔπλευσα; πνέω *breathe*, aor. ἔπνευσα; ῥέω *flow*, fut. ῥεύσομαι; χέω *pour* (cp. κέχυκα, κέχυμαι, ἐχύθην, with the weak grade υ; see 507 a).

457. In the First Class are placed for convenience those vowel verbs which added -i̯ο to the verb-stem (473). The verb-stem may end in α, ε, ο (τῑμα-i̯ω, φιλε-i̯ω, δηλο-i̯ω), in a vowel originally followed by σ or ϝ (τελεσ-i̯ω = τελέω *finish*, καϝ-i̯ω = καίω *burn*), or in a long vowel (δρᾱ-i̯ω = δράω *do*). Also are included denominatives from stems in ι, υ, ω, as μηνι-i̯ω = μηνίω *am wroth*, φῑτυ-i̯ω = φῑτῡ́ω *beget*, βασιλευ-i̯ω = βασιλεύ-ω *am king*.

458. B. **Presents without the Thematic Vowel** (μι-verbs). The personal ending is added directly to the verb-stem. Here belong

a. Unreduplicated presents and deponents: εἰμί (ἐσ-) *am*, εἶμι (εἰ-, ἰ-) *go*, ἧμαι (ἡσ-) *sit*, ἠμί *say* (ἦ *said*, 3 sing.), κεῖμαι (κει-) *lie*, φημί (φη-, φα-) *say*, χρή *it is necessary* (but cp. 386); and poet. ἄημι (ἀη-) *blow*. Deponents: δύνα-μαι *am able*, ἐπί-στα-μαι *understand*, κρέμα-μαι *hang* (intrans.), ὄνο-μαι *insult*, 2 aor. ἐπριά-μην *bought*.

b. Reduplicated presents: δίδωμι (δω-, δο-) *give*, ἵημι (ἡ-, ἑ-) *send*, ἵστημι (στη-, στα-) *set*, κίχρημι (χρη-, χρα-) *lend*, ὀνίνημι (ὀνη-, ὀνα-) *benefit*, πίμπλημι (πλη-, πλα-) *fill*, πίμπρημι (πρη-, πρα-) *burn*, τίθημι (θη-, θε-) *place*.

N. — Verbs in -μι that reduplicate in the present, reduplicate with ι. See 360, 410. πί-μ-πλημι and πί-μ-πρημι may lose the inserted nasal in compounds of ἐν, but only when ἐν- takes the form ἐμ-; as ἐμπίπλημι, but ἐνε-πίμπλασαν. In ὀ-νί-νη-μι the reduplication takes place after a vowel.

459. Verbs of the root class (360) show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The opt. act. and most mid. forms have the weak grade.

a. η strong (= original and Doric ᾱ), α weak: φημί φαμέν, ἔφην ἔφαμεν; ἵστημι ἵσταμεν, ἵστην ἵσταμεν; δάμνημι δάμναμεν.
b. η strong, ε weak: τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἵημι ἕεμεν.
c. ω strong, ο weak: δίδωμι δίδομεν.
d. ει strong, ι weak (cp. λείπω ἔλιπον): εἶμι *shall go*, ἴμεν. The grades ει, οι, ι appear in εἰδῶ, subjunctive of οἶδα, *know*, pl. ἴσμεν for ἴδμεν (390).

All other μι-verbs belong to the Fourth Class (474).

SECOND OR TAU CLASS (VERBS IN -πτω)

460. The present stem of a verb of the Tau Class is formed by adding -τ%- to the verb-stem, which ends in π, β, or φ. The verb-stem is found in the second aorist (if there is one) or in a word from the same root.

κόπτω *cut*,	verb-stem	κοπ-	in 2 aor. pass.	ἐ-κόπ-ην.
βλάπτω *injure*,	"	"	βλαβ-	"	"	"	ἐ-βλάβ-ην.
καλύπτω *cover*,	"	"	καλυβ-	in		καλύβ-η *hut*.
ῥῖπτω *throw*,	"	"	ῥῑφ-, ῥιφ-	"	2 aor. pass.	ἐ-ρρίφ-ην.

THIRD OR IOTA CLASS

461. The present stem of a verb of the Iota Class is formed by adding -ι̯%- to the verb-stem and making the necessary euphonic changes (95–101).

I. PRESENTS IN -ζω

462. Verb-stems in δ unite with ι̯ to form presents in -ζω (101); as φράζω *tell* (φραδ-ι̯ω), ἐλπίζω *hope* (ἐλπιδ-), κομίζω *carry* (κομιδ-ή *a carrying*), καθέζομαι *seat myself* (ἕδ-ος *seat*).

463. Some verbs in -ζω are derived from stems in γ preceded by a vowel; as ἁρπάζω *seize* for ἁρπαγ-ι̯ω (cp. ἁρπαγ-ή *seizure*), κράζω *cry out* (2 aor. ἔκραγον). See 101.

a. νίζω *wash* makes its tenses other than the present from the verb-stem νιβ- (fut. νίψω, cp. Hom. νίπτομαι). From ῥεγ-ι̯ω, ἐργ-ι̯ω come ῥέζω (poetic) and ἔρδω (Ionic and poetic). See 101.

464. A few verbs with stems in γγ lose one γ and have presents in -ζω; as κλάζω *scream* (κλαγγ-ή), fut. κλάγξω; σαλπίζω *sound the trumpet*, aor. ἐσάλπιγξα.

465. Most verbs in -ζω are not formed from stems in δ or γ, but are due to analogy. See 468, 614. 6.

a. σῴζω *save* (for σω-ιζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σωι-. See List of Verbs.

II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 64 b)

466. Stems ending in κ or χ unite with ι̯ to form presents in -ττω (-σσω); as φυλάττω *guard* from φυλακ-ι̯ω (φυλακ-ή *guard* (97)); κηρύττω *proclaim* from κηρῡκ-ι̯ω (κῆρυξ, κήρῡκ-ος *herald*); ταράττω *disturb* from ταραχ-ι̯ω (ταραχ-ή *confusion*).

a. In several verbs γ seems to unite with ι̯ to form presents in -ττω (-σσω). Thus ἀλλάττω *change* and πλήττω *strike* (with the 2 aorists pass. ἠλλάγ-ην, ἐπλήγ-ην), πράττω *do* (2 perf. πέπρᾱγα), τάττω *arrange* (τᾱγ-ός *commander*).

467. Some presents in -ττω (-σσω) are formed from stems in τ or θ by imitation of those from stems in κ or χ; as poet. ἐρέσσω *row* (ἐρέτ-ης *rower*), aor. ἤρεσα; poet. κορύσσω *arm* (κόρυς, κόρυθ-ος *helmet*).

468. As γ + ι̯ and δ + ι̯ unite to form ζ (101), none of the verbs in -ττω can be derived from -γι̯ω or -δι̯ω. Since the future and aorist of verbs in -ζω

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468 D. Homer has many cases of this confusion; as πολεμίζω (πολεμιδ-), fut. πολεμίξω. In Doric the ξ forms from -ζω verbs are especially common.

with stems in γ or δ might often seem to be derived from stems in κ, χ, or τ, θ, uncertainty arose as to these tenses: thus futures like σφάξω (σφαγ-σω) from Epic σφάζω *slay* (σφαγ-ι̯ω) were confused in formation with φυλάξω (φυλακ-σω), and a present σφάττω was constructed, like φυλάττω. Similarly, ἁρπάζω (ἁρπαγ-) has, in Attic, fut. ἁρπάσω ἁρπάσομαι (Epic ἁρπάξω) by imitation of verbs like φράζω (φραδ-) φράσω.

III. LIQUID AND NASAL STEMS

469. (I) Presents in -λλω are formed from verb-stems in λ, to which ι̯ is assimilated (95); as ἀγγέλλω *announce* (ἀγγελ-ι̯ω).

470. (II) Presents in -αινω and -αιρω are formed from verb-stems in -αν and -αρ, the ι̯ being thrown back to unite with the vowel of the verb-stem (96); as φαίνω *show* (φαν-ι̯ω), χαίρω *rejoice* (χαρ-ι̯ω).

a. The ending -αινω has been attached by analogy in many verbs; as θερμαίνω *make hot* (θερμό-ς).

471. (III) Presents in -εινω, -ειρω, -ῑνω, -ῑρω, -ῡνω, and -ῡρω are formed from stems in εν, ερ, ῐν, ῐρ, ῠν, ῠρ with -ι̯ε- added. Here ι̯ disappears and the vowel preceding ν or ρ is lengthened by compensation (ε to ει; ι to ῑ; υ to ῡ). See 32 a, 96. Thus τείνω *stretch* (τεν-ι̯ω), φθείρω *destroy* (φθερ-), κρίνω *judge* (κριν-), οἰκτίρω *pity* (οἰκτιρ-), generally written οἰκτείρω, ἀμύνω *ward off* (ἀμυν-), μαρτύρομαι *call to witness* (μαρτυρ-).

a. ὀφείλω (ὀφελ-) *owe, am obliged* is formed like τείνω to distinguish it from ὀφέλλω (ὀφελ-) *increase*, formed regularly. Hom. has usually Aeolic ὀφέλλω in the sense of ὀφείλω. δείρω *flay* (δερ-ι̯ω) is parallel to δέρ-ω (454).

472. Two verbs with verb-stems in -αν have presents in -αιω from -αϝ-ι̯ω (33): καίω *burn* (καν-, καϝ-), fut. καύ-σω; and κλαίω *weep* (κλαν-, κλαϝ-), fut. κλαύ-σομαι. Attic prose often has κᾶω and κλᾶω. See 457.

473. The verbs of 457 which for convenience have been treated under the First Class, properly belong here, ι̯ (*y*) having been lost between vowels. So with stems in long vowels: δρῶ *do* from δρᾱ-ι̯ω, ζῶ *live* from ζη-ι̯ω (cp. ζῆθι), χρῶ *give oracles* from χρη-ι̯ω (2 pers. χρῇς, 346).

FOURTH OR NU CLASS

474. The present stem of a verb of the Nu Class is formed from the verb-stem by the addition of a suffix containing ν.

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471 D. Aeolic has -εννω, -ερρω, -ιννω, -ιρρω, -υννω, -υρρω (32 D. 3).

a. **-ν%-** is added: δάκ-νω *bite*, τέμ-νω *cut*, πί-νω *drink*.

b. **-αν%-** is added: αἰσθ-άν-ομαι *perceive*, ἁμαρτ-άν-ω *err*, ἀπεχθ-άν-ομαι *be hateful to*.

c. **-αν%-** is added and a sympathetic nasal (μ with a labial, ν with a dental, γ-nasal with a palatal) inserted in the verb-stem if its last syllable is short: λα-μ-β-άν-ω *take* (λαβ-), λα-ν-θ-άν-ω *escape notice* (λαθ-), τυ-γ-χ-άν-ω *happen* (τυχ-). So ἀνδάνω *please* (ἀδ-), θιγγάνω *touch* (θιγ-), λαγχάνω *obtain by lot* (λαχ-), μανθάνω *learn* (μαθ-), πυνθάνομαι *inquire* (πυθ-).

d. **-νε%-** is added: ἱκ-νέ-ο-μαι *come* (cp. ἵκω), ἀμπ-ισχ-νέ-ο-μαι *have on*, ὑπ-ισχ-νέ-ο-μαι *promise* (cp. ἴ-σχ-ω *take, hold*).

e. **-υν%-** is added: ἐλαύνω *drive* for ἐλα-νυ-ω.

f. **-νν-** (-νῡ-), after a vowel **-ννν-** (-ννῡ-), is added: δείκ-νῡ-μι *show* (δεικ-), ζεύγ-νῡ-μι *yoke* (ζευγ-), ὄλλῡμι *destroy* (for ὀλ-νῡμι, 80); κερά-ννῡ-μι *mix* (κερα-), σκεδά-ννῡ-μι *scatter* (σκεδα-).

N. 1. — The forms in -ννῡμι spread from verbs like ἔννῡμι *clothe*, σβέννῡμι *extinguish*, derived from ἐσ-νῡμι, σβεσ-νῡμι.

N. 2. — Some verbs in -νω are formed from -νϝ%- for -νι̯%-; as Hom. τίνω, φθίνω, φθάνω, ἰκάνω from τι-νϝ-ω, etc. (32 D. 1). Attic τίνω, etc. dropped the ϝ.

g. **-νη-, -να-** are added: (poetic) δάμ-νη-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), σκίδ-νη-μι (rare in prose) for σκεδάννῡμι *scatter*.

In two further divisions there is a transition to the Iota Class. See 470.

h. **-ιν%-** for -ν-ι̯%- is added: βαίνω *go* (βα-ν-ι̯ω), κερδαίνω *gain* (κερδα-ν-ι̯ω), τετραίνω *bore* (τετρα-ν-ιω). For the added ν, cp. δάκ-ν-ω (474 a).

i. **-αιν%-** for -αν-ι̯%- is added: ὀσφραίνομαι *smell* (ὀσφραν-ι̯ομαι).

FIFTH CLASS (VERBS IN -σκω)

475. The present stem of a verb of the Fifth Class is formed by adding the suffix **-σκ%-** to the verb-stem if it ends in a vowel; **-ισκ%** if it ends in a consonant. Thus ἀρέ-σκω *please*, εὑρ-ίσκω *find*.

a. This class is sometimes called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (Lat. *-sco*); as γηράσκω *grow old*. But very few verbs have this meaning.

b. In θνήσκω *die*, μιμνήσκω *remind*, -ισκω was added to verb-stems ending in a vowel. θνήσκω, μιμνήσκω are the older forms.

c. The verb-stem is often reduplicated in the present (410); as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *fit* has the form of Attic reduplication. μίσγω may stand for μι-(μ)σγω.

d. A stop consonant is dropped before -σκω (84); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός). πάσχω *suffer* is for πα(θ)-σκω (109).

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475 c. D. Hom. has ἐΐσκω *liken* for ϝεϝι(κ)-σκω, also ἴσκω from ϝι(κ)-σκω, τιτύ(κ)-σκομαι *prepare*, δε-δί(κ)-σκομαι *welcome*.

SIXTH OR MIXED CLASS

476. This class consists of verbs containing, in one or more tense-stems, a verb-stem (or verb-stems) essentially different from the verb-stem of the present, as Eng. *am*, *was*, *be*. For the full list of forms see the List of Verbs.

1. **αἱρέω** (αἱρε-, ἑλ-) *take*, αἱρήσω, ᾕρηκα, etc., 2 aor. εἷλον.
2. **εἶδον** (ϝειδ-, ϝοιδ-, ϝιδ-) *saw*, *vidi*, 2 aor. (with no pres. act.); 2 perf. οἶδα *know* (387). Middle εἴδομαι (poetic). εἶδον is used as 2 aor. of ὁράω (see below).
3. **εἶπον** (εἰπ-, ἐρ-, ῥε-) *spoke*, 2 aor. (no pres.); fut. (ἐρέω) ἐρῶ, perf. εἴ-ρηκα, εἴρημαι, aor. pass. ἐρρήθην. The stem ἐρ- is for ϝερ-, seen in Lat. *ver-bum*. (Cp. 447.) ῥε- is for ϝρε, hence εἴρημαι for ϝε-ϝρη-μαι.
4. **ἔρχομαι** (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-) *go*. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἦλθον. The Attic fut. is εἶμι *shall go* (370). The imperf. and the moods of the present other than the indic. use the forms of εἶμι.
5. **ἐσθίω** (ἐσθ-, ἐδ-, φαγ-) *eat*, fut. ἔδομαι (513), perf. ἐδήδοκα, -εδήδεσμαι, ἠδέσθην, 2 aor. ἔφαγον.
6. **ὁράω** (ὁρα-, ὀπ-, ϝιδ-) *see*, fut. ὄψομαι, perf. ἑώρᾱκα or ἑόρᾱκα, perf. mid. ἑώρᾱμαι or ὦμμαι (ὠπ-μαι), ὤφθην. See εἶδον, above.
7. **πάσχω** (πενθ-, πονθ-, παθ-) *suffer*, fut. πείσομαι for πενθ-σομαι (85), 2 perf. πέπονθα, 2 aor. ἔπαθον. (See 475 d.)
8. **πίνω** (πι-, ποτ-) *drink*, *i.e.* πῐ-ν-ω (474 a), fut. πίομαι (513), perf. πέπωκα, 2 aor. ἔπιον, imv. πῖθι (428. 1, 524 b).
9. **τρέχω** (τρεχ- for θρεχ- (108 g), δραμ-, δραμε-) *run*, fut. δραμοῦμαι, perf. δεδράμηκα, 2 aor. ἔδραμον.
10. **φέρω** (φερ-, οἰ-, ἐνεκ-, by reduplication and syncope ἐν-ενεκ and ἐνεγκ-) *bear*; fut. οἴσω, aor. ἤνεγκα, perf. ἐν-ήνοχ-α (409, 437), ἐν-ήνεγ-μαι, aor. pass. ἠνέχθην.
11. **ὠνέομαι** (ὠνε-, πρια-) *buy*, fut. ὠνήσομαι, perf. ἐώνημαι, aor. pass. ἐωνήθην. For ἐωνησάμην the form ἐπριάμην is used.

477. Apart from the irregularities of Class VI, some verbs may, by the formation of the present stem from the verb-stem, belong to more than one class, as βαίνω (III, IV), ὀσφραίνομαι (III, IV), ὀφλισκάνω (IV, V).

478. Many verbs have alternative forms, often of different classes, as κῡδάνω κῡδαίνω *honor* (IV), ἵκω ἱκάνω *come* (I, IV), κλάζω (κλαγγ-) κλαγγ-άν-ω *scream* (III, IV), σφάζω σφάττω *slay* (468), ἀνύω ἀνύτω *accomplish* (I).

INFLECTION OF PRESENT AND IMPERFECT OF Ω-VERBS

479. For the paradigms, see 342, 344; for the explanation of the forms, see 418–423, 424–428, 452–478.

a. A few ω-verbs show forms from the athematic conjugation. These are usually Epic; as ἔδω *eat* in inf. ἔδμεναι, φέρω *bear* in imv. φέρτε, δέχομαι *await* in 3 pl. δέχαται for δεχ̥νται, part. δέγμενος, imperf. ἐδέγμην (but these are often regarded as perf. and plupf. without reduplication; ἐδέγμην is sometimes 2 aor.). οἶμαι *think* is probably a perf. to οἴομαι (οἰ-ο-).

CONTRACTED VERBS

480. Verbs in -αω, -εω, -οω contract the final α, ε, ο of the verb-stem with the thematic vowel -%ε (-ω/η). For the rules of contraction, see 42 ff.; for the paradigms, 344–349.

481. Several contracted verbs have stems in -ᾱ, as δρῶ *do* from δρᾱ-ι̯ω (457). For stems in η see 346.

CONTRACTED VERBS IN THE DIALECTS

482. -αω Verbs in Homer. — Hom. sometimes leaves -αω verbs open. When contracted, -αω verbs have the Attic forms.

483. When uncontracted, verbs in -αω often show in the Mss. of Hom. not the original open forms, but forms in which the concurrent vowels, or vowel and diphthong, are "assimilated," αε, αει, αη, αῃ giving a double *a* sound by α prevailing over the *e* sound; αο, αω, αοι, αου giving a double *o* sound by the *o* sound prevailing over the α. One of the vowels is commonly lengthened, rarely both.

αε = (1) **αα**: ὁράεσθαι = ὁράασθαι, ἀγάεσθε = ἀγάασθε.
= (2) **ᾱα**: μνάεσθαι = μνᾱ́ασθαι, ἠγάεσθε = ἠγᾱ́ασθε.
αει = (1) **αᾳ**: ὁράεις = ὁράᾳς, ἐάει = ἐάᾳ.
= (2) **ᾱᾳ**: μενοινάει = μενοινᾱ́ᾳ.
αῃ = (1) **αᾳ**: ἐάῃς = ἐάᾳς.
= (2) **ᾱᾳ**: μνάῃ 2 sing. mid. = μνᾱ́ᾳ.
αο = (1) **οω**: ὁράοντες = ὁρόωντες.
= (2) **ωο**: ἡβάοντες = ἡβώοντες, μνάοντο = μνώοντο.
αω = (1) **οω**: ὁράω = ὁρόω, βοάων = βοόων.
= (2) **ωω**: μενοινάω = μενοινώω.
αοι = (1) **οῳ**: ὁράοιτε = ὁρόῳτε.
= (2) **ωοι**: ἡβάοιμι = ἡβώοιμι.
αου = (1) **οω**: ὁράουσα = ὁρόωσα, ὁράουσι = ὁρόωσι, ἀλάου (from ἀλάεο imv. of ἀλάομαι) = ἀλόω.
= (2) **ωω**: ἡβάουσα = ἡβώωσα, δράουσι = δρώωσι.
ου here is a spurious diphthong (6) either derived from -οντ-: ὁρα-οντ-ι̯α, ἡβαοντ-ι̯α, δρᾱοντι; or due to contraction, as in ἀλάου from ἀλάεο.

484. Assimilated forms appear in the ("Attic") future in -αω from -ασω (511 b, c, d); as Hom. ἐλόωσι (= ἐλάουσι), κρεμόω, δαμάᾳ, δαμόωσι. In the imperfect contraction is common, assimilation rare.

485. The assimilated forms are used only when the second syllable (in the unchanged form) was long either by nature or by position. Hence *ὁρόωμεν*, *ὁράατε*, *ὁράατο*, do not occur for *ὁράομεν*, etc. (*μνωόμενος* for *μνᾱόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἠβώοντες* for *ἠβάοντες* _ ∪ _ ∪. Thus two long vowels do not occur in succession, except to fit the form to the verse, as *μενοινώω* for *μενοινάω*; but *ἠβώοιμι*, not *ἠβώῳμι*. When the first vowel is metrically lengthened, the second vowel, if short, is not lengthened; but the second sound may remain long either as a final syllable (as in *μενοινάᾳ*) or when it represents the spurious diphthong *ου* from *-οντ-* (as in *ἠβώωσα*, *δρώωσι* for *ἠβάουσα*, *δράουσι* from *ἠβαοντ̯α*, *δρᾱοντι*).

486. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus *ὁρᾷς*, *βοῶντες*, the spoken forms which had taken the place of original *ὁράεις*, *βοάοντες*, in the text, were expanded into *ὁράᾳς*, *βοόωντες*, by doubling the *a* and *o* sounds. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by scholars who regard *ὁρόω* as intermediate between *ὁράω* and *ὁρῶ*.

487. Some verbs show *εο* for *αο* in Hom., as *ἤντεον*, *τρόπεον*, *μενοίνεον*, *ποτέονται*. Cp. 488, 493 a. These can come only from the unassimilated forms.

488. -αω verbs in Herodotus. — Hdt. contracts *-αω* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *α* (*τολμέω*, *ὁρέων*, *ἐφοίτεον*). This *ε* is never found in *all* the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-ῴην*, *-ῴμην*, in the optative.

489. -εω verbs in Homer. — **a.** Hom. rarely contracts *εω* and *εο* (except in the participle). In a few cases *ευ* appears for *εο*, as *ποιεύμην*; rarely for *εου*, as *τελεῦσι*. When the metre allows either *-εε* or *-ει*, *-εει* or *-ει*, the open forms are slightly more common. *ει* is often necessary to admit a word into the verse (as *ἡγείσθαι*, *ἐφίλει*), and is often found at the verse-end. *-έεαι*, *-έεο*, in the 2 sing. mid. may become *-εῖαι*, *-εῖο*, or, by the expulsion of one *ε*, *-έαι*, *-έο*; as *μῡθεῖαι* or *μῡθέαι sayest*, *αἰδεῖο show regard*.

b. *νεικείω*, *τελείω*, etc., from *-εσ-ι̯ω* (*νεικεσ-*, *τελεσ-*) are older than *νεικέω*, *τελέω*, etc. See 443 d. *θείω*, *πλείω*, *πνείω* show metrical lengthening (24 D.).

490. -εω verbs in Herodotus. — Hdt. generally leaves *εο*, *εω*, *εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *εο* (*ἀγνοεῦντες*). In the 3 pl. *-έουσι* is kept except in *ποιεῦσι*. For *-έεο* in the 2 sing. mid. we find *έ-ο*, as in *αἰτέο*. *εε*, *εει* in stems of more than one syllable should

appear contracted. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οι* after a vowel, as *ποιοῖμι, ποιοῖ*.

491. Verbs in -οω in Hom. always show the contracted forms except in the case of such as resemble the assimilated forms of *-αω* verbs.

οο = (1) οω: δηϊόοντο = δηϊόωντο. | οοι = οῳ: δηιόοιεν = δηιόῳεν.
(2) ωο: ὑπνόοντας = ὑπνώοντας. | οου = οω: ἀρόουσι = ἀρόωσι.

492. Hdt. contracts *-οω* verbs like Attic. *ευ* for *ου*, as in *δικαιεῦσι* for *-οῦσι*, is incorrect.

493. Doric. — a. In *-αω* verbs Doric (49 D.) contracts *αε* and *αη* to *η*; *αει* and *αῃ* to *ῃ*; *αο, αω*, to *ᾱ* except in final syllables: *τῑμῶ, τῑμῇς, τῑμῇ, τῑμᾶμες, τῑμῆτε, τῑμᾶντι, τίμη, τῑμῆν*. Monosyllabic stems have *ω* from *α + ο* or *α + ω*. Some verbs in *-αω* have alternative forms in *-εω*, as *ὁρέω, τῑμέω*.

b. *-εω* verbs show various forms: *φιλέω, φιλῶ, φιλίω*; *φιλεῖς, φιλές* (?); *φιλεῖ*; *φιλέομες, φιλίομες, φιλίωμες, φιλῶμες, φιλοῦμες, φιλεῦμες*; *φιλεῖτε, φιλῆτε*; *φιλέοντι, φιλίοντι, φιλόντι, φιλοῦντι, φιλεῦντι*.

c. *-οω* verbs contract *οο* and *οε* to *ω* (and *ου*).

494. Aeolic. — In Aeolic contracted verbs commonly pass into the athematic conjugation: *τίμαιμι, -αις, -αι, τίμᾱμεν, τίμᾱτε, τίμαισι*, imperf. *ἐτίμᾱν, ἐτίμᾱς, ἐτίμᾱ*, etc., inf. *τίμᾱν*, part. *τίμαις, -αντος*, mid. *τίμᾱμαι*, inf. *τῑμάμεναι*. So *φίλημι, φίλημεν, φίλητε, φίλεισι, ἐφίλην*, inf. *φίλην*, part. *φίλεις, -εντος*. Thus *ὄρημι* (from *ὁρέω* = Att. *ὁράω*), *κάλημι, αἴνημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-αω, -εω, -οω*, but these forms usually contract except in a few cases where *ε* is followed by an *ο* sound (*ποτέονται*). From other tenses, *e.g.* the fut. in *-ησω, η* has been transferred to the present in *ἀδικήω, ποθήω*, etc.

495. Hom. has several cases of contracted verbs inflected without any thematic vowel in the 3 dual: *σῡλή-την* (*σῡλάω spoil*), *προσαυδή-την* (*προσαυδάω speak to*), *ἀπειλή-την* (*ἀπειλέω threaten*), *ὁμαρτή-την* (*ὁμαρτέω meet*); also *σάω* 3 sing. imperf. (*σαόω keep safe*). In the inf. *-ημεναι*, as *γοήμεναι* (*γοάω wail*), *πεινήμεναι be hungry* (*πεινάω*, 481), *φορήμεναι* and *φορῆναι* (*φορέω wear*). But *ἀγῑνέω lead* has *ἀγῑνέμεναι*.

INFLECTION OF THE PRESENT AND IMPERFECT OF MI-VERBS

496. For the paradigms, see 362 ff.; for the explanation of the forms, see 418–423, 424–428, 458–459.

497. Μι-verbs show certain forms of the thematic inflection (498–505).

498. Verbs in *-νῡμι* frequently show forms of the present and imperfect active from a present in *-νύω*; as *δείκνῡμι* (less often *δεικνύω*), *δεικνύεις*, *-ύει*, *-ύουσι*, *δείκννε*, *δεικνύειν*, *δεικνύων*, *ἐδείκνυον*. In the present subjunctive and optative the thematic inflection is regular.

499. In the present subjunctive *μι*-verbs pass into the thematic inflection, the thematic vowel being contracted with the final vowel of the stem: *τιθῶ* from *τιθέω*, *τιθῶμαι* from *τιθέωμαι*.

a. *ἱστῶμαι* (*στα-*) may be contracted from *ἱστέωμαι* (cp. Hom. *στέωμεν* formed from *στήομεν* by 29).

500. The deponents *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, *ἄγαμαι admire*, put *ω*/*η* in place of the final vowel of the stem so that there is no contraction: *δύνωμαι*, *δύνῃ*, *δύνηται*, *δυνώμεθα*, are formed and accented like *λύωμαι*, etc. (392 N. 2). The above-named verbs keep, however, in the optative, the final vowel of the stem, as *δύναιο*, *δύναιτο*. Cp. 528, 529.

501. *τίθημι*, *δίδωμι*, *ἵημι*, etc., show some thematic forms in the indicative; as pres. *ἰεῖς*, imv. *τίθει*, *δίδου*, *ἵει*, imperf. *ἐτίθεις*, *ἐδίδους*, *ἵεις*. The forms *τιθέω*, *διδόω*, *ἱέω* do not occur in the 1 sing. pres. indic. On the ending *-āσι* in the 3 pl. see 425 d.

502. In the pres. and aor. opt. of *τίθημι* and *ἵημι* there is a transition to the thematic inflection, but not in the 1 and 2 sing. The accent is differ-

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498 D. Old Comedy rarely, New Comedy often, has the thematic forms. Plato generally has *-νυᾶσι* 3 pl.; in the opt. he has *πηγνῦτο*.

Hom. has the athematic forms *ῥηγνῦσι* indic. 3 pl. for *ῥηγνυ-ντι*, *ζεύγνυσαν* imperf., *δαινῦτο* and *δαινύατο* opt., *ὄμνυθι*, *ὄρνυθι* imv.; but thematic forms in *ζεύγνυον*, *ὄρνυον*, *ὄμνυε*, *ὀμνυέτω*, etc.

Hdt. usually keeps the athematic inflection, but has some thematic forms in 2, 3 sing. and 3 pl. pres. indic., 1 sing. and 3 pl. imperf., and participle.

Doric generally has the thematic forms; Aeolic has *ζεύγνῡ*, and *ὄμνῦν* infinitive.

499 D. Hdt. has *ἐνίστηται*. Dor. *τιθέω*, *τιθέωμεν*, *διδῶντι* and *τίθηντι*, *ἵστᾶται*.

500 D. Hom. has *μάρνωμαι* (cp. *ἐμάρναο*, 427 b. D). Hdt. has *δυνέωνται*, *ἐπιστέωνται*. Dor. has *δύνᾶμαι*. Cp. 501 D.

501 D. Indicative: Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδοῖς* and *διδοῖσθα*, *δίδωσι* (usually) and *διδοῖ*, *διδοῦσι*. On *ἵστασκε* see 450.

Hdt. has *τιθεῖ τιθεῖσι*; *ἱστᾷ* is doubtful; *διδοῖς*, *διδοῖ*, *διδοῦσι*; *-νῦσι* and *-νύουσι*. Middle: *-αται* and *-ατο* (imperf.) for *-νται*, *-ντο* in *τιθέαται ἐτιθέατο*, *ἱστέαται ἱστέατο*, *δυνέαται ἐδυνέατο*. *-αται*, *-ατο* have been transferred from the perf. and plupf. of consonant stems, such as *γεγράφαται*, *ἐγεγράφατο* (427 f).

Pind. has *τιθεῖς*. Dor. has *ἵστᾱμι*; 3 sing. *τίθητι*; 3 pl. *τίθεντι*, *δίδοντι*.

Aeolic has *τίθης*, *τίθη*, 3 pl. *τίθεισι*; *ἵστᾱς*, *ἵστᾱ*; *δίδως*, *δίδω*; 2 sing. *δάμνᾱς*.

Imperfect: Hom. has *ἐτίθει*, *ἐδίδους ἐδίδου*. — Hdt. has *ὑπερετίθεα* 1 sing., *ἐδίδουν*, *ἐδίδου*, *ἵστᾱ* and *ἀνίστη* (both in Mss.). — In poetry *-ν* occurs for *-σαν* as *τίθεν*, *ἵστᾰν*, *ἔδιδον* (426 e. D.).

Imperative: Hom. has *ἵστη* and *καθίστᾱ*, *δίδωθι*, *ἐμπίπληθι*, *ἵστασο* and *ἵσταο*. Pind. has *δίδοι* (active).

ently reported: (1) as if the presents were *τιθέω, ἵέω*; (2) as if the presents were *τίθω, ἵω*. Thus *active:* *ἀφῑεῖτε* for *ἀφίετε*, *ἀφῑεῖεν* for *ἀφίειεν*; *middle:* *τιθοῖτο, ἐπιθοίμεθα, συνθοῖτο, ἐπιθοῖντο* (also accented *τίθοιτο, ἐπίθοιντο*); *προοῖτο, προοῖσθε, προοῖντο* (also accented *πρόοιτο, πρόοιντο*). Hdt. has *-θέοιτο* and *-θεῖτο*.

503. In the Mss. the accent varies in the pres. and 2 aor. subj. mid., as *τιθῶμαι* and *τίθωμαι* (like *λύωμαι*), *ἀποθῶμαι* and *ἀπόθωμαι* (394 f).

504. In the drama we find the imv. mid. *τίθου, ἵστω* for *τίθεσο, ἵστασο*.

505. Some other *μι*-verbs show alternative thematic forms, as *πιμπλάω, -έω* (*πίμπλημι*), *πιπράω* (*πίμπρημι*). So often with verbs in *-νημι* (474 g), as *δαμνᾷ* and *δάμνησι*.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

506. The future stem is formed by adding the tense-suffix *-σ%-* (*-εσ%-* in liquid and nasal stems, 508) to the verb-stem: *λῡ́-σω shall* (or *will*) *loose*, *λῡ́σομαι*; *θή-σω* from *τί-θη-μι place*; *δείξω* from *δείκ-νῡ-μι show*.

a. In verbs showing strong and weak grades (435) the ending is added to the strong stem: *λείπω λείψω, τήκω τήξω, δίδωμι δώσω*.

507. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the vowel before the tense-suffix (*α* to *η* except after *ε, ι, ρ*): *τῑμάω, τῑμήσω*; *ἐάω, ἐάσω*; *φιλέω, φιλήσω*. Cp. 442.

a. Verb-stems in *ευ* that lose *υ* in the present (456) generally retain *ευ* in the future and aorist: *πνέω breathe, πνεύσομαι, ἔπνευσα*; but *χέω pour*, fut. *χέω*, aor. *ἔχεα* (Epic *ἔχευα*).

b. For verbs retaining a short final vowel, see 443.

508. Liquid and Nasal Verbs. — Verb-stems ending in *λ, μ, ν, ρ*, add *-εσ%-*; then *σ* drops and *ε* contracts with the following vowel.

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507 D. Doric and Aeolic always lengthen *α* to *ᾱ* (*τῑμάσω*).

b. From stems originally ending in *-σ* Hom. often has *σσ* in the future: *ἀνύω ἀνύσσεσθαι, τελέω τελέσσω*; by analogy *ὄλλῡμι ὀλέσσω* (and *ὀλέσω*, mid. *ὀλεῖται*).

508 D. These futures are often uncontracted in Homer (*βαλέω, κτενέεις, ἀγγελέουσιν*); regularly in Aeolic; in Hdt. properly only when *ε* precedes *ο* or *ω*. *σ* is retained in the poetic futures *κέλσω* (*κέλλω land*, *κελ-*), *κύρσω* (*κύρω meet*, *κυρ-*), *ὄρσω* (*ὄρνῡμι rouse*, *ὀρ-*). So also in the aorists of these verbs.

φαίνω (φαν-) *show*, φανῶ, φανεῖς from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (στελ-) *send*, στελοῦμεν, στελεῖτε from στελ-έ(σ)ομεν, στελ-έ(σ)ετε. See 351.

509. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (83).

κόπ-τ-ω (κοπ-) *cut*, κόψω; βλάπ-τ-ω (βλαβ-) *injure*, βλάψω; γράφ-ω *write*, γράψω; πλέκ-ω *weave*, πλέξω; λέγ-ω *say*, λέξω; ταράττω (ταραχ-) *disturb*, ταράξω; φράζω (φραδ-) *say*, φράσω; πείθω (πειθ-, ποιθ-, πιθ-) *persuade*, πείσω; πάσχω (πενθ-, πονθ-, παθ-) *suffer*, πείσομαι.

a. An ε or ο added to the verb-stem is lengthened to η or ω (442 b).

510. Attic Future. — Certain formations of the future in which σ is dropped after ᾰ or ε are called *Attic* because they occur especially in that dialect in contrast to the later language; but they occur also in Homer and Herodotus. The name *Attic future* is often restricted to the form described in 511 e.

511. These futures usually occur when σ of the tense-sign is preceded by ᾰ or ε after a short syllable. Here σ is dropped and -άω and -έω are contracted to -ῶ.

a. **καλέω** *call*, **τελέω** *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι, and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. **ἐλαύνω** (ἐλα-) *drive* has Hom. ἐλάω, Attic ἐλῶ. — **καθέζομαι** (καθεδ-) *sit* has Attic καθεδοῦμαι as if from the stem καθεδ-ε. — **μάχομαι** (μαχ-ε-) *fight* has Hom. μαχέ(σ)ομαι (and μαχήσομαι), Attic μαχοῦμαι. — **ὄλλῡμι** (ὀλ-ε-) *destroy* has Hom. ὀλέσω, Attic ὀλῶ.

c. All verbs in -αννῡμι have futures in -ά(σ)ω, -ῶ; as σκεδάννῡμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννῡμι: ἀμφιέννῡμι (ἀμφιε-) *clothe*, Epic ἀμφιέσω, Attic ἀμφιῶ. So στόρνῡμι (στορ-ε-) *spread*, late στορέσω, Attic στορῶ.

d. A few futures of verbs in -αζω contract. βιβάζω (βιβαδ-) *cause to go* usually has βιβῶ from βιβάσω. So ἐξετῶμεν = ἐξετάσομεν (ἐξετάζω *examine*).

e. Verbs in -ιζω of more than two syllables drop σ of the future and insert ε, thus making -ι(σ)έω, -ι(σ)έομαι, which contract to -ιῶ and -ιοῦμαι, as in the Doric future (512). So νομίζω (νομιδ-) *consider* makes νομῶ, νομιοῦμαι.

N. All these forms from stems in δ (νομῶ, -ιεῖς, etc.) imitate liquid and nasal verbs.

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511 D. Hom. has ἀεικιῶ, κομιῶ; and also τελέω, καλέω, ἐλάω, ἀντιόω, δαμόωσι (484), ἀνύω, ἐρύουσι, τανύουσι. Hdt. always uses the -ιῶ and -ιοῦμαι forms. Homeric futures in -εω have a liquid or nasal before ε, and imitate the futures of liquid and nasal verbs.

512. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding *-σε%-*, and contracting *-σέομαι* to *-σοῦμαι*. This formation is called the Doric future because it is a common form of the future in the Doric dialect. Such verbs (except *πίπτω*) have also the regular Attic future in *-σομαι*.

κλαίω (*κλαυ-*, 472) *weep* *κλαυσοῦμαι*, *πλέω* (*πλευ-*, *πλυ-*) *sail* *πλευσοῦμαι*, *πνέω* (*πνευ-*, *πνυ-*) *breathe* *πνευσοῦμαι*, *πίπτω* (*πετ-*) *fall* *πεσοῦμαι*, *πύνθανομαι* (*πευθ-*, *πυθ-*) *πευσοῦμαι* (rare), *φεύγω* (*φευγ-*, *φυγ-*) *φευξοῦμαι*.

a. *πεσοῦμαι* (Hom. *πεσέομαι*) from *πίπτω* *fall* is from *πετεομαι*. Attic 2 aor. *ἔπεσον* is from *ἔπετον* (Dor. and Aeol.) under the influence of *πεσοῦμαι*.

513. Futures with Present Forms. — The following futures have no future suffix, and thus have the form of presents: *ἔδομαι* (*ἐδ-*) *shall eat* from *ἐσθίω*, *πίομαι* (*πι-*) *shall drink* from *πίνω*, *χέω* (*χευ*, *χυ-*) and *χέομαι* *shall pour* from *χέω*. See 476. 5, 8.

a. These are probably old subjunctives, with short mood-sign (420 D), which have retained their future meaning. Hom. has *βέομαι* or *βείομαι* *shall live*, *δήω* *shall find*, *κήω* (written *κείω*) *shall lie*, *ἐξανύω* *shall finish*, *ἐρύω* *shall draw*, *τανύω* *shall stretch*, and *ἀλεύεται* *shall avoid*. *νέομαι* *shall go* is for *νεσομαι*.

514. Inflection of Future Active and Middle. — *μι*-verbs inflect the future active and middle like *λύσω*, *λύσομαι*.

III. FIRST AORIST SYSTEM

(FIRST AORIST ACTIVE AND MIDDLE)

515. The first aorist stem is formed by adding the tense-suffix *-σα* to the verb-stem: *ἔ-λῡ-σα I loosed; ἔ-δειξα I showed*, from *δείκ-νῡ-μι*.

a. In verbs showing strong and weak grades (435), the strong stem is used: *πείθω* *ἔπεισα*, *τήκω* *ἔτηξα*, *πνέω* *ἔπνευσα* (456), *ἵστημι* *ἔστησα*.

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512 D. Hom. has *ἐσσεῖται* (and *ἔσσεται*, *ἔσεται*, *ἔσται*). In Doric there are three forms: (1) *-σέω* (and *-σῶ*), *-σέομαι* (and *-σοῦμαι*); and often with *ευ* from *εο* as *-εῦντι*, *-εῦμες*; (2) *-σίω* with *ι* from *ε* before *ο* and *ω*; (3) the Attic forms. Doric generally inflects the future as follows: *λῡσῶ*, *λῡσεῖς*, *λῡσεῖ*, *λῡσοῦμες*, *λῡσεῖτε*, *λῡσοῦντι*, *λῡσῶν*, *λῡσεῖν*; *λῡσοῦμαι*, *λῡσῇ*, *λῡσεῖται*, *λῡσούμεθα*, *λῡσεῖσθε*, *λῡσοῦνται*, *λῡσούμενος*, *λῡσεῖσθαι*.

515 D. Mixed Aorists. — Hom. has some forms of the 1 aor. with the thematic vowel (*%*) of the 2 aor.; as *ἄξετε*, *ἄξεσθε* (*ἄγω* *lead*), *ἐβήσετο*, imv. *βήσεο* (*βαίνω* *go*), *ἐδύσετο* (*δύω* *set*), *ἷξον* (*ἵκω* *come*), *οἶσε*, *οἴσετε*, *οἰσέμεν*, *οἰσέμεναι* (*φέρω* *bring*), imv. *ὄρσεο* *rise* (*ὀρνῦμι* *rouse*).

516. The verbs *τίθημι*, *ἵημι*, *δίδωμι* form the sing. act. of the 1 aor. indic. in *-κ-α* (*ἔθηκα*, *ἔδωκα*, *ἧκα*). The forms of the 2 aor. (527 a) are generally used in the dual and plural indic. and in the other moods. The forms with *κ* rarely appear outside of the sing.: chiefly in the 3 pl., as *ἔδωκαν* (= *ἔδοσαν*), less frequently in the 1 and 2 pl., as *ἐδώκαμεν*, *-ατε*.

a. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *ἔθηκα* and perf. *τέθηκα* with *fēc-* in *fēci*.

517. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*α* to *η* except after *ε*, *ι*, *ρ*). Thus *τῑμάω ἐτίμησα*, *ἐάω εἴᾱσα* (442), *φιλέω ἐφίλησα*.

a. *χέω* (*χευ-*, *χεϝ-*, *χυ-*) *pour* has the aorists *ἔχεα*, *ἐχεάμην* (Epic *ἔχευα*, *ἐχευάμην*) from *ἐχευσα*, *ἐχευσαμην*. Cp. 456.

b. For verbs retaining a short final vowel see 443.

518. Liquid and Nasal Verbs. — Verb-stems ending in *λ*, *μ*, *ν*, *ρ* lose *σ* and lengthen their vowel by compensation (32): *α* to *η* (after *ι* or *ρ* to *ᾱ*), *ε* to *ει*, *ῐ* to *ῑ*, *ῠ* to *ῡ*.

φαίνω (*φαν-*) *show*, *ἔφηνα* for *ἐφανσα*; *περαίνω* (*περαν-*) *finish*, *ἐπέρᾱνα* for *ἐπερανσα*; *στέλλω* (*στελ-*) *ἔστειλα* for *ἐστελσα*; *κρίνω* (*κριν-*) *judge*, *ἔκρῑνα* for *ἐκρινσα*; *ἄλλομαι* (*ἀλ-*) *leap*, *ἡλάμην* for *ἡλσαμην*.

a. Some verbs in *-αινω* have *-ᾱνα* instead of *-ηνα*; as *κερδαίνω gain* (25 a).

b. *αἴρω* (*ἀρ-*) *raise* is treated as if its verb-stem were *ἀρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἦρα*, *ἄρω*, etc., and *ἠράμην*, *ἄρωμαι*, etc.

519. Stop Verbs. — Labial (*π*, *β*, *φ*) and palatal (*κ*, *γ*, *χ*) stops at the end of the verb-stem unite with *σ* to form *ψ* or *ξ*. Dentals (*τ*, *δ*, *θ*) are lost before *σ* (cp. 83).

πέμπ-ω send ἔπεμψα; *βλάπτω* (*βλαβ-*) *injure ἔβλαψα*; *γράφ-ω write ἔγραψα*; *πλέκ-ω weave ἔπλεξα*; *λέγ-ω say ἔλεξα*; *ταράττω* (*ταραχ-*) *disturb ἐτάραξα*; *φράζω* (*φραδ-*) *tell ἔφρασα*; *πείθ-ω* (*πειθ-*, *ποιθ-*, *πιθ-*) *persuade ἔπεισα*.

a. On forms in *σα* from stems in *γ* (as *ἦρπασα*) see 468.

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516 D. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκαντο*.

517 a. D. Homeric *ἠλευάμην* and *ἠλεάμην avoided*, *ἔκηα burned* (Att. *ἔκαυσα*), *ἔσσευα drove*, also have lost *σ*.

b. Hom. often has original *σσ* in the verbs of 443 a, as *γελάω ἐγέλασσα*, *τελέω ἐτέλεσσα*; in others by analogy, as *ὄλλῡμι ὄλεσσα*, *ὀμνῡμι ὄμοσσα*, *καλέω κάλεσσα*.

518 D. Hom. has Ionic *-ηνα* for *-ᾱνα* after *ι* and *ρ*. Aeolic assimilates *σ* to a liquid or nasal; as *ἔκριννα*, *ἀπέστελλα*, *ἐνέμματο*, *συνέρραισα* (= *συνείρᾱσα*). The poetic verbs retaining *σ* in the future (508 D.) retain it also in the aorist.

519 D. Hom. often has *σσ* from dental stems, as *ἐκόμισσα* (*κομίζω*). Doric has *-ξα* from most verbs in *-ζω*; Hom. also shows this *ξ* (*ἥρπαξε*). See 468 D.

520. Inflection of First Aorist Active and Middle. — ω-verbs and μι-verbs are inflected alike in the first aorist.

a. The secondary endings of the indic. act. were originally added to the stem with the tense-sign -σ-; thus ἐλῡσμ, ἐλῡσ-ς, ἐλῡσ-τ, ἐλῡσ-μεν, ἐλῡσ-τε, ἐλῡσ-γτ. From ἐλῡσμ came ἔλῡσα (by 18), the α of which spread to the other forms except the 3 sing., where ε was borrowed from the perfect. In the subj. the long thematic vowel $^{-ω}/_{η-}$ is substituted for the α of the indic., and the tense is inflected like the pres. subj.: λύσω λύσωμαι, φήνω φήνωμαι. For the optative, see 421–423. In the indic. mid. Hom. shows the original form without α (λέκτο *lay down* for λεκ-σ-το).

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

521. The second aorist is formed without any tense-suffix and only from the simple verb-stem.

522. Ω-Verbs. — Ω-verbs make the second aorist by adding %ε- ($^{ω}/_{η}$- in the subjunctive) to the verb-stem, which commonly ends in a consonant. Verbs showing vowel gradations (435) use the weak stem (and thus avoid confusion with the imperfect).

λείπω (λειπ-, λοιπ-, λιπ-) *leave* ἔλιπον, -ἐλιπόμην; φεύγω (φευγ-, φυγ-) *flee* ἔφυγον; πέτομαι (πετ-) *fly* ἐπτόμην (436); λαμβάνω (λαβ-) *take* ἔλαβον.

523. Verbs of the First Class (453) forming the present stem by adding the thematic vowel to the verb-stem form the 2 aor. in various ways, as (1) by using the weak stem, when there are vowel gradations; (2) by reduplication (411), as ἄγω *lead* ἤγαγον, and εἶπον probably for ἐ-ϝε-ϝεπ-ον; (3) by syncope (448), as πέτομαι *fly* ἐπτόμην, ἐγείρω (ἐγερ-) *rouse* ἠγρόμην, ἕπομαι (σεπ-) *follow* ἑσπόμην, ἔχω (σεχ-) *have* ἔσχον; (4) by using α for ε (437) in poetic forms, as τρέπω *turn* ἔτραπον; (5) by metathesis (447), as poet. δέρκομαι *see* ἔδρακον; (6) by adopting the thematic inflection (524 b).

524. a. Only a few vowel verbs have second aorists with %ε-, as αἱρέω *seize* (εἷλον, 476), ἐσθίω *eat* (ἔφαγον), ὁράω (εἶδον). Cp. 476. In prose the only 2 aor. formed from a vowel stem and having thematic inflection is ἔπιον from πίνω *drink*.

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521 D. Some derivative verbs have Homeric 2 aorists classed under them for convenience only, as κτυπέω *sound* ἔκτυπον; μῡκάομαι *roar* ἔμυκον; στυγέω *hate* ἔστυγον. These aorists are derived directly from the verb-stem (440, 441).

523 D. (2) Hom. has (ἐ)κέκλετο (κέλο-μαι *command*), etc., 411 D. (3) ἐ-πλ-όμην (πέλο-μαι *am, come*, πελ-). (4) ἔπραθον (πέρθ-ω *sack*), ἔταμον (τέμ-ν-ω *cut*). (5) βλῆτο (βάλλω *hit*, 111 a). (6) See 524 D.

b. Some ω-verbs with verb-stems ending in a vowel have second aorists formed, like those of μι-verbs, without any thematic vowel. The commonest are

ἁλίσκομαι (ἁλ-ο-) *am captured*, ἐάλων or ἥλων (ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς).
βαίνω (βα-) *go*, ἔβην (βῶ, βαίην, βῆθι and also -βᾱ in comp., βῆναι, βάς).
βιόω (βιο-) *live*, ἐβίων (βιῶ, βιώην, βιῶναι, βιούς). Hom. βιώτω imv.
γηράσκω (γηρα-) *grow old*, γηρᾶναι poet., γηράς Hom.
γιγνώσκω (γνω-, γνο-) *know*, ἔγνων (γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς).
-διδράσκω (δρᾱ-) *run*, only in comp., -έδρᾱν (-δρῶ, -δραίην, -δρᾶναι, -δράς).
δύω (δῡ̆-) *enter*, ἔδῡν *entered*, inflected 364 (δύω, opt. Hom. δύη and ἔκδῡμεν for δυ-ίη. -δύ-ῑ-μεν; δῦθι, δῦναι, δύς).
ἔχω (σεχ-, σχε-) *have*, σχές imv.
κτείνω (κτεν-, κτα-) *kill*, ἔκτᾰν, ἔκτᾰς, ἔκτᾰ, ἔκτᾰμεν, 3 pl. ἔκτᾰν 524 D., subj. κτέωμεν, inf. κτάμεναι κτάμεν, part. κτᾰ́ς; ἐκτάμην *was killed* (κτάσθαι, κτάμενος); all poetic forms.
πέτομαι (πετ-, πτε-, πτα-) *fly*, poet. ἔπτην (πταίην, πτᾰ́ς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτῶ, πτῆθι, πτῆναι are late.
πίνω (πι-) *drink*, πῖθι imv.
τλα- *endure*, τλήσομαι, poetic ἔτλην (τλῶ, τλαίην, τλῆθι, τλῆναι, τλᾶς).
φθάνω (φθα-) *anticipate*, ἔφθην (φθῶ, φθαίην, φθῆναι, φθᾶς).
φύω (φῡ̆-) *produce*, ἔφῡν *was produced*, *am* (φύω subj., φῦναι, φύς 276).

N. — Strictly we expect the strong form of the stem in the sing. indic., the weak forms in the dual and plural; thus ἔβην, ἔβης, ἔβη, ἔβᾰτον, ἔβᾰμεν, etc. The strong form has, however, forced its way into dual and plural (cp. 527 a). The earlier system survives in Hom. ἐβάτην, ἔχυτο, etc.

525. Verbs with Two Aorists. — In the same voice both the 1 and the 2 aor. (or perf.) are rare, as ἔφθασα, ἔφθην (φθάνω *anticipate*). When both occur, the 1 aor. (or perf.) is often transitive, the 2 aor. (or perf.) is intransitive, as ἔστησα *I erected*, i.e. *made stand*, ἔστην *I stood*. In other cases one aor. is used in prose, the other in poetry: ἔπεισα, poet. ἔπιθον (πείθω *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφθην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, late for ἔλιπον.

INFLECTION OF SECOND AORIST ACTIVE AND MIDDLE

526. Ω-Verbs. — Second aorists of ω-verbs (except those mentioned in 524) are inflected like the imperfect of ω-verbs in the indicative, and like the present in the other moods. The accent is, however, different in imperative, infinitive, and participle.

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524 D. Hom. has ἔδυν, ἔτλαν, ἔκταν, ἔτλαν (Pind. ἔφυν); βᾰ́την and βήτην; βλήεται, ἄλεται. — Subj.: γνώω, ἁλώω; γνώῃς, γνῷς; γνώῃ, γνῷ, ἐμβήῃ, ἀναβῇ; γνῶτον; γνώομεν, γνῶμεν, -βήομεν, φθέωμεν; γνώωσι, γνῶσιν, βῶσιν, φθέωσιν. Inf.: γνώμεναι, δύμεναι, κτάμεναι, and -κτάμεν. Hom. οὖτα 3 sing., inf. οὐτάμεναι, οὐτάμεν.

527. Mι-Verbs. — The stem of the second aorist indicative of *μι*-verbs is the verb-stem without any thematic vowel.

a. The second aorists of *τίθημι*, *δίδωμι*, *ἵημι* use the weak stem-forms in dual and pl. indic. act.; in the sing. the *κ*-forms (516). The middle regularly has the weak stem-forms. In the act. dual and plural of *ἔστην* the weak stem has been displaced by the strong stem, which forced its way in from the sing. (cp. 524, N.).

528. Subjunctive. — All the forms of the 2 aor. subj. show the thematic vowel contracted with the weak stem-vowel. Thus *θῶ*, *θῇς*, *θῶμαι*, *θῇ*, from *θέω*, *θέῃς*, *θέωμαι*, *θέη(σ)αι*; *δῶ* from *δέω*, etc.; *στῶ* from *στέω*, with *ε* from *η* before a vowel. *ἐπριάμην* has *πρίωμαι* with *ω*/*η* in place of the final vowel of the stem (392, N. 2, cp. 500). On the accent in compound forms, see 503.

529. Optative. — The forms of the 2 aor. opt. are inflected like those of the present. *Active:* *θείην* (*θε-ίη-ν*), *σταίην* (*στα-ίη-ν*), *δοῖμεν* (*δό-ῑ-μεν*), *δοῖεν* (*δό-ιε-ν*); *middle:* *θείμην* (*θε-ί-μην*), *δοίμην* (*δο-ί-μην*), *-εἵμην* (*ἑ-ί-μην*). For *θοίμεθα* see 502. For the accent of *πρίαιο* see 392, N. 2.

530. Imperative. — On *θέ-ς*, *δό-ς*, *ἕ-ς*, see 428. 1. a. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἵστημι* and *σβέννῡμι* have *-θι* in *στῆ-θι* (but *στά-ντων*), *σβῆ-θι*. For *στῆ-θι* the poets may use *-στᾱ* in composition, as *ἀπόστᾱ stand off*. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θοῦ* for *θέ-σο*, *δοῦ* for *δό-σο*, *πρίω* (poet. *πρία-σο*). For *ὄνησο*, *εἶσο* see 427 b, N. 2.

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

531. The stem of the first perfect is formed by adding *-κα* to the reduplicated verb-stem; as *λέ-λυ-κα I have loosed*, plupf.

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527 a. D. Hom. has 3 pl. *ἔστᾰν* (and *ἔστησαν*). Doric has *ἔθεν*, *ἔστᾰν*, *ἔδον*. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἑνήκαμεν*, *θήκατο*; Hdt. *συνεθήκατο*, Pind. *θηκάμενος*.

528 D. The subj. shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήω*, *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Hom.: *θήομεν*, *στήομεν*, *-στήετον*, *κιχήομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήῃς*, *θήῃ*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήῃς*, *θήῃ*, *στήῃς*, *στήῃ*, *ἀνήῃ*, *δώῃ* or *δώῃσι*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέῃς*, *θέῃ*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφέῃ*, *θέωμεν*, *στέωμεν*. Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*. Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῇς*, *θῇ*, etc. Hom. *ἀναστῇ*, *δῷς*, *δῷ* or *δῷσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θῇ*, *-θῆται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N. — In Hom. the Mss. often have *ει* for *η*, as *θείω*, *βείω*, *θείομεν*, *κιχείομεν*.

529 D. Hom. has *σταίησαν* P 733, the only case of *-ιη-* outside of the sing.; *δύη* (for *δυ-ίη*), *ἐκδῦμεν* (for *-δύ-ῑ-μεν*), and *φθῖτο* (for *φθί-ῑ-το*) from *φθίνω perish*.

530 D. Hom. has *θέο* and *ἔνθεο*.

ἐ-λε-λύκη *I had loosed.* The first perfect is formed from verb-stems ending in a vowel, a liquid, a nasal, or a dental stop.

a. Verbs showing the gradations ει, οι, ι (435 b) have ει from the present; as πείθω (πειθ-, ποιθ-, πιθ-) *persuade* πέπεικα (534). But δείδω *fear* has perf. δέδοικα (cp. 540 D.).

b. The perf. of τίθημι is τέθηκα. A later form τέθεικα, due to the analogy of εἶκα, still appears in some texts.

532. Vowel Verbs. — Vowel verbs lengthen (cp. 517) the final vowel of the stem (if short) before -κα, as τῑμά-ω *honor* τε-τῑμη-κα, ἐά-ω *permit* εἴᾱ-κα, ποιέ-ω *make* πε-ποίη-κα, δηλό-ω *manifest* δε-δήλω-κα, τίθημι (θη-, θε-) *place* τέ-θη-κα, δίδωμι (δω-, δο-) *give* δέ-δω-κα.

533. Liquid and Nasal Verbs. — Many liquid and nasal verbs have no perfect, or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show* πέφαγκα, ἀγγέλλω (ἀγγελ-) *announce* ἤγγελκα.

a. Some verbs drop ν (446); as κέκρικα, from κρίνω (κριν-) *judge.* τείνω (τεν-) *stretch* has τέτακα by 437 a.

b. Monosyllabic stems change ε of the pres. to α (437); as ἔσταλκα, ἔφθαρκα from στέλλω (στελ-) *send*, φθείρω (φθερ-) *corrupt.*

c. Stems in μ and many others add ε (440); as νέμω (νεμ-ε-) *distribute* νενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε) *happen* τετύχηκα, μάχομαι (μαχ-ε) *fight* μεμάχημαι.

d. Many liquid and nasal verbs show metathesis (447) and thus get the form of vowel verbs: θνήσκω (θαν-) *die* τέθνηκα; κάμνω (καμ-) *am weary* κέκμηκα; καλέω (καλε-) *call* κέκληκα; βάλλω (βαλ-) *throw* βέβληκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα.

534. Stop Verbs. — Dental stems drop τ, δ, θ before -κα (70); as πείθω *persuade* (πειθ-, ποιθ-, πιθ-) πέπεικα, κομίζω *carry* (κομιδ-) κεκόμικα.

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531 D. 1. Hom. has the κ-perf. only in verbs with vowel verb-stems. Of these some have the 2 perf. in -α, particularly in participles. Thus πεφύκᾶσι and πεφύᾶσι (φύω *produce*), κεκμηώς, Attic κεκμηκώς (κάμ-ν-ω *am weary*, cp. 535 D), κεκορηώς (κορέ-ννῡμι *satiate*).

2. A present was sometimes derived from the 1 or 2 perf. stem, as Hom. ἀνώγω, Theocr. δεδοίκω, πεπόνθω. Aeol. τεκνάκην (inf.), Pind. πεφρίκων (φρίττω *shudder*), Hom. κεκλήγοντες (κλάζω *scream*).

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

535. The stem of the second perfect is formed by adding *α* to the reduplicated verb-stem: *γέ-γραφ-α I have written*, plupf. *ἐ-γε-γράφ-η I had written*. But *οἶδα know* has no reduplication.

536. Ω-Verbs. — The second perfect is almost always formed from stems ending in a liquid, a nasal, or a stop consonant, and not from vowel stems.

537. Verb-stems showing variation between short and long vowels (435) have long vowels in the 2 perfect. Thus *τήκω* (*τηκ-*, *τακ-*) *melt τέτηκα*; *φαίνω* (*φαν-*) *show πέφηνα have appeared* (but 1 perf. *πέφαγκα have shown*); *ῥήγνῡμι* (*ῥηγ-*, *ῥωγ-*, *ῥαγ-*, 435 d) *break ἔρρωγα*. The gradations *σϝηθ-*, *σϝωθ-*, *σϝεθ-* appear in *ἦθος disposition* (cp. Lat. *consuētus*), perf. *εἴωθα am accustomed* = *σε-σϝωθ-α*, *ἔθος custom*.

538. The 2 perf. has **ο** when the verb-stem varies between **ε, ο, α** (435 a); and has **οι**, when it varies between **ει, οι, ι** (435 b): *τρέφ-ω* (*τρεφ-*, *τροφ-*, *τραφ-*) *nourish τέτροφα*; *λείπ-ω* (*λειπ-*, *λοιπ-*, *λιπ-*) *leave λέλοιπα*; *πείθ-ω* (*πειθ-*, *ποιθ-*, *πιθ-*) *persuade*, *πέποιθα trust*. Verbs with the stem-variation **ευ, ου, υ** should have **ου**; but this occurs only in Epic *εἰλήλουθα* (= Att. *ἐλήλυθα*); cp. *ἐλεύ(θ)-σομαι*. Other verbs have **ευ**, as *φεύγω flee*, *πέφευγα*. In *δεδίδαχα* (*διδάσκω teach*) the pres. stem is carried to the perfect.

539. Aspirated Second Perfects. — In many stems final *π* or *β* changes to *φ*; final *κ* or *γ* to *χ*; as *κόπτω* (*κοπ-*) *cut κέκοφα*, *πέμπ-ω send πέπομφα*, *βλάπτω* (*βλαβ-*) *injure βέβλαφα*, *τρῑ́βω* (*τρῑβ-*) *rub τέτρῐφα*, *φυλάττω* (*φυλακ-*) *guard -πεφύλαχα*.

540. A few *ω*-verbs form their second perfects and pluperfects in the dual and plural without *α* by adding the endings directly to the stem. In the singular *α* is used. Instead of

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535 D. Hom. has several non-Attic forms: *δέδουπα* (*δουπ-έ-ω sound*), *ἔολπα* (*ἔλπ-ω hope*), *ἔοργα* (*ῥέζω work*), *προ-βέβουλα* (*βούλομαι wish*), *μέμηλα* (*μέλω care for*). In the part. Hom. sometimes has *-ὼτ-ος* for *-οτ-ος*; as *κεκμηώς*, *-ὼτος* (*κάμνω am weary*). For Epic *ἀραρυῖα* (*ἀραρίσκω fit*) and *ἀρηρυῖα* see 544. See also 531 D.

539 D. The aspirated perfect is unknown until the fifth century B.C. (*πέπομφα* Thuc., Hdt.; *τέτροφα* once in tragedy).

540 D. The verb-stem of *δέδι-α* is *δϝι-*, of which the strong forms are *δϝει-*, *δϝοι-*. Hom. has *δίε*, *δίον feared*, *fled*; for *δέδοικα*, *δέδια* he has *δείδοικα*, *δείδια*, etc. (once *δεδίᾱσι*). Here *ει* is due to metrical lengthening after *ϝ* was no longer written. *δείδω*, a present in form, is really a perf. for *δε-δϝο(ι̯)-α*.

forms of the 2 perfect of δέδια *I fear* forms of 1 perfect δέδοικα are generally used in the singular, less frequently in the plural.

Perfect		Pluperfect		Subjunctive
δέδοικα	or δέδια	ἐδεδοίκη	or ἐδεδίη	δεδίω (rare)
δέδοικας	or δέδιας	ἐδεδοίκης	or ἐδεδίης	
δέδοικε	or δέδιε	ἐδεδοίκει	or ἐδεδίει	Optative
				δεδιείην (rare)
δέδιτον		ἐδέδιτον		Imperative
δέδιτον		ἐδεδίτην		δέδιθι (poet.)
δέδιμεν	or δεδοίκαμεν	ἐδέδιμεν		Infinitive
δέδιτε	or δεδοίκατε	ἐδέδιτε		δεδιέναι or δεδοικέναι
δεδίᾶσι	or δεδοίκᾶσι	ἐδέδισαν	or ἐδεδοίκεσαν	Participle
				δεδιώς, -νῖα, -ός or δεδοικώς, -νῖα, -ός

541. Other common 2 perfects inflected in general like δέδια are:

βαίνω (βα-) *go*, 1 perf. **βέβηκα** *have gone, stand fast* regular; 2 perf. 3 pl. **βεβᾶσι** (poet.), subj. 3 pl. **βεβῶσι**, inf. **βεβάναι** (poet. and Ion.), part. **βεβώς** (contracted from **βεβαώς**), **βεβῶσα**, gen. **βεβῶτος**.

γίγνομαι (γεν-, γον-, γα-) *become*, 2 perf. **γέγονα** *am* regular; 2 perf. part. poet. **γεγώς** (contracted from **γεγαώς**), **γεγῶσα**, gen. **γεγῶτος**.

ἔοικα (ϝέ-ϝοικ-α) *am like, appear* (**εἰκ-**, **ἰκ-**) has the athematic forms **ἔοιγμεν** (poet.), **εἴξᾱσι** for **ἐοικ-σ-ᾱσι** (poet. and in Plato). **ἔοικα** (**ἐῴκη** plupf.) has also the following forms: **ἐοίκω**, **ἐοίκοιμι**, **ἐοικέναι** (**εἰκέναι** poet.), **ἐοικώς** (**εἰκώς** also in Plato).

θνῄσκω (θνα-, θαν-) *die*, 1 perf. **τέθνηκα** *am dead* regular; 2 perf. du. **τέθνατον**, pl. **τέθναμεν**, **τέθνατε**, **τεθνᾶσι**, 2 plupf. 3 pl. **ἐτέθνασαν**, 2 perf. opt. **τεθναίην**, imv. **τεθνάτω**, inf. **τεθνάναι**, part. **τεθνεώς**, -εῶσα, -εός, gen. -εῶτος.

κράζω (κραγ-) *cry out*, 2 perf. **κέκρᾱγα** as present, imv. **κέκρᾱχθι** and **κεκράγετε**, a thematic form (both in Aristoph.).

542. Μι-Verbs. — From μι-verbs second perfects and pluperfects are rare. For periphrastic forms see 573.

The dual and pl. of **ἵστημι** (363) are formed without **κ**: **ἕστατον**, **ἕσταμεν** (without augment in the plupf.), **ἑστᾶσι** from **ἑ-στά-αντι**, plupf. **ἕστα-σαν**.

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541 D. Hom. 3 pl. **βεβάᾱσι**, inf. **βεβάμεν**, part. **βεβαώς**, **βεβανῖα**, gen. **βεβαῶτος**; 2 plupf. **βέβασαν**. — **γεγάᾱτε** and **γεγάᾱσι**, inf. **γεγάμεν**, part. **γεγαώς**, **γεγανῖα**; 2 plupf. **ἐκγεγάτην**. — Imperf. **εἶκε**, 2 perf. 3 du. **ἔϊκτον**, 2 plupf. **ἐῴκει**, **ἐΐκτην**, **ἐοίκεσαν**, part. **ἐοικώς** (**εἰκώς** Φ 254), **εἰκνῖα** and **ἐϊκνῖα** (**εἰοικνῖαι** Σ 418); mid. **ᾔϊκτο**, **ἔϊκτο**. Hdt. **οἶκα**, **οἰκώς**. — **τέθναθι**, **τεθνάμεναι** and **τεθνάμεν**, **τεθνηώς** -**ηῶτος** and -**ηότος**, fem. **τεθνηυῖης**. — Other forms, chiefly Homeric: **ἄνωχθι**, **βεβρῶτες**, **ἐγρήγορα**, **εἰλήλυθμεν**, **δεδαώς**, **μεμαώς**, **ἐπέπιθμεν**, **πεπτώς**, **τέτλαμεν**, etc.

The sing. is supplied by the 1 perf. ἕστηκα *I stand*, 1 plupf. εἱστήκη and ἑστήκη (407). Subj. ἑστῶ occurs in prose and poetry, opt. ἑσταίην is poetic (1 perf. ἑστήκομι in composition appears in prose), imv. ἕσταθι is poetic; ἑστάναι and ἑστώς are much more common than ἑστηκέναι and ἑστηκώς.

INFLECTION OF THE PERFECT AND PLUPERFECT

543. All vowel and consonant verbs in -ω inflect the first perfect alike. Some verbs in -ω inflect the second perfect according to the thematic conjugation, others (541) inflect it according to the athematic conjugation.

544. Stem Gradation. — Originally the 2 perf. was inflected throughout in the indic. without any thematic vowel (cp. the perf. mid.), but with stem-gradation: strong forms in the sing., weak forms in dual and plural. -α was introduced in part from the aor. and spread from the 1 sing. to other persons. Corresponding to the inflection of οἶδα (387) we expect πέποιθα, πέποισθα, πέποιθε, πέπιστον, πέπιθμεν, πέπιστε, πεπίθατι (from πεπιθγτι). Traces of this ancient mode of inflection are Hom. γεγάτην (from γεγϝτην, 30 b), γέγαμεν from γέγονα; ἔϊκτον, ἐΐκτην, ἔϊκώς from ἔοικα; ἐπέπιθμεν; μέμαμεν from μέμονα; πέπασθε (for πεπαθτε = πεπϝθτε) from πέπονθα. So the masc. and neut. participles have the strong forms, the fem. has the weak forms (Hom. μεμηκώς, μεμακυῖα as Hom. εἰδώς, ἰδυῖα).

545. In the perfect indicative active the periphrastic forms (573) occur, and are common in the subjunctive and optative and in the imperative.

546. Of the rare simple (non-periphrastic) subjunctive form Attic prose has instances from βαίνω, δείδω (δέδια), ἐγείρω, θνήσκω, ἵστημι, λαμβάνω, λανθάνω, οἶδα, πάσχω, ποιῶ, φύω; of the optative, from ἀποχρῶ, εἰσβάλλω, ἐμπίπτω, ἐξαπατῶ, ἔοικα, θνήσκω, ἵστημι (in comp.), καταλείπω, λανθάνω, παραδίδωμι, πάσχω, ποιῶ, προέρχομαι, ὑπηρετῶ, φύω.

547. The 1 perf. imv. act. in the simple form probably does not occur in classical Greek. The simple form of the 2 perf. imv. act. occurs only in the case of verbs whose perfects have a present meaning. From active verbs of the thematic conjugation there occur κεχήνετε *gape* (χάσκω, χαν-) and κεκράγετε *screech* (κράζω). Most 2 perf. imvs. are athematic (cp. 541).

FUTURE PERFECT ACTIVE

548. Instead of the simple forms, the periphrastic combination is generally used (574). Of the simple forms the only

case from an ω-verb is τεθνήξω *I shall be dead* (τέθνηκα *I am dead*) from (ἀπο-)θνῄσκω *die;* and the only case from a μι-verb is ἑστήξω *I shall stand* (ἕστηκα *I stand*) from ἵστημι *set.*

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

549. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. λέλυ-μαι *I have loosed myself* or *have been loosed*, ἐ-λελύ-μην; δέδο-μαι, ἐ-δεδό-μην (δί-δω-μι *give*); δέδειγ-μαι, ἐ-δεδείγ-μην (δείκ-νῡ-μι *show*).

550. The stem of the perfect middle is in general the same as that of the first perfect active as regards its final vowel (532), the retention or expulsion of ν (533 a), and metathesis (533 d). Cp. 437.

τῑμά-ω *honor* τετίμη-μαι ἐ-τετῑμή-μην; ποιέ-ω *make* πεποίη-μαι ἐ-πεποιή-μην; γράφ-ω *write* γέγραμ-μαι ἐ-γεγράμ-μην; κρίνω (κριν-) *judge* κέκρι-μαι ἐ-κεκρί-μην; τείνω (τεν-) *stretch* τέτα-μαι ἐ-τετά-μην; φθείρω (φθερ-) *corrupt* ἔφθαρ-μαι ἐφθάρ-μην; βάλλω (βαλ-) *throw* βέβλη-μαι ἐ-βεβλή-μην; πείθω (πειθ-, ποιθ-, πιθ-) *persuade* πέπεισ-μαι ἐ-πεπείσ-μην.

551. The vowel of the stem should show the weak form when there is gradation between ε, ο, α; ει, οι, ι; ευ, ου, υ. The weak form α appears regularly when the verb-stem contains a liquid or nasal (437); ν appears *e.g.* in πέπυσμαι from πυνθάνομαι (πευθ-, πυθ-) *learn.*

552. The strong grade appearing in the present has often displaced the weak grade (437 b).

553. ν is retained in endings not beginning with μ, as φαίνω (φαν-) *show*, πέφανται, πέφανθε. Before -μαι, ν becomes μ in ὤξυμμαι from ὀξύνω (ὀξυν-) *sharpen*, but usually it is replaced by σ (79 a). Stems in ν avoid -ν-σαι, -ν-σο; thus, from φαίνω, instead of πέφανσαι, ἐπέφανσο, πέφανσο (imv.), the periphrastic πεφασμένος εἶ, ἦσθα, ἴσθι were probably used. On the insertion of σ, see 444.

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548 D. Hom. has κεχαρήσω and κεχαρήσομαι from χαίρω (χαρ-) *rejoice.*

549 D. A thematic vowel precedes the ending in Hom. μέμβλεται (μέλω *care for*), ὀρώρεται (ὄρνῡμι *rouse*).

INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE (PASSIVE)

554. The perfect and pluperfect middle (passive) is formed without any thematic vowel.

555. Indicative. — The perf. mid. is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the *μι*-conjugation. The plupf. adds the secondary middle endings. In vowel verbs the formation is simple, as in *λέλυ-μαι*, *ἐλελύ-μην*. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 357. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (573 d).

556. Subjunctive. — The perf. mid. subj. is commonly formed by the perf. mid. part. with *ὦ*, *ᾖς*, *ᾖ*, etc. Cp. 573 c.

557. From two verbs, whose perfect stems end in *η-* (*α-*), simple forms are constructed. **κτάομαι** (*κτα-*) *acquire*, perf. *κέκτημαι possess*, forms its subj. by adding the thematic vowel *-ω/η-* to *κε-κτα*; thus *κε-κτά-ω-μαι* = *κεκτῶμαι*, *κε-κτά-η-σαι* = *κέκτῃ*, *κε-κτά-η-ται* = *κέκτηται*, etc. — **μιμνῄσκω** (*μνα-*) *remind*, perf. *μέμνημαι remember*; *με-μνά-ω-μαι* = *μεμνῶμαι*, *μεμνη-ώ-μεθα* = *μεμνώμεθα*. The periphrastic *κεκτημένος ὦ*, *μεμνημένος ὦ* occur.

558. Optative. — The perf. mid. opt. is commonly formed by the perf. mid. part. with *εἴην*, *εἴης*, *εἴη*, etc. Cp. 573 c.

559. Some verbs add *-ί-μην*, *-ο-ί-μην* to the tense-stem (cp. 557). —

a. **κτάομαι** (*κτα-*) *acquire*, perf. *κέκτημαι possess*; opt. *κεκτη-ί-μην* = *κεκτῄμην*, *κεκτή-ῑ-σο* = *κέκτῃο*, *κεκτή-ῑ-το* = *κέκτῃτο*. Less frequent, and doubtful, are *κεκτῴμην*, *-ῷο*, *-ῷτο*, *-ῴμεθα* from *κεκτη-ο-ί-μην*, etc.

b. **μιμνῄσκω** (*μνα-*) *remind*, perf. *μέμνημαι remember*; opt. *μεμνη-ί-μην* = *μεμνῄμην*, *μεμνή-ῑ-σο* = *μεμνῆο*, *μεμνή-ῑ-το* = *μεμνῆτο*, etc. The forms *μεμνῴμην*, *-ῷο*, *-ῷτο*, etc., from *μεμνη-ο-ί-μην*, etc., are uncommon and suspected.

c. **καλέω** (*καλε-*, *κλη-*) *call*, perf. *κέκλημαι am called*; opt. *κεκλη-ί-μην*, etc. = *κεκλῄμην*, *κεκλῆο*, *κεκλῆτο*, *κεκλῄμεθα*.

d. **βάλλω** (*βαλ-*, *βλη-*) *throw*, perf. *διαβέβλημαι*, opt. *διαβεβλῆσθε*.

N. — The forms in *-ῄμην*, etc., have athematic inflection; the doubtful *-ῴμην*, etc., have thematic inflection.

560. Imperative. — In the 3 sing. the perf. meaning is regularly retained, as *εἰρήσθω let it have been said*. The 2 sing. and pl. are generally found only

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557 D. Ildt. has *μεμνεώμεθα*, and this form may be read in *ξ* 168.

559 D. Hom. has *λελῦτο σ* 238 = *λελύ-ῑ-το* (cp. *δαίνῡτο*). Pind. has *μεμναίατο*. *μέμνοιο* in Xen. is from *μέμνομαι*.

in the case of perfects with a present meaning, as *μέμνησθε remember!* *μὴ πεφόβησθε do not be afraid!* *πέπαυσο stop!* See 547. The dual and 3 pl. are apparently wanting.

a. Instead of the simple forms of the imv. we often find the periphrastic use of the perf. part. and *ἴσθι*, *ἔστω*, etc. (573 e).

FUTURE PERFECT PASSIVE

561. The stem of the future perfect passive is formed by adding *-σ%-* to the stem of the perfect middle. A vowel immediately preceding *-σ%-* is always long, though it may have been short in the perfect middle. The future perfect passive is inflected like the future middle.

λῡ́-ω loose, *λελῡ́-σομαι I shall have been loosed* (perf. mid. *λέλῠ-μαι*), *δέ-ω bind*, *δεδή-σομαι* (perf. mid. *δέδε-μαι*), *καλέω call*, *κεκλή-σομαι* (perf. mid. *κέκλη-μαι*).

562. The future perfect usually has passive force. The *active* meaning is found in a few cases where the perf. mid. or active has an act. meaning:

κεκτήσομαι shall possess (*κέκτημαι possess*), *κεκράξομαι shall cry out* (*κέκρᾱγα cry out*), *κεκλάγξομαι shall scream* (*κέκλαγγα scream*), *μεμνήσομαι shall remember* (*μέμνημαι remember*), *πεπαύσομαι shall have ceased* (*πέπαυμαι have ceased*).

563. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: *διαπεπολεμησόμενον*, Thuc. 7. 25, is the only sure example of the participle in classical Greek. The infinitive *μεμνήσεσθαι* occurs in Hom. and Attic prose.

564. The perf. mid. (pass.) participle with *ἔσομαι* (575) may be used for the future perfect.

VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

565. The stem of the first aorist passive is formed by adding *-θη-* (or *-θε-*) directly to the verb-stem: *ἐ-λύ-θη-ν I was loosed*, *ἐ-φάν-θη-ν I was shown* (*φαίνω*, *φαν-*), *ἐ-τέ-θη-ν I was placed* for *ἐ-θε-θη-ν* 108 c (*τίθημι place*, *θη-*, *θε-*).

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561 D. Hom. has *δεδέξομαι*, *μεμνήσομαι*, *κεκλήσῃ*, *κεχολώσεται*; *κεκαδήσομαι*, *πεφιδήσεται* are from reduplicated aorists.

565 D. For *-θησαν*, *-θεν* occurs in Hom.; as *διέκριθεν*. Cp. 426 e. D.

566. The form of the verb-stem agrees with that appearing in the perfect middle in the following respects:

a. Vowel verbs generally lengthen the final vowel of the verb-stem, as *τε-τῑ́μη-μαι, ἐ-τῑμή-θην*. Exceptions 443.

b. Stems of one syllable containing a liquid or a nasal have α for ε, as *τέ-τα-μαι, ἐ-τά-θην* (*τείνω stretch, τεν-*). But *στρέφω turn, τρέπω turn* have *ἐστρέφθην, ἐτρέφθην*, though the perfect middles are *ἔστραμμαι, τέτραμμαι*.

c. Verbs having the graded stem-vowels ε, ο, α; ει, οι, ι; ευ, ου, υ have a strong form, as *ἐλείφθην* from *λείπω* (*λειπ-, λοιπ-, λιπ-*) *leave*, *ἐπλεύσθην* from *πλέω* (*πλευ-, πλυ-*) *sail*.

d. Verbs showing the graded stem-vowels η, ε and ω, ο have, in the 1 aor. pass., the short vowel; as *δίδωμι* (*δω-, δο-*) *ἐδόθην* (perf. mid. *δέ-δο-μαι*).

e. Final ν is dropped in some verbs: *κέ-κρι-μαι, ἐκρίθην* (*κρίνω*). See 446.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι, ἐ-βλή-θην* (*βάλλω*). See 447.

g. Sigma is often added: *κε-κέλευσ-μαι, ἐ-κελεύσ-θην*. See 444.

567. Before θ of the suffix, π and β become φ; κ and γ become χ (68 c); τ, δ, θ become σ (69). φ and χ remain.

λείπ-ω ἐλείφ-θην, βλάπτω (*βλαβ-*) *ἐβλάφ-θην*; *φυλάττω* (*φυλακ-*) *ἐφυλάχ-θην, ἄγ-ω ἦχ-θην*; *κομίζω* (*κομιδ-*) *ἐκομίσ-θην, πείθ-ω ἐπείσ-θην*; *γράφ-ω ἐγράφ-θην, ταράττω* (*ταραχ-*) *ἐταράχ-θην*.

568. The first (and second) aorist passive takes the secondary active endings and is inflected like *ἐτίθην, τιθῶ, τιθείην*, etc. The subjunctive contracts ω/η with the ε of the passive suffix. For ιη and ῑ in the optative, see 421, 422.

FIRST FUTURE PASSIVE

569. The stem of the first future passive is formed by adding *-σ%-* to the stem of the first aorist passive: *παιδευθή-σομαι I shall be educated* (*ἐ-παιδεύθη-ν*), *λυθή-σομαι I shall be loosed* (*ἐ-λύθη-ν*). The inflection is like that of the future middle.

τῑμάω, ἐτῑμήθην τῑμηθήσομαι; *ἐάω, εἰάθην ἐᾱθήσομαι*; *λείπω, ἐλείφθην λειφθήσομαι*; *πείθω, ἐπείσθην πεισθήσομαι*; *τείνω, ἐτάθην ταθήσομαι*; *τάττω, ἐτάχθην ταχθήσομαι*; *τίθημι, ἐτέθην τεθήσομαι*; *δίδωμι, ἐδόθην δοθήσομαι*; *δείκνῡμι, ἐδείχθην δειχθήσομαι*.

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566 b. D. *ἐστράφθην* is Ion. and Dor.; Hom. and Hdt. *ἐτράφθην* (*τρέπω*); Hom. *ἐτάρφθην* and *ἐτέρφθην* (*τέρπω gladden*).

e. Hom. *ἐκλίνθην* and *ἐκλίθην, ἐκρίνθην* and *ἐκρίθην, ἱδρύνθην* = Att. *ἱδρύθην* (*ἱδρύω erect*), *ἀμπνύνθην* (*ἀναπνέω take breath*).

569 D. Hom. does not use the 1 fut. pass.; instead he has the fut. mid. (1046 a).

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

570. The stem of the second aorist passive is formed by adding *-η-* (or *-ε-*) directly to the verb-stem: *ἐ-βλάβ-η-ν I was injured* from *βλάπτω* (*βλαβ-*). The inflection is like that of the first aorist passive.

a. Verbs showing in their stems the grades *ε*, *ο*, *α* generally have *α*, as *πλέκ-ω weave ἐπλάκην*, *κλέπ-τ-ω steal ἐκλάπην*, *φθείρω* (*φθερ-*) *corrupt ἐφθάρην*, *στέλλω* (*στελ-*) *send ἐστάλην*. Cp. 437.

b. Verbs showing in their stems the gradations *η*, *ω*, *α* have *α*; as *τήκω* (*τηκ-*, *τακ-*) *melt ἐτάκην*, *ῥήγνῡμι* (*ῥηγ-*, *ῥωγ-*, *ῥαγ-*) *break ἐρράγην*. But *πλήττω* (*πληγ-*, *πλαγ-*) *strike* has *ἐπλάγην* only in composition, as *ἐξεπλάγην*; otherwise *ἐπλήγην*.

571. Only those verbs which have no 2 aor. act. show the 2 aor. pass.; except *τρέπω*, which has all the aorists.

SECOND FUTURE PASSIVE

572. The stem of the second future passive is formed by adding *-σ%-* to the stem of the second aorist passive: *βλαβήσομαι I shall be injured* from *βλάπτω* (*βλαβ-*) *ἐ-βλάβη-ν*. The inflection is like that of the first future passive.

κόπ-τ-ω, *ἐκόπην κοπήσομαι*; *γράφω*, *ἐγράφην γραφήσομαι*; *φαίνω*, *ἐφάνην appeared*, *φανήσομαι*; *φθείρω*, *ἐφθάρην φθαρήσομαι*; *πήγνῡμι fix*, *ἐπάγην παγήσομαι*.

PERIPHRASTIC FORMS

573. Perfect and Pluperfect. — For the simple perfect and pluperfect a combination of the participle with a form of *εἰμί* is often used.

a. For the perf. or plupf. act. indic. the forms of the perf. act. part. and *εἰμί* or *ἦν* may be used; as *λελυκώς εἰμι* for *λέλυκα*, *λελυκὼς ἦν* for *ἐλελύκη*, *εἰμὶ τεθηκώς* for *τέθηκα I have placed*, *γεγραφὼς ἦν* for *ἐγεγράφη I had written*, *πεπονθὼς ἦν I had suffered*, *βεβοηθηκότες ἦσαν* for *ἐβεβοηθήκεσαν* (*βοηθῶ come to aid*). Such forms are more common in the pluperfect than in the perfect.

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570 D. For *-ησαν* we generally find *-εν* (426 e) in Hom.; also in Doric.

572 D. Hom. has only *δαήσεαι* (*ἐδάην learned*), *μιγήσεσθαι* (*μείγνῡμι mix*).

b. For the perf. act. a periphrasis consisting of the aor. part. and ἔχω is sometimes used, especially when a perf. act. form with transitive meaning is not in use; as στήσᾱς ἔχω *I have set* (ἕστηκα intrans.; ἔστᾰκα trans. is rare and late), ἐρασθεὶς ἔχω *I have loved.* So often because the aspirated perf. is not used, as ἔχεις ταράξᾱς *thou hast stirred up*, the form τετάραχα not being used.

c. In the perf. act. subj. and opt. usually (see 546); as λελυκὼς (λελοιπὼς) ὦ, εἴην. ἑστηκὼς ὦ, τεθηκὼς εἴης, ἀφεστῶτες εἶεν occur in good Attic prose. Other forms than 3 sing. and 3 pl. are rare. In the subj. and opt. mid. (pass.) commonly: λελυμένος ὦ, εἴην. See 556–559.

d. In the perf. or plupf. indic. pass. (often); as γεγραμμένον ἐστί *it stands written*, παρηγγελμένον ἦν *orders had been given.* Regularly, except in Old Attic, in the 3 pl. when a stem ending in a consonant would collide with -νται, -ντο. See 356, 427 f.

e. In the perf. imv. (often); as γεγονὼς ἔστω *let him be* (*born*), εἰρημένον ἔστω *let it have been said.* In the perf. inf. act. (rarely): τεθνηκότα εἶναι *to be dead.*

574. Future Perfect Active. — The future perfect active (cp. 544) of most verbs is formed by combining the perfect active participle with ἔσομαι *shall be;* as γεγραφὼς ἔσομαι *I shall have written*, ἐσόμεθα ἐγνωκότες *we shall have determined.*

575. Future Perfect Passive. — The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι *shall be;* as ἐψευσμένοι ἔσεσθε *you will have been deceived.*

PART III

FORMATION OF WORDS

576. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (158):

δῶρο-ν *gift*,	stem δωρο-,	inflectional ending ν;
λύ̆ο-μεν *we loose*,	stem λῡο-,	inflectional ending μεν.

577. Roots. — The fundamental part which remains after a word has been analyzed into all its component parts, and all formative elements, prefixes and suffixes, have been removed, is called a *root*. A root contains the mere *idea* of a word in its vaguest and most abstract form.

578. Some roots are also stems (*root-stems*), to which only an inflectional ending needs to be added to form the complete word; as βοῦ-ς *ox, cow*, ναῦ-ς *ship*, ὄψ (gen. ὀπ-ός) *voice*. Sometimes the same *root-stem* shows different vowels; as φλόξ *flame*, gen. φλογ-ός (φλέγ-ω *burn*).

579. Most stems are derived from roots by the addition of one or more suffixes, prefixes, or both.

δῶ-ρο-ν *gift*,	stem δωρο-,	root δω (δί-δω-μι *give*),	suffix ρο-.
γραμ-ματ-εύ-ς *scribe*,	stem γραμματευ-,	root γραφ (γράφ-ω *write*),	suffixes ματ and ευ.
ἐ-γράφο-μεν *we wrote*,	stem γραφο-,	root γραφ,	prefix ἐ, suffix ο, inflectional ending μεν.

580. Words containing a single stem are called *simple* words, as λόγο-ς *speech;* words containing two or more stems united are called *compound* words, as λογο-γράφο-ς *speech-writer*.

581. Primary words are formed by adding a suffix directly to the root.

Root γραφ: γράφ-ω *write*, γραφ-ή *writing*, γραφ-εύ-ς *writer*, γράμ-μα *something written*, γραμ-μή *line*. The root may appear as a verb-stem; as γεν- in ἐ-γεν-ό-μην, or γεν-ε (440) in γένε-σι-ς *origin* (cp. γενέ-σθαι *become*).

582. Secondary (or **Denominative**) words are formed by adding a suffix to a substantive or adjective stem or to an adverb.

γραμ-ματ-εύς *writer* (from stem γραμματ-, nom. γράμμα); δικαιο-σύνη *justice*, δίκα-ιο-ς *just* (δίκη *justice*); δουλό-ω *enslave* (δοῦλο-ς *slave*); οἰκοδομέ-ω *build a house* (οἰκο-δόμο-ς *house-builder*); παλαι-ό-ς *ancient* (πάλαι *long ago*).

583. Suffixes forming primary words are called *primary*; suffixes forming secondary words are called *secondary*. But this distinction is not original and is often neglected. Thus, in δεινός *terrible* (δει- *fear*), *vo* is a primary suffix; in σκοτεινός *dark* (σκότος), it is secondary. Cp. 613. 10. So English *-able* is both primary (*readable*) and secondary (*companionable*).

584. Changes of the Root-vowel. — The root-vowel is sometimes strong, sometimes weak (cp. 31): ει, οι (weak ι); ευ, ου (weak υ); η or ω (weak α or ε): as λείμ-μα *remnant*, λοιπ-ό-ς *remaining*, cp. λείπ-ω, ἔ-λιπ-ο-ν; ζεῦγ-ος *team*, cp. ζεύγ-νῡ-μι, ζυγ-όν *yoke*; σπουδ-ή *zeal*, σπεύδ-ω *hasten*; λήθ-η *forgetfulness*, λανθάνω (λαθ-) *escape notice*; ἦθ-ος *disposition*, ἔθ-ος *custom*, *habit* (cp. 537); ῥήγ-νῡ-μι *break*, ῥωχ-μός *cleft*, ἐ-ρράγ-ην *was broken*. ε often varies with ο, sometimes with α; τρέφ-ω *nourish*, τροφ-ή *nourishment*, τραφ-ερός *well-fed*.

585. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a *root-determinative*; as θ in πλή-θ-ω (poet.) *am full*, πλῆ-θ-ος *crowd* (πίμ-πλη-μι *fill*).

586. Suffixes. — A suffix is a formative element added to a root or to a stem. Suffixes limit or particularize the general meaning of the root; but a distinct meaning can be ascribed to them only in a few cases. The separation of a suffix from a root (or stem) is often arbitrary and uncertain.

587. Changes in Stems. — Various changes may occur when a suffix is added to a stem.

a. The final vowel of a stem may join with the initial vowel of a suffix: βασιλε-ία *kingdom* (βασιλεύ-ς *king*, stem βασιλευ̯-, 246).

b. A long final vowel of a stem is apparently shortened before the initial vowel of a suffix: δίκᾰ-ιο-ς *just*, δίκη *justice*, stem δικᾱ-. The ending *-αιος* is here borrowed from such words as γηρ-αιός *old* for γηρα(σ)-ιο-ς, from γῆρας *old age*, stem γηρασ-.

c. A final vowel or diphthong of a stem may be dropped before the initial vowel of a suffix: σοφ-ία *wisdom* (σοφό-ς *wise*), τίμ-ιο-ς *honored*, *costly* (τῑμή *honor*, stem τῑμᾱ-), βασιλ-ικό-ς *royal* (βασιλεύ-ς *king*).

d. The final letter or letters of a consonant stem may be dropped: ἀληθ-ινό-ς *genuine* (ἀληθής *true*, stem ἀληθεσ-).

e. The final consonant of a stem undergoes regular euphonic change be-

fore the initial consonant of a suffix: *βλέμ-μα glance* (*βλέπ-ω look*), *δικασ-τής a judge* (*δικαδ-της*, from *δικάζω judge*), *πίσ-τι-ς faith* (= *πιθ-τι-ς*, from *πείθ-ω persuade*, stem *πειθ-*, *ποιθ-*, *πιθ-*), *λέξις style* (= *λεγ-σι-ς*, from *λέγ-ω speak*).

f. Stems in o have an alternative in ε (cp. *ἵππο-ς*, voc. *ἵππε*; 197), as *οἰκέ-ω dwell*, *οἰκέ-της house-servant* (*οἶκο-ς house*).

g. Derivatives of ā stems may apparently show ω in place of ā; as *στρατιώ-της soldier* (*στρατιά army*). See 600.

h. Verb-stems in α, ε, o generally show in derivatives the stem-vowel as found in the tenses other than the present; as *ποίη-μα poem*, *ποίη-σι-ς poetry*, *ποιη-τή-ς poet*, *ποιη-τι-κό-ς creative, poetical* (*ποιέ-ω make*, fut. *ποιή-σω*).

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: *πολι-ή-τη-ς*, Ionic for *πολί-τη-ς citizen*, *πτολί-ε-θρο-ν* (poetic) *city*.

j. Consonant stems, and vowel stems not ending in o, often show o before a suffix in denominatives; *αἱματ-ό-εις bloody* (*αἷμα*, *-ατος blood*) and *σκι-ό-εις shadowy* (*σκιά shadow*), by analogy to words like *δολό-εις wily*. A stem in *-ον* may thus be replaced by one in *-o*: *σωφρο-σύνη temperance* (*σώφρων temperate*, *σωφρον-*).

588. Several substantives are formed by reduplication: *ἀγ-ωγ-ή training* (*ἄγ-ω lead*), *ἐδ-ωδ-ή food* (poet. *ἔδ-ω eat*).

589. Between root (or stem) and suffix, σ is often found, and in some cases has become a part of the suffix. This σ spread from the perfect middle, where it is properly in place only in stems in τ, δ, θ, or σ; thus *σχι-σ-μό-ς cleaving*, with σ from *ἔ-σχι-σ-μαι*, which has it by analogy to *ἔ-σχισ-ται* for *ἐ-σχιδ-ται* (*σχίζω cleave*). This σ generally appears in derivatives formed from verbs whose perf. mid. has acquired it (444 b); *κέλευ-σ-μα*, *κελευ-σ-μός*, *command*, *κελευ-σ-τής signal-man* (*κελεύ-ω command*, *κεκέλευσμαι*); but also in other words by analogy: *δυνά-σ-της lord* (*δύνα-μαι am able*).

590. Insertion of τ. — In a few words τ is inserted before the suffixes *μο*, *μα*, *μη*, *μην*; as *ἐφ-ε-τ-μή command* (*ἐφίημι*, root *ἡ*, *ἑ*).

FORMATION OF SUBSTANTIVES

591. Some suffixes have a special significance; of these the most important are given in 592–609. But suffixes commonly used with a special function (such as to denote *agency*, *action*, *instrument*, etc.) are not restricted to this function. Only a few have merely one function.

592. Agency. — The primary suffixes *τā*, *τηρ*, *τορ*, *τρο*, *ευ*, denoting the *agent* or *doer of an action*, are masculine.

1. *τā*: *ποιη-τή-ς poet*, i.e. *maker* (*ποιέ-ω make*), *μαθ-η-τή-ς pupil* (*μανθάνω learn*, *μαθ-ε-*), *ἱκ-έ-τη-ς suppliant* (*ἱκ-νέ-ομαι come*, *ἱκ-*).

2. **τηρ**: δο-τήρ *giver* (δί-δω-μι *give*, δω-, δο-).
3. **τορ**: ῥή-τωρ *orator*, cp. εἴ-ρη-κα *have spoken*.
4. **τρο**: ἰᾱ-τρό-ς *physician* (ἰά-ομαι *heal*).
5. **ευ**: γραφ-εύ-ς *writer* (γράφ-ω *write*).

593. The primary suffixes **τριδ, τριᾱ, τειρᾱ, τιδ** are feminine.

1. **τριδ**: αὐλη-τρίς *female flute-player* (αὐλέω *play the flute*: αὐλό-ς).
2. **τριᾱ**: ψάλ-τρια *female harper* (ψάλλω *play the harp*: ψαλ-τήρ-ιο-ν).
3. **τειρᾱ**: δό-τειρα, fem. of δο-τήρ *giver*.
4. **τιδ**: ἱκ-έ-τις *female suppliant*, fem. of ἱκ-έ-της (ἱκ-νέ-ομαι *come*).

594. Names of Actions and Abstract Substantives. — Substantives expressing actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except **μο**, nom. **-μό-ς**) form feminines; all are primary except **ιᾱ** in some words.

1. **τι**: πίσ-τι-ς *faith* (πείθ-ω *persuade*, πειθ-, ποιθ- πιθ-).
2. **σι**: λέξις *style* (λέγ-ω *speak*), ποίη-σι-ς *poetry* (ποιέ-ω *make*), δό-σι-ς *act of giving* or *gift* (δί-δω-μι *give*, δω-, δο-), τά-σι-ς *tension* (for τγ-σι-ς 30 b, from τείνω *stretch*, τεν-). **σι** probably arose from **τι** after a vowel (100).
3. **σιᾱ**: δοκιμασίᾱ *examination* (δοκιμάζω *examine*, δοκιμαδ-).
4. **μο**: διωγ-μό-ς *pursuit* (διώκ-ω *pursue*).
5. **μᾱ** (nom. **μη**): γνώ-μη *knowledge* (γι-γνώ-σκω *know*), φήμη *report* (φη-μί *say*).
6. **μᾱ** (nom. **μᾰ**): τόλ-μα *daring* (cp. τλῆ-ναι *dare*).
7. **ιᾱ**: μαν-ίᾱ *madness* (μαίνομαι *rage*, μαν-), ἡγεμον-ίᾱ *sovereignty* (ἡγεμών *leader*), βασιλε-ίᾱ *kingdom* (for βασιλεγ-ιᾱ).

595. Many feminine substantives expressing the abstract corresponding notion of the adjective are derived from adjective stems. Many of these denominatives express *quality*.

1. **ιᾱ** (nom. **ιᾰ**): from adjs. in **-ης** and **-οος, -ους**, as ἀλήθε-ια *truth* for ἀληθεσ-ια from ἀληθής *true*; εὔνοια *kindness* for εὐνο(ο)-ια from εὔνοο-ς εὔνους *kind*. Some compound adjs. in **-ής** yield (by analogy) abstracts in **-ιᾱ**, not in **-ειᾰ**; as ἀτυχ-ίᾱ *misfortune* from ἀ-τυχ-ής *unfortunate* (ἀτυχεσ-).
2. **ιᾱ** (nom. **ίᾱ**): εὐδαιμον-ίᾱ *happiness* (εὐδαίμων *happy*), συμμαχ-ίᾱ *alliance* (σύμμαχο-ς *fighting along with*), σοφ-ίᾱ *wisdom* (σοφό-ς *wise*).
3. **συνᾱ**: δικαιο-σύνη *justice* (δίκαιο-ς *just*). Abstracts in **-συνη** are properly fem. of adjs. in **-συνος**, as γηθο-σύνη *joy* (γηθό-συνος *joyful*).
4. **τητ**: φιλό-της, **-τητος** *friendship* (φίλο-ς *dear*).
5. **αδ**: abstract substantives of number, as τρι-άς, **-άδος** *triad* (τρεῖς).

596. Some abstracts are neuter: *ῥῖγ-ος cold* (cp. 349 a), *τάχ-ος speed* (*ταχ-ύ-ς swift*).

597. Result of Action. — The result or effect of an action is expressed by the primary suffixes:

1. **ες**: *τέκ-ος child*, stem *τεκ-εσ-* (*τίκτω bring forth*, *τεκ-*), *ψεῦδ-ος lie*, stem *ψευδ-εσ-* (*ψεύδ-ω deceive*).
2. **ματ**: *γράμ-μα thing written* (*γράφ-ω write*), *νόη-μα thought* (*νοέ-ω think*), *ποίη-μα poem* (*ποιέ-ω make*).

598. Instrument or Means of Action. — The instrument or means of an action is expressed by various primary suffixes:

1. **τρο**: *ἄρο-τρο-ν plough* (*ἀρό-ω plough*), *λύ-τρο-ν ransom* (*λῦ-ω release*, *λῡ-*).
2. **θ-ρο**: *κλεῖ-θρο-ν bar* to close a door (*κλεί-ω shut*, 585).
3. **τρᾱ**: *χύ-τρᾱ pot* (*χέω pour*, *χευ-* *χυ-*).
4. **τηρ-ιο-**: *πο-τήρ-ιο-ν cup* (*πίνω drink*, *πο-* 476. 8).
5. **ρο**: *πτ-ε-ρό-ν wing* (*πέτ-ομαι fly*, 2 aor. *ἐ-πτ-ό-μην*, 111 a).

599. The Person Concerned. — The male person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes:

1. **ευ**: *γραμ-ματ-εύ-ς secretary* (*γράμμα*, *-ατος thing written*), *ἱερ-εύ-ς priest* (*ἱερό-ς sacred*), *ἱππ-εύ-ς horseman* (*ἵππο-ς horse*).
2. **τᾱ**: *ναύ-τη-ς sailor* (*ναῦ-ς ship*), *τοξό-τη-ς bowman* (*τόξο-ν bow*).

600. By analogy are formed: *ὁπλ-ίτη-ς heavy-armed soldier* (*ὅπλο-ν*, *ὅπλα armor*), cp. *πολί-τη-ς citizen* from older *πόλῑ-ς*; *στρατι-ώτη-ς soldier* (*στρατιά army*), cp. *δεσμώ-τη-ς prisoner* (*δεσμό-ς prison*). See 587 g.

601. Various secondary suffixes form feminine substantives:

1. **ιᾱ**: corresponding to masculines in *-εύ-ς*; as *ἱέρεια priestess* for *ἱερ-εϝ-ια* (*ἱερ-εύ-ς priest*), *βασίλεια queen* (*βασιλ-εύ-ς king*).
2. **ιδ**: *φαρμακ-ίς sorceress* (*φάρμακ-ο-ν charm*, *φαρμακ-εύ-ς sorcerer*).
3. **τιδ**: corresponding to masculines in *-τη-ς*: *οἰκέ-τις house-maid* (*οἰκέ-της*), *πολῖ-τις female citizen* (*πολί-της*).
4. **ττᾱ**, **σσᾱ**: from *ι̯α* added to stems in *κ* or *τ* (97, 99); *Κίλισσα Cilician woman* from *Κιλικ-ι̯α* (*Κίλιξ Cilician*), *θῆττα female serf* from *θητ-ι̯α* (*θής*, *θητ-ός serf*).
5. **αινᾱ**: corresponding to masculines in *-ων*: *θεράπ-αινα handmaid* (*θεράπ-ων attendant*). By analogy, in *o* stems: *λύκ-αινα she-wolf* (*λύκο-ς*).

602. Gentiles or Place Names. — Gentiles are denominatives denoting belonging to or coming from a particular *country*,

nation, or *city*. Gentiles are formed from proper nouns by secondary suffixes.

1. **ευ** masc., **ιδ** fem.: **Πλαται-εύ-ς -έως**, **Πλαται-ί-ς -ίδος** *a Plataean* (**ἡ Πλάταια**); **Μεγαρ-εύ-ς**, **Μεγαρ-ί-ς** *a Megarian* (**τὰ Μέγαρα**); **ἡ Δωρίς** (**γῆ**) *Doris*; **ἡ Αἰολίς** (**γλῶττα**) *the Aeolic dialect*.
2. **τᾱ** masc., **τιδ** fem.: **Τεγεά-τη-ς**, **Τεγεᾶ-τι-ς** *of Tegea* (**ἡ Τεγεᾶ**); **Σπαρτ-ιά-τη-ς**, **Σπαρτ-ιᾶ-τι-ς** *of Sparta* (**ἡ Σπάρτᾱ**).
3. Other gentiles, properly adjectives, are **Ἀθηναῖο-ς**, **-αίᾱ** *of Athens* (**αἱ Ἀθῆναι**), **Ἴων-ικός** *Ionic* (**Ἴων-ες** *Ionians*), **Βυζαντ-ῖνο-ς** *Byzantine* (**Βυζάντιον**).

603. Patronymics. — Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. **δᾱ** masc., **δ** fem.: **Βορεᾰ́-δη-ς** *son of* **Βορέᾱ-ς**, fem. **Βορεᾰ́-ς**, **-δος**; stems in **ᾱ** shorten **ᾱ** to **α**. From such forms arose
2. **αδᾱ** masc., **αδ** fem.: **Θεστι-άδη-ς** *son of* **Θέστιο-ς**, fem. **Θεστι-άς**, **-άδος**. From this type arose a new formation:
3. **ιαδᾱ** masc., **ιαδ** fem.: **Φερητ-ιάδη-ς** *son of* **Φέρης**, **-ητος**, fem. **Φερητ-ιάς**, **-ιάδ-ος**; **Περση-ϊάδη-ς** *son of* **Περσεύ-ς**, fem. **Περση-ΐς**, **-ΐδ-ος**; **Τελαμων-ιάδη-ς** *son of* **Τελαμών**, **-ῶνος**.
4. **ιδᾱ** masc., **ιδ** fem.: **Ταντα-λ-ίδη-ς** *son of* **Τάνταλο-ς**, fem. **Ταντα-λ-ίς**, **-ίδ-ος**; **Κεκροπ-ίδη-ς** *son of* **Κέκροψ**, **-οπος**, fem. **Κεκροπ-ίς**, **-ίδ-ος**; **Οἰνε-ίδη-ς** *son of* **Οἰνεύ-ς**, fem. **Οἰνη-ΐς**, **-ίδ-ος**; **Λητο-ΐδη-ς** *son of* **Λητώ** (247), fem. **Λητω-ΐς**, **-ίδ-ος**.
5. **ῑων** or **ἴων** masc. (poetic and rare): **Κρον-ίων** (also **Κρον-ίδη-ς**) *son of* **Κρόνο-ς**, gen. **Κρον-ίον-ος** or **Κρον-ΐων-ος** according to the metre.

604. Variations occur, especially in poetry: (a) Hom. **Πηλε-ίδη-ς** (**Πηλε-ΐδη-ς**, **Πηλη-ϊάδη-ς** and **Πηλε-ίων**) *son of* **Πηλεύ-ς**. (b) Two patronymic endings: **Ταλα-ΐον-ίδη-ς** *son of* **Ταλαό-ς**. (c) The stem drops or adds one or two syllables: **Δευκαλ-ίδη-ς** *son of* **Δευκαλίων**, **-ίων-ος**; **Λαμπ-ετ-ίδη-ς** *son of* **Λάμπο-ς**. (d) **-ιδης** is used in comic formations: **κλεπτ-ίδη-ς** *son of a thief* (**κλέπτης**). (e) **-νδᾱς** occurs in the dialects: **Ἐπαμεινώνδᾱ-ς** *son of* **Ἐπαμείνων**. (f) **-ιος**, **-ειος** may indicate descent: **Τελαμώνιε παῖ** *O son of Telamon*, **Τυνδαρείᾱ θυγάτηρ** *daughter of Tyndareus*; cp. Tennyson's "Niobean daughter."

605. A patronymic in the plural may include the father: **Πεισιστρατ-ίδαι** *Peisistratidae* (Peisistratus and his sons).

606. Metronymics denote maternal descent (with suffix **-ιδᾱ** as 603. 4), as **Δᾱνα-ΐδη-ς** *son of* **Δᾰνάη**.

607. Relationship is sometimes denoted by the suffixes **ιδεο** (*son of*), **ιδεᾱ** (*daughter of*): **ἀδελφ-ιδοῦ-ς** *nephew*, **ἀδελφ-ιδῆ** *niece* (**ἀδελφό-ς** *brother*).

608. Place. — Place may be expressed by the following secondary suffixes:

1. **ιο** (nom. *-ιο-ν*): Διονῦσ-ιο-ν (*scil.* ἱερόν) *shrine of Dionysus.* From such words as χαλκε-ῖο-ν *forge* (χαλκεύ-ς *coppersmith*) **-εῖον** was extracted, as in μουσ-εῖο-ν *seat of the Muses* (μοῦσα *muse*).
2. **τηρ-ιο-** (nom. *τήρ-ιο-ν*): formed from words in *-τηρ*; as βουλευ-τήρ-ιο-ν *senate house*, from βουλευτήρ (or *-τής*) *councillor* (βουλεύω *counsel*).
3. **ων** (nom. *-ών*, gen. *-ῶν-ος*, masc.): ἀνδρ-ών *apartment for men* (ἀνήρ, ἀνδρ-ός *man*), παρθεν-ών *maiden's apartment, Parthenon* (παρθένο-ς *maiden*), ἀμπελ-ών *vineyard* (ἄμπελο-ς *vine*). **-εών**: as περιστερ-εών *dove-cote* (περιστερᾶ *dove*).
4. **ῑτιδ** (nom. *-ῖτις*, fem.): added to *-ων*, ἀνδρων-ῖτις *apartment for men.*
5. **τρᾱ**: ὀρχή-σ-τρᾱ *dancing-place* (ὀρχέ-ομαι *dance*).

609. Diminutives. — Diminutives (mostly neuter) are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ιο**: ἀσπίδ-ιο-ν *small shield* (ἀσπίς, ἀσπίδ-ος). 2. **ιδ-ιο**: by analogy, *e.g.*, to ἀσπίδ-ιο-ν; as οἰκίδιο-ν *small house*, οἰκι- + ιδιον (οἰκῖᾱ). 3. **αρ-ιο**: παιδ-άριο-ν *little child.* 4. **υδ-ριο**: μελ-ύδριο-ν *little song* (μέλος, stem μελεσ-). 5. **υλλιο**: ἐπ-ύλλιο-ν *little epic* or *versicle* (ἔπος, stem ἐπεσ-). 6. **ισκο, ισκᾱ**: παιδ-ίσκο-ς *young boy*, παιδ-ίσκη *young girl.* 7. **-ισκ-ιο**: ἀσπιδ-ίσκιο-ν *small shield.*

610. Diminutives may express affection, familiarity, daintiness, pity, or contempt (cp. *dar-ling, lord-ling*); πατρ-ίδιον *daddy* (πατήρ, stem πατερ-, πατρ-), Σωκρατ-ίδιον *Socky* (Σωκράτης), ἀνθρώπ-ιον (stem ἀνθρωπο-) *manikin.*

611. Many words are diminutive in form, but not in meaning; as θηρίον *beast* (= θήρ), πεδίον *plain* (πέδον *ground*).

FORMATION OF ADJECTIVES

612. Adjectives are made by suffixes used in substantives, in one case a substantive being formed, in another an adjective. Many adjectives formed with the suffixes *ιο, μο, νο, ρο, το* are used (generally in the feminine or neuter) as abstract substantives; as φιλίᾱ *friendly* or *friendship.*

613. The following are the chief adjectival suffixes:

1. **ο, ᾱ**: primary: λοιπ-ό-ς *remaining* (λείπ-ω *leave*, λειπ-, λοιπ-, λιπ-), λευκ-ό-ς *bright* (λεύσσω *shine* from λευκ-ϳω).
2. **ιο, ιᾱ**: express that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have **αιο, ειο, οιο, ῳο, νιο.** Thus:

Primary (rare): ἄλλος *other* (ἀλ-ϳο-ς *alius*); μέσος *middle* (μεθ-ιο-ς).

Secondary: φίλ-ιο-ς *friendly* (φίλο-ς *dear*); πάτρ-ιο-ς *hereditary* (πατήρ *father*, πατρ-, 231); δίκα-ιο-ς *just* (δίκη *justice*, 587 b); οἰκε-ῖο-ς *domestic* (οἶκο-ς *house*, 587 f); βασίλε-ιο-ς *royal* (βασιλεύ-ς *king*); αἰδο-ῖο-ς *venerable* (αἰδώς *shame*, αἰδοσ-, 235); ἡρῷος *heroic* (ἥρως *hero*, ἡρωϳ-, 236); πήχυ-ιο-ς *a cubit long* (πῆχυ-ς, 237). The ending **-αῖος** has been transferred from ᾱ-stems by analogy, as in χερσ-αῖο-ς *of* or *from dry land* (χέρσ-ος); **-εῖος** is due to analogy in such words as ἀνδρ-εῖος *manly* (ἀνήρ).

a. Ionic **η-ϊο**, properly from stems in **ευ** (**ηυ**), as Hom. χαλκή-ϊο-ς *brazen* (χαλκεύ-ς *brasier*; Attic χάλκεος, -οῦς, see 613. 4), and by analogy as in πολεμ-ήϊο-ς *warlike* (Attic πολέμ-ιο-ς), ἀνθρωπ-ήϊο-ς *human* (Attic ἀνθρώπειο-ς).

3. **ϝντ** for **ϝεντ** in adjs. of *fulness* or *abundance* (mostly poetic): τῑμή-εις (τῑμῆς) *honored*, and, by analogy, δενδρ-ήεις *woody* (δένδρο-ν *tree*); δολό-εις *wily* (δόλο-ς), and by analogy as in αἱματ-ό-εις *bloody* (αἷμα, -ατ-ος *blood*, 587 j).

4. **εο** in denominative adjs. of *material*; χρύσ-εο-ς, χρῡσ-οῦ-ς *golden* (χρῡσό-ς *gold*).

5. **εσ**: ψευδ-ής *false* (ψεύδ-ω *deceive*), ἀ-σφαλ-ής *unharmed, secure* (ἀ-priv. + σφαλ-, cp. σφάλλω *trip*).

6. **κο, ακο, ικο** denote *relation, fitness*, or *ability*; as φυσι-κό-ς *natural* (φύσι-ς *nature*); Δᾱρει-κό-ς *Daric* (Δᾱρεῖο-ς *Darius*); and, by analogy, μουσ-ικό-ς *musical* (μοῦσα *muse*); βασιλ-ικό-ς *royal* (βασιλεύ-ς *king*); ἡρω-ϊκό-ς *heroic*, from ἡρωϳ-, 236; Κορινθι-ακό-ς *Corinthian* (Κορίνθ-ιο-ς *Corinthian*, from ἡ Κόρινθος *Corinth*). **τ-ικο** is from **ικο** added to the verbal in τό-; as πρᾱκ-τικό-ς *practical, able to do* (πράττω *do*, πρᾱγ-); added to a substantive stem by analogy: ναυ-τικό-ς *nautical* (ναῦ-ς *ship*).

7. **λο**: δει-λό-ς *cowardly* (δέδοι-κα *fear*, δει-, δοι-, δι-); στρεβ-λό-ς *twisted* (στρέφ-ω *twist*). Also when **λο-** is preceded by a vowel due to analogy: **α-λο** (cp. χθαμα-λό-ς *on the ground*) as τροχ-αλό-ς *running* (τρέχ-ω *run*); **υ-λο** (cp. ἡδύ-λο-ς, dimin. of ἡδύς *sweet*) as καμπ-ύλο-ς *bent* (κάμπ-τ-ω *bend*). **ε-λο**: as εἰκ-ελο-ς *like* (ἔοικα *am like*, εἰκ-, ἰκ-). **ω-λο**: as φειδ-ωλό-ς *sparing* (φείδ-ομαι *spare*).

8. **μο, ι-μο**: θερ-μό-ς *warm* (θέρ-ω *warm*); ἕβδ-ο-μο-ς (for ἑπδ-ο-μο-ς, cp. ἑπτά) *seventh*; μάχ-ιμο-ς *warlike* (μάχη *battle*); νόμ-ιμο-ς *conformable to law* (νόμο-ς).

9. **μον**: μνή-μων *mindful* (μι-μνή-σκομαι *remember*).

10. **νο, ανο, υνο**: δει-νό-ς *fearful* (δέ-δοι-κα *fear*, δει-, δοι-, δι-); σκοτει-νό-ς *dark* (= σκοτεσ-νο-ς, from σκότ-ος *darkness*); πιθ-ανό-ς *persuasive*, πίσ-υνο-ς *trusting* (πείθ-ω *persuade*, πειθ-, ποιθ-, πιθ-).

11. **ινο**: in adjs. of *material*: λίθ-ινο-ς *of stone* (λίθο-ς); of *time*, and derived from such forms as ἐαρι-νό-ς *vernal* (ἔαρ *spring*): ἡμερ-ινό-ς *by day* (ἡμέρᾱ). Other uses: ἀνθρώπ-ινο-ς *human* (ἄνθρωπο-ς *man*), ἀληθ-ινό-ς *genuine* (ἀληθής *true*).

12. **ρο, ρᾱ**: ἐχθ-ρό-ς *hated, hostile* (ἔχθ-ω *hate*), φοβε-ρό-ς *fearful* (φόβο-ς *fear*, stems φοβο- and φοβε-, 587 f); by analogy, κρατ-ερό-ς *mighty* (κράτ-ος *might*, stem κρατ-εσ-).
13. **τηρ-ιο**: σω-τήρ-ιο-ς *preserving* (σω-τήρ *savior*), whence σω-τηρ-ίᾱ *safety*.
14. **υ**: ἡδ-ύ-ς *sweet* (ἥδ-ομαι *am pleased*), ταχ-ύ-ς *swift* (τάχ-ος *swiftness*), βαθ-ύ-ς *deep* (βάθ-ος *depth*).
15. **ωδεσ**: of *fulness* or *similarity*: ποι-ώδης *grassy* (ποίᾱ), αἱματ-ώδης *looking like blood* (αἷμα).

DENOMINATIVE VERBS

614. Denominative verbs are formed from the stems of substantives or adjectives. The chief terminations are:

1. **-αω**: chiefly from ᾱ-stems; τῑμά-ω *honor* (τῑμή, stem τῑμᾱ-), and by imitation, ἀριστ-ά-ω *breakfast* (ἄριστο-ν *breakfast*). The short -α- of τῑμά-ω is due to the analogy of the short vowel of verbs in -έω, -όω, etc.
2. **-εω**: chiefly from ε-stems (587 f), and thence extended: οἰκέ-ω *dwell* (οἶκο-ς *house*, οἰκο-, οἰκε, 587 f); ὑπηρετ-έ-ω *serve* (ὑπηρέτης *servant*, ὑπηρετᾱ-), εὐτυχ-έ-ω *am fortunate* (εὐτυχής *fortunate*, εὐτυχεσ-), σωφρον-έ-ω *am temperate* (σώφρων).
3. **-οω**: chiefly from ο-stems: δηλό-ω *make clear* (δῆλο-ς), δουλό-ω *enslave* (δοῦλο-ς); ζημι-ό-ω *punish* (ζημίᾱ *damage*), μαστῑγ-ό-ω *whip* (μάστιξ, -ῑγος *whip*).
4. **-ευω**: from subst. ευ-stems and thence extended: βασιλεύ-ω *rule* (βασιλεύ-ς); βουλ-εύ-ω *counsel* (βουλή), κινδῡν-εύ-ω *incur danger* (κίνδῡνο-ς), παιδ-εύ-ω *educate* (παῖς *boy, girl*).
5. **-ῡω** (rare): from υ-stems: δακρῡ́-ω *weep* (δάκρυ *tear*).
6. **-αζω, -ιζω**: originally from stems in γ or δ (as ἁρπάζω *seize* = ἁρπαγ-ι̯ω, ἁρπαγή *seizure*, ἐλπίζω *hope* = ἐλπιδ-ι̯ω, ἐλπίς *hope*), and thence extended: ἀναγκάζω *compel* (ἀνάγκη *necessity*); θαυμάζω *wonder* (θαῦμα *marvel*); ὑβρίζω *insult* (ὕβρι-ς *outrage*); νομίζω *consider* (νόμο-ς *custom, law*); τειχίζω *fortify* (τεῖχ-ος *wall*, τειχεσ-); χαρίζομαι *do a favor* (χάρις, -ιτος *favor*).
   a. Verbs in -ιζω and -ιαζω derived from proper names express an adoption of *language, manners, opinions*, or *politics*; as ἑλληνίζω *speak Greek* (Ἕλλην), βακχιάζω *act like a Bacchante* (Βακχιάς), λακωνίζω *imitate Laconian manners* (Λάκων), μηδίζω *side with the Medes* (Μῆδος).
7. **-αινω**: originally from stems in -αν + ι̯ω (470), but usually extended: μελαίνω *blacken* (μέλᾱς *black*, μελαν-); σημαίνω *signify* (σῆμα, σήματ-ος *sign*), χαλεπαίνω *am angry* (χαλεπό-ς *angry*).
8. **-ῡνω**: from stems in -υν + ι̯ω (471). The primitive words often show stems in υ, as βαθύνω *deepen* (βαθύ-ς *deep*), ταχύνω *hasten* (ταχύ-ς *swift*); αἰσχύνω *disgrace* (αἶσχ-ος *shame*).
9. Parallel formations are frequent, often with different meanings: δουλόω *enslave*, δουλεύω *am a slave*; εὐδαιμονέω *am happy*, εὐδαιμονίζω *congratulate*; θαρρέω *am courageous*, θαρρύνω *encourage*.

615. Frequentatives and Intensives (mostly poetical): στρωφάω *turn constantly* (στρέφω *turn*), ποτάομαι, πωτάομαι, and ποτέομαι, *fly about* (πέτομαι *fly*); ἐλαστρέω *drive* (ἐλάω, ἐλαύνω), σκιρτάω *spring* (σκαίρω *skip*), ἑλκυστάζω *drag about* (ἕλκω *drag*). With reduplication, in ποι-πνύω *puff* (πνέω *breathe*, πνευ-, πνυ-), πορ-φύρω *gleam darkly* (φύρω *mix*).

616. **-σειω** forms desideratives: πολεμησείω *desire to wage war* (πολεμέω). **-ιαω** and **-αω** may denote a bodily affection: ὀφθαλμιάω *suffer from ophthalmia* (ὀφθαλμία), βραγχάω *am hoarse* (βράγχος *hoarseness*).

COMPOUND WORDS

617. A compound word is formed by the union of two or more words; as λογο-γράφος *speech-writer*, δι-έξ-οδος *outlet* (lit. *way through out*).

FIRST PART OF A COMPOUND

618. When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

FIRST PART A SUBSTANTIVE OR ADJECTIVE STEM

619. First Declension. — The first part may (a) show the stem in ᾱ or η before a consonant (rarely): ἀγορᾱ-νόμος *clerk of the market* (ἀγορά), νῑκη-φόρο-ς *bringing victory* (νίκη); (b) end in ο (before a consonant, by analogy to ο-stems): δικο-γράφος *writer of law speeches* (δίκη *justice*); (c) lose its vowel before a vowel: κεφαλ-αλγής *causing headache* (κεφαλή *head*, ἄλγ-ος *pain*).

620. Second Declension. — The first part may (a) show the stem in ο before a consonant: λογο-γράφο-ς *speech-writer*; (b) end in ᾱ or η, by analogy to ᾱ-stems, before a consonant (rarely): ἐλαφη-βόλο-ς *deer-shooting* (ἔλαφος, βάλλω); (c) lose ο before a vowel: μόν-αρχο-ς *sole ruler* (μόνο-ς, ἄρχω).

621. Third Declension. — The first part may (a) show a consonant stem before a vowel, and ι, υ, αυ, ου before a consonant: παιδ-αγωγό-ς *caretaker of boys* (παῖς, ἀγαγεῖν), ἰχθυ-βόλο-ς *catching fish* (ἰχθύς, βάλλω); (b) add ο to the stem before a consonant: σωματ-ο-φύλαξ *body-guard* (σῶμα *body*, φυλάττω *guard*), μητρ-ό-πολις *mother-city* (μήτηρ, πόλις), φυσι-ο-λόγος *natural philosopher* (φύσι-ς *nature*); (c) add ᾰ or η (rarely) before a consonant: ποδ-ά-νιπτρο-ν *water for washing the feet* (πούς, νίπτω), λαμπαδ-η-δρομίᾱ *torch-race* (λαμπάς, δρόμος).

622. Words once beginning with F or σ. — When the second part consists of a word once beginning with digamma, a preceding vowel is often not elided: κακο-εργός (Epic) *doing ill* (later κακοῦργος) from ϝέργο-ν *work*.

Compounds of -οχος, from ἔχω *have* (orig. σεχω, -σοχος) contract: κληροῦχος *holding an allotment* of land (κλῆρο-ς *lot*), πολι-οῦχος *protecting a city* (for πολι-ο-οχος, 621 b).

623. Flectional Compounds are compounds whose first part is a case form, not a stem (cp. *sportsman*): (1) nominative: Νεᾱ́-πολις *Newtown*, τρεισ-καί-δεκα *thirteen* (627); (2) genitive: Ἑλλήσ-ποντος *Helle's sea*; (3) dative: δορί-λητος *won by the spear*; (4) locative: ὁδοι-πόρος *wayfarer*; (5) accusative: παν-ἡμαρ *all day*.

FIRST PART A VERB STEM

624. Compounds having as their first part a verb stem (cp. *break-water*, *pick-pocket*) are generally poetic adjectives. The verb stem is usually transitive and has the form which appears in the present or aorist.

625. Before a vowel the verb stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ι: φέρ-ασπις *shield-bearing* (φέρω, ἀσπίς), μῑσ-άνθρωπος *man-hating* (μῑσέ-ω), ἐκ-ε-χειρίᾱ (108 d) *holding of hands, truce* (ἔχω, χείρ), λιπ-ο-στρατίᾱ *desertion of the army* (λιπεῖν, στρατιᾱ́), ἀρχ-ι-τέκτων *master-builder* (ἄρχω, τέκτων).

626. The verb stem may add σι (before a vowel, σ). Some verb stems insert ε before σι (σ): σω-σί-πολις *saving the State* (σῴζω), ῥῖψ-ασπις *craven*, lit. throwing away a shield (ῥῖπ-τ-ω), ἑλκ-ε-σί-πεπλος *with long train*, lit. trailing the robe (cp. ἑλκ-ε-χίτων).

FIRST PART A NUMERAL, A PREPOSITION, OR AN ADVERB

627. The first part of a compound is often a numeral, a preposition, or an adverb: δί-πους *biped*, τρί-πους *tripod* (having *three feet*), τέθρ-ιππον *four-horse chariot*; εἴσ-οδος *entrance*, ἀπο-φεύγω *flee from*; εὐ-τυχής *of good fortune*.

628. Except when the substantive is regarded as having a verbal force (as εἴσ-οδος *entrance*, cp. εἰσ-ιέναι *enter*), prepositions are rarely compounded with substantives; as σύν-δουλος *fellow-slave*. Rare are also adjectives compounded with prepositions; as ὑπό-λευκος *whitish*.

FIRST PART AN INSEPARABLE PREFIX

629. Several prefixes occur only in composition:

1. ἀ(ν)- (ἀν- before a vowel, ἀ- before a consonant; *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*), forms adjectives only, though substantives and verbs are derived from adjectives thus formed:

ἀν-άξιος unworthy (= *οὐκ ἄξιος*), *ἀν-ώδυνος painless* (*ὀδύνη pain*, cp. 631), *ἄ-τῑμος unhonored* (cp. *ἀτῑμία*, *ἀτῑμόω*), *ἄ-θεος godless*. *ἀ-* is also found before words once beginning with *ϝ* or *σ*: *ἀ-ηδής unpleasant* (*ϝηδύς*), *ἄ-οπλος without a shield* (*σοπλον*), and, by contraction, *ἄκων* (*ἀ-ϝέκων unwilling*). But *ἀν-* often appears: *ἀν-έλπιστος* (and *ἄ-ελπτος*) *unhoped for* (*ϝελπίς*), *ἄν-οπλος without a shield*.

2. *ἡμι- half* (Lat. *sēmi-*): *ἡμι-κύκλιος semi-circular* (*κύκλος*).
3. *δυσ- ill, un-, mis-*, denoting something *difficult, bad*, or *unfortunate*; as *δυσ-τυχής unfortunate*, *δυσ-χερής hard to manage*.
4. *ἀ-* (or *ἀ-*) *copulative* denotes *union, likeness*: *ἀ-κόλουθος attendant, agreeing with, i.e.* going on the same road (*κέλευθος path*). A variation of *ἀ-*copulative is *ἀ-intensive*: *ἀ-τενής stretched* (*τείνω stretch*).
5. *νη-* (poetic) with negative force (Lat. *nē*): *νή-ποινος unavenged* (*ποινή punishment*), *νη-πενθής freeing from pain and sorrow* (*πένθος*).

N. — Other prefixes are *ἀρι-*, *ἐρι-* (poetic) intensive: *ἀρι-πρεπής very distinguished* (*πρέπω*), *ἐρί-τῑμος precious*; *ἀγα-* (poetic) intensive (cp. *ἄγαν very*): *ἀγά-στονος loud-wailing* (*στένω groan*); *ζα-*, *δα-* (poetic) intensive (for *δ͜ια* = *δια- very*, cp. 101): *ζα-μενής very courageous* (*μένος courage*), *δά-σκιος thick-shaded* (*σκιά*).

LAST PART OF A COMPOUND

630. The last part of a compound substantive or adjective consists of a substantive stem or of a verb stem with a substantive suffix.

631. Initial *ᾰ*, *ε*, *ο* of the second element are generally lengthened (*ᾰ* and *ε* to *η*, *ο* to *ω*) unless they are long by position: *στρατ-ηγός army-leading, general* (*στρατός*, *ἄγω*), *ξεν-ηλασίᾱ driving out of foreigners* (*ξένος*, *ἐλαύνω*), *ἀν-ώνυμος nameless* (*ἀν-*, *ὄνομα*). Some compounds of *ἄγω lead* show *ᾱ*: *λοχ-āγός captain* (*λόχος company*).

632. A substantive or adjective often changes its form on becoming the last part of a compound: *ἄ-τῑμος dishonored, ἀ-τῑμίᾱ dishonor* (*τῑμή*), *σύν-δειπνος companion at table* (*δεῖπνον meal*), *εὐ-ειδής beautiful in form* (*τὸ εἶδος*), *ἀ-πρᾱ́γμων inactive* (*πρᾶγμα act*).

633. The last member of a compound is often a verbal form not used separately: *ἀγαλματ-ο-ποιός statue-maker, sculptor, λογο-γράφος speech-writer*.

634. Except with a preposition, an abstract word seldom remains unchanged in forming the last part of a compound. Regularly a new abstract is made, generally with the derivative ending *-ιᾱ*, from a real or assumed compound adjective. Thus *προ-βουλή forethought*; but *ναυ-μαχίᾱ naval battle*, from *ναύ-μαχος* formed from *ναῦ-ς ship* + *μάχη fight*; *εὐ-πρᾱξίᾱ well-doing* from assumed *εὐπρᾱξος* formed from *εὖ well* + *πρᾶξις doing*. Exceptions are rare: *μισθο-φορᾱ́ receipt of wages* (*μισθός*, *φορᾱ́*).

635. Compound verbs not containing a preposition are denominatives and formed from real or assumed compound substantives. Thus *to build a house* is not οἰκο-δεμω from οἶκο-ς *house* + δέμω *build*, but οἰκο-δομέω from οἰκο-δόμος *house-builder*. Contrast ἀνα-πείθω *convince* with ἀ-πιστέω *disbelieve* (ἄ-πιστος). Hom. ἀ-τῑμάω *dishonor* is an irregular formation; δακρυχέω *shed tears* should be written δάκρυ χέω.

ACCENT OF COMPOUNDS

636. Compounds generally have recessive accent, as φιλό-τῑμος *loving-honor* (τῑμή). But there are many exceptions.

637. Compounds in -ος (not -τος or -κος) formed by the union of a noun and the stem of a transitive verb are: (a) *oxytone*, when they have a long vowel in the penult and an active meaning: στρατ-ηγός *general*; (b) *paroxytone*, when they have short vowel in the penult and are active in meaning: πατρο-κτόνος *parricide*, λιθο-βόλος *throwing-stones*; (c) *proparoxytone*, when they have a short vowel in the penult and are passive in meaning: πατρό-κτονος *slain by a father*, λιθό-βολος *pelted with stones*.

N. — Active compounds of -οχος (ἔχ-ω, 622), -αρχος (ἄρχ-ω), -σῡλος (σῡλά-ω *rob*), -πορθος (πέρθ-ω *destroy*) are proparoxytone.

MEANING OF COMPOUNDS

638. Compound substantives and adjectives are divided, according to their meaning, into *determinative*, *possessive*, and *prepositional-phrase*, compounds.

639. Determinative Compounds. — In most determinative compounds the first part modifies or *determines* the principal part. Cp. *speech-writer* and *letter-writer*. There are two kinds of determinative compounds.

640. (1) **Descriptive Determinative Compounds.** — The first part defines or explains the second part, usually with the force of an adjective or adverb.

ἀκρό-πολις *upper city, citadel* (ἄκρᾱ πόλις), ὁμό-δουλος *fellow-slave* (*i.e.* ὁμοῦ δουλεύων), προ-βουλή *forethought*, ἀμφι-θέᾱτρον *amphitheatre* (place-for-seeing all around), ἄ-γραφος *not written* (οὐ γεγραμμένος).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives (cp. *deaf-mute*): ἰᾱτρό-μαντις *physician and seer*, γλυκύ-πικρος *sweetly-bitter*. So also in δώ-δεκα *two (and) ten* = 12.

b. *Comparative compounds* (cp. *blockhead*): μελι-ηδής *honey-sweet* (μέλι, ἡδύς), ποδ-ήνεμος *with feet swift as the wind* (πούς, ἄνεμος). Some such compounds are also possessive (642), as ῥοδο-δάκτυλος *rosy-fingered*.

641. (2) **Dependent Determinative Compounds.** — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative (cp. *sightseer*): στρατ-ηγός *army-leading, general* (στρατὸν ἄγων).

Genitive (cp. *law-officer*): στρατό-πεδον *camp* (στρατοῦ πέδον *ground on which an army is encamped*).

(Ablative, cp. *land-breeze*): ἀνεμο-σκεπής *sheltering from the wind* (ἄνεμος, σκεπάω, -άζω).

Dative (cp. *blind-asylum*): ἰσό-θεος *godlike* (ἴσος θεῷ).

(Instrumental, cp. *thunder-struck*): χειρ-ο-ποίητος *made by hand* (χερσὶ ποιητός).

(Locative, cp. *heart-sick*): οἰκο-γενής *born in the house* (ἐν οἴκῳ γενόμενος).

642. Possessive Compounds. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession (*having*, or the like) understood. So *redbreast* is a bird *having* a red breast.

ἀργυρό-τοξος *having a silver bow*; θεο-ειδής *having the appearance* (εἶδος) *of a god, godlike*; σώ-φρων *having sound mind, temperate*; τέθρ-ιππος *having four horses*; πολυ-κέφαλος *many-headed*; εὐ-τυχής *having good fortune, fortunate*; δεκα-ετής *lasting ten years*; ἔν-θεος *inspired (having a god within:* ἐν ἑαυτῷ θεὸν ἔχων); ἄ-παις *childless.*

643. Prepositional-phrase Compounds. — Many compound adjectives are formed from a preposition and its dependent substantive with the idea of *being* or the like understood. Cp. *overhead, underhand.* Some of these adjectives have become substantives.

ἄπ-οικος *colonist* (ἀπ' οἴκου *away from home*), ἐγ-χώριος *native* (ἐν χώρᾳ *in the country*), ἐκποδών *out of the way* (ἐκ ποδῶν), and by analogy ἐμποδών *in the way*, ἐφ-έστιος *on the hearth* (ἐφ' ἑστίᾳ), παρά-δοξος *contrary to opinion* (παρὰ δόξαν), φροῦδος *gone* (πρὸ ὁδοῦ γενόμενος). Verbs may be similarly formed, as ἐγχειρίζω *entrust* (ἐν χειρί), ἐμποδίζω *fetter, hinder.*

PART IV

SYNTAX

DEFINITIONS: SIMPLE SENTENCES

644. Syntax (*σύνταξις arranging together*) treats of the relation of words to each other in sentences. Every complete sentence expresses a thought, which is either a declaration, a question, a command, a wish, or an exclamation.

645. Every complete sentence contains two members:

The Subject: the person or thing about which something is said.

The Predicate: what is said about the subject.

646. Complete sentences are *simple*, *compound*, or *complex*. A *simple* sentence contains only one subject and one predicate (but cp. 659). A *compound* sentence (1319) consists of two or more simple or complex sentences coördinated. A *complex* sentence (1327) consists of a principal clause and one or more subordinate clauses.

647. An *incomplete* sentence consists of a single member only, which stands by itself. The chief classes of such sentences are

(a) Headings and titles: Κῦρου Ἀνάβασις *the Expedition of Cyrus.* (b) Interjections: ὦ *oh*, φεῦ *alas*, οἴμοι *ah me.* (c) Asseverative adverbs serving as a predicate to a sentence spoken by another: ναί *yes*, οὔ *no*, καλῶς *very well!* (d) Exclamations without a verb: δεῦρο *hither!* So also vocatives (862), and nominatives used in exclamation (861). Similar in nature are infinitives used in commands (1248). Cp. 694.

648. The most simple form of the complete sentence is the finite verb: ἐσ-τί *he-is*, λέγο-μεν *we-say*, ἕπε-σθε *you-follow.* Here the subject is in the personal ending, the predicate in the verbal stem.

649. Subject Substantive. — The subject of a sentence is a substantive with its modifiers, a substantive pronoun, or some other word or words having the value of a substantive: ὁ βασιλεὺς ἦλθε *the king came*, ἐκεῖνος ἦλθε *he came*, ὁ σοφὸς ἀνὴρ τῑμᾶ-

ται the wise man is honored, ὁ σοφὸς τῑμᾶται *the wise* man *is honored*, οἱ ἀμφὶ τὸν Σωκράτη παρῆσαν *Socrates and his followers were present*, ἔφυγον περὶ ὀκτακοσίους *about eight hundred took to flight.*

650. Predicate Verb. — The predicate of a sentence is either a finite verb (the bare verbal predicate) or a finite verb with a complement (the complete predicate). The complement is often a substantive or an adjective.

651. Predicate Substantive. — A substantive qualifying another substantive or its equivalent is called a *predicate* substantive when it forms part of a predicate and is asserted of its substantive: Περικλῆς ᾑρέθη στρατηγός *Pericles was chosen general*, εἵλεσθε ἐκεῖνον στρατηγόν *you chose him general.*

652. Predicate Adjective. — An adjective qualifying a substantive or its equivalent is called a *predicate* adjective when it forms part of a predicate and is asserted of its substantive: ὁ ἀνὴρ δίκαιός ἐστι *the man is just*, ἡγοῦνται τὸν ἄνδρα δίκαιον *they think the man just.*

a. All adjectives and participles that are not attributive (653) are predicate: πρῶτοι ἀφίκοντο *they were the first to arrive* (720), ὁρῶ σε κρύπτοντα *I see you hiding.*

653. Attributive (or Adherent) Adjective. — An attributive (or adherent) adjective qualifies a substantive simply to describe it, without any assertion: ὁ δίκαιος ἀνήρ *the just-man.* Under adjectives are included participles: ὁ μέλλων πόλεμος *the future-war.*

654. Appositive. — An appositive is a substantive added to another substantive or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγός *Miltiades, the general*, ὑμεῖς οἱ ἱερεῖς *you, the priests.*

655. Copula (or Linking Verb). — A verb serving simply to couple a predicate substantive or adjective to the subject is called a *copula*: Ξενοφῶν ἦν Ἀθηναῖος *Xenophon was an Athenian.*

a. Copulative verbs signify *to be* (esp. εἰμί), *become* (esp. γίγνομαι), *be called* (*regarded*), *appear*, *happen*, *be made*, *be taken*, *be chosen*, etc. But any of these verbs may also be a bare verbal predicate; as ἔστι τις οὕτως ἄφρων; *is there any one so senseless?* X. A. 7. 1. 28.

656. A predicate substantive or adjective may often be distinguished from an attributive in that the former implies a form of εἰμί or some similar copulative verb; as εἶναι with στρατηγός, στρατηγόν in 651, and with δίκαιον in 652.

657. Object. — A verb may have an object on which its action is exerted. An object may be *direct* (in the accusative) or *indirect* (in the dative): Κῦρος δώσει ἓξ μνᾶς (direct) τῷ δούλῳ (indirect) *Cyrus will give six minae to the slave.*

658. Transitive and Intransitive Verbs. — Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

659. Compound Subject, Compound Predicate. — The subject and the predicate may be compound: Ξενίας καὶ Πασίων ἀπέπλευσαν *Xenias and Pasion sailed away*, οἱ λοχαγοὶ ἀπῆλθον καὶ διέβησαν εἰς Ἑλλάδα *the captains departed and crossed over to Greece.*

THE SUBJECT

660. The nominative is the case of the subject of a finite verb and of a predicate substantive or adjective in agreement with the subject: Πρόξενος παρῆν *Proxenus was present*, Κλέαρχος φυγὰς ἦν *Clearchus was an exile.*

661. The subject of an infinitive is in the accusative: ἐκέλευον αὐτοὺς πορεύεσθαι *they gave orders that they should proceed.* On a predicate nominative with the infinitive when the subject is omitted, see 734.

Omission of the Subject

662. An unemphatic nominative pronoun of the first or second person is generally omitted: ἦλθον *I came*, λέγε τὸν νόμον *read the law.*

a. An emphatic pronoun is generally expressed: σὺ μὲν κεῖνον ἐκδέχου, ἐγὼ δ' ἄπειμι *do thou wait for him, but I will depart* S. Ph. 123.

663. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: Κῦρος ἀπῆλθεν ὅτε ἐβούλετο *Cyrus departed when he* (Cyrus) *wished.*

b. When it is clear from the context, though the subject suddenly changes: ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε *his wife persuaded him* (Syennesis) *and he took pledges* X. A. 1. 2. 26.

c. When a particular person is meant, who is easily understood from the situation: τοὺς νόμους ἀναγνώσεται *he* (the clerk) *will read the laws* Aes. 3. 15.

d. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive: ἡ τοῦ οἴεσθαι (τινα) εἰδέναι (ἀμαθία), ἃ (τις) οὐκ οἶδεν *the ignorance of thinking* one *knows what* one *does not know* P. A. 29 b.

e. When it is a general idea of person, as often in the third person plural of verbs of *saying* and *thinking*: λέγουσιν, φᾱσί *they say,* οἴονται *people think.*

664. The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb.

ἔφη ἐθέλειν *he said he was willing* X. A. 4. 1. 27, πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν *all men pray the gods that they avert evil* X. S. 4. 47, παραινῶ σοι σιωπᾶν *I advise you to be silent* Ar. Ran. 1132. Cp. 663 d, 734, 737.

665. Impersonal Verbs. — The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: ὀψὲ ἦν *it was late,* καλῶς ἔχει *it is well.*

666. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal.*

The indefinite *it* often anticipates an infinitive or a subordinate proposition which forms the logical subject. So with δοκεῖ *it seems,* συμβαίνει *it happens,* ἔξεστι *it is permitted,* πρέπει, προσήκει *it is fitting,* φαίνεται *it appears,* ἐγένετο *it happened,* μέλει *it is a care,* etc. Thus ὑμᾶς προσήκει προθῡμοτέρους εἶναι *it behooves you to be more zealous* X. A. 3. 2. 15. So also with χρή, δεῖ *it is necessary;* as δεῖ ἐλθεῖν *it is necessary to go.*

667. In some so-called impersonal verbs the person is left unexpressed because the actor is understood, or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced

by a divine agent: *βροντᾷ it thunders, ὗει it rains, νείφει it snows.* The agent (*Ζεύς, ὁ θεός*) is often (in Hom. always) expressed.

b. When the agent is known from the action, which is viewed as alone of importance: *σαλπίζει the trumpet sounds (scil. ὁ σαλπιγκτής, the trumpeter sounds the trumpet), ἐκήρυξε proclamation was made (scil. ὁ κῆρυξ).*

668. In impersonal passives the subject is indicated in the verb: *οὐκ ἄλλως αὐτοῖς πεπόνηται* (lit. *not in vain has it been labored by them*) *their labor has not been lost* P. Phae. 232 a.

THE PREDICATE

Omission of the Verb

669. The copulative verb *εἰμί* is often omitted, especially the forms *ἐστί is* and *εἰσί are.* This occurs chiefly

(a) In general or proverbial statements: *κοινὴ ἡ τύχη chance* is *common* to all I. 1. 29; (b) in expressions of necessity, duty, etc.: *ἀνάγκη φυλάττεσθαι it* is *necessary to be on our guard* D. 9. 6, *θεραπευτέον τοὺς θεούς we must serve the gods* X. M. 2. 1. 28; (c) with various adjectives: as *ἄξιος worthy, δυνατός able, δίκαιος just, ἕτοιμος ready;* thus *εἴ τις ἐπερωτῴη πότερον κρεῖττον if anybody should ask whether it* is *better* X. M. 1. 1. 9.

670. Other forms than *ἐστί* or *εἰσί* are rarely omitted: *κοινωνεῖν ἕτοιμος (εἰμί), οἶμαι δὲ καὶ Λάχητα τόνδε (ἕτοιμον εἶναι)* I am *ready to assist and I think that Laches here, too,* is ready P. Lach. 180 a, *ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (ὄντα) you are talking absurdly and not at all like yourself* X. M. 2. 3. 15.

671. In lively discourse a form of a verb signifying *to do, speak, come, go,* etc., may be omitted for brevity; but the omission is often unconscious and it is frequently uncertain what verb is to be supplied. Thus *τί ἄλλο (ἐποίησαν) ἢ ἐπεβούλευσαν; what else* did they do *except plot against* us? T. 3. 39, *ἵνα τί (γένηται); to what purpose?* D. 19. 257, *μή μοί γε μύθους (λέξητε) none of your legends for me!* Ar. Vesp. 1179, *ποῖ δὴ (εἶ) καὶ πόθεν (ἥκεις); whither, I beg of you,* are you going *and whence* do you come? P. Phae. 227 a, *οὐκ ἐς κόρακας (ἐρρήσεις); will you not* be off *to the crows?* Ar. Nub. 871, *πρός σε (ἱκετεύω) γονάτων* I entreat *thee by thy knees* E. Med. 324.

672. *Καὶ ταῦτα and that too* takes up the preceding expression: *ἀγριωτέρους αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (1281).

673. A verb easily supplied from the context is often omitted: *ἀμελήσᾶς ὥνπερ οἱ πολλοί (ἐπιμελοῦνται) not caring for what most men* care for P. A. 36 b. Cp. 1331.

AGREEMENT OF SUBJECT AND PREDICATE

674. A finite verb agrees with its subject in number and person.

(ἐγὼ) γράφω *I write*, (ἡμεῖς) γράφομεν *we write*, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed*, οἱ πολέμιοι ἐνίκησαν *the enemy conquered*.

a. The verbal predicate, if a copulative verb (655), may be attracted to the number of a predicate substantive or adjective: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *this place, which was formerly called Nine Ways* T. 4. 102.

b. The copulative verb may appear as a participle and the attraction may extend to gender: ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* D. 19. 194.

WITH ONE SUBJECT

675. With a singular collective substantive (695) denoting persons and with like words implying a plural, the verb may stand in the plural: τοιαῦτα ἀκούσᾱσα ἡ πόλις Ἀγησίλᾱον εἵλοντο βασιλέᾱ *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4.

676. A neuter plural subject is regarded as a collective, and regularly has its verb in the singular: καλὰ ἦν τὰ σφάγια *the sacrifices were propitious* X. A. 4. 3. 19.

a. If the idea of plurality is to be emphasized, or if the subject is composed of persons, a plural verb may be used with a neuter plural subject: φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά *there were evident many tracks both of horses and of men* X. A. 1. 7. 17, τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν *the Lacedaemonian magistrates dispatched him* T. 4. 88.

677. *Pindaric Construction.* A masculine or feminine plural subject is occasionally used with a singular verb (as ἔστι, ἦν, γίγνεται), which usually *precedes*; as ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος *there are in the other cities too rulers and populace* P. R. 462 e.

678. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεᾱνίσκω *two youths ran up to Xenophon* X. A. 4. 3. 10.

679. A plural subject may take a dual verb when the subject is a pair: αἱ ἵπποι δραμέτην *the span of mares ran* Ψ 392.

WITH TWO OR MORE SUBJECTS

680. (I) With several subjects of the same person the verb stands in the plural in that person. With two subjects in the singular in the *third* person, the verb may be dual or plural.

Κριτίᾱς καὶ Ἀλκιβιάδης ἐδυνάσθην . . . τῶν ἐπιθῡμιῶν κρατεῖν *Critias and Alcibiades were able to keep control of their appetites* X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι εἰς Κέρκῡραν ἐστράτευσαν *on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack* T. 4. 46.

681. (II) With several subjects of different person the verb stands in the *first* person plural, if one of the subjects is first person; in the *second* person plural, if the subjects are second and third person.

ὑμεῖς δὲ καὶ ἐγὼ τάδε λέγομεν *but you and I say this* P. L. 661 b, ἡμεῖς καὶ οἵδε οὐκ ἄλλην ἄν τινα δυναίμεθα ᾠδὴν ᾄδειν *we and these men could not sing any other song* 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *not you alone nor your friends are the first who got this idea* 888 b.

682. Exceptions to 680, 681. — The verb may be singular if the nearest or most important of two or more subjects is singular, or if the subjects form a unity (cp. 728): ἦκε μὲν ὁ Θερσαγόρᾱς καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ᾤκουν ἐκεῖ *Thersagoras and Execestus came to Lesbos and settled there* D. 23. 143, Φαλῖνος ᾤχετο καὶ οἱ σὺν αὐτῷ *Phalinus and his companions departed* X. A. 2. 2. 1, τὸ βουλευτήριον καὶ ὁ δῆμος παρορᾶται *the senate and the people are disregarded* Aes. 3. 250, ἦν ἄν τις . . . μέμψις καὶ κατηγορίᾱ *there might possibly be some ground for blame and accusation* D. 18. 65, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρῡνίσκος καὶ Πολυκράτης *I am present and so are Phryniscus here and Polycrates* X. A. 7. 2. 29, σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς *for you are a Greek and so are we* X. A. 2. 1. 16.

AGREEMENT OF PREDICATE SUBSTANTIVES

683. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός *Miltiades was a general*, σωτῆρα τὸν Φίλιππον ἡγοῦντο *they regarded Philip as their preserver.*

684. A predicate substantive agrees with its subject in number, except when the sense will not permit, as τύχη τὰ θνητῶν πράγματα *the affairs of mortals are chance* Trag. Frag. p. 782.

APPOSITION

685. Agreement. — An appositive (654) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ *to a flatterer, a terrible*

beast P. Phae. 240 b. An appositive agrees in case with the pronoun contained in the verb : Ταλθύβιος, ἥκω, Δαναΐδων ὑπηρέτης *I, Talthybius, have come, the servant of the Danaids* E. Hec. 503.

686. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive : τὸν ἐμὸν (= ἐμοῦ) τοῦ ταλαιπώρου βίον *the life of me, wretched one* Ar. Plut. 33, τὰ ὑμέτερ' (= ὑμῶν) αὐτῶν κομεῖσθε *you will regain your own* D. 4. 7.

687. An appositive in the genitive may follow an adjective equivalent to a genitive: Ἀθηναῖος (= Ἀθηνῶν) ὤν, πόλεως τῆς μεγίστης *being an Athenian*, a citizen *of the greatest city* P. A. 29 d.

688. An appositive usually does, but often cannot, agree in *number* and *gender* with its substantive: Θῆβαι, πόλις ἀστυγείτων *Thebes, a neighboring city* Aes. 3. 133, γάμος, χρῡσῆς Ἀφροδίτης δῶρα *marriage, gift of golden Aphrodite* Theognis 1293.

689. Partitive Apposition (*construction of the whole and part*). In partitive apposition the parts are represented by the appositives, the word for the whole being placed first generally to show the subject of the sentence : τὼ ὁδώ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάρταρον *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a.

a. A collective singular (695) may be the appositive to the word denoting the whole : οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο *each of the generals defended himself briefly* X. H. 1. 7. 5.

690. Attributive Apposition. — A substantive in apposition may have an attributive force. Substantives denoting *occupation*, *condition*, or *age* are often so used with ἀνήρ, ἄνθρωπος, γυνή ; as ἀνὴρ ῥήτωρ *a public speaker*, πρεσβῦται ἄνθρωποι *old men*, γραῦς γυνή *an old woman*.

So also πελτασταὶ Θρᾷκες *Thracian targeteers* X. A. 1. 2. 9, ὄλεθρος Μακεδών *a scoundrel of a Macedonian* D. 9. 31, Ἕλλην (for Ἑλληνικός), as οἱ Ἕλληνες πελτασταί *the Greek targeteers* X. A. 6. 5. 26.

a. The addition of ἀνήρ often implies respect or solemnity: ὦ ἄνδρες δικασταί *jurymen, gentlemen of the jury* D. 27. 1, ἀνὴρ Ἕκτωρ S. Aj. 817, ἀνὴρ Παναίτιος (more respectful than τις H.) Hdt. 8. 82, Ὀρόντᾱς Πέρσης (adj.) ἀνήρ (= Ὀρ. Πέρσης subst.) X. A. 1. 6. 1. The addition of ἄνθρωπος often implies contempt : ἄνθρωπος γόης *a juggling fellow* Aes. 2. 153.

691. Descriptive Apposition. — A descriptive appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾱ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

692. Explanatory Apposition. — An explanatory appositive explains a general or vague term: φόρος τέσσαρα τάλαντα *a tribute of four talents* T. 4. 57 (cp. 877), Κικόνεσσι πέλασσεν, Ἰσμάρῳ *brought* me *nigh to the Cicones*, even *to Ismarus* ι 40.

a. In Homer the substantival article at the beginning of a sentence may be followed later by an appositive substantive: ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

693. Apposition to a Sentence. — A substantive in the nominative or accusative may stand in apposition to a sentence or part of a sentence.

ἐμέθυον· ἱκανὴ πρόφασις *I was tipsy, a sufficient excuse* Com. Fr. 2. 531, Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικρᾶν *let us slay Helen* (and thus cause) *a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

a. From the construction in 693 came such adverbial accusatives as χάριν *on account of*, πρόφασιν *in pretense*, δωρεάν *gratis*; *e.g.* ὅς τις δὲ Τρώων ἐπὶ νηυσὶ φέροιτο . . . χάριν Ἕκτορος *whoever of the Trojans rushed at the ships for Hector's sake* (lit. *as a favor for H.*) O 744.

694. Many neuter words are used in apposition to a sentence or part of a sentence, which they generally precede. Such words often have an adverbial force and sometimes resemble an incomplete sentence (647).

τοὺς ἀμφότερα ταῦτα, καὶ εὖνους τῇ πόλει καὶ πλουσίους *those who are both* (these things) *loyal to the State and rich* D. 18. 171, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is most important of all, having war instead of peace* T. 2. 65. So σημεῖον δέ or τεκμήριον δέ *and as evidence*, τὸ λεγόμενον *as the saying runs*, etc.

PECULIARITIES IN THE USE OF NUMBER

695. Collective Singular. — A noun in the singular is called a *collective* if it denotes a number of persons or things: ὁ Μῆδος *the Medes*, τὸ Ἑλληνικόν *the Greeks*, πλῆθος *multitude*, δῆμος

people, ἡ ἵππος *cavalry*, ἀσπίς *heavy-armed troops*, ἕκαστος *every man*. On plural verbs with collectives, see 675. Cp. 722.

696. The inhabitants of a place may be implied in the name of the place: Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου *Lesbos revolted, having wished* to do so *even before the war* T. 3. 2.

697. Distributive Singular. — The singular of abstract substantives may be used distributively: ἡδεῖς τὴν ὄψιν *pleasing in appearance* P. R. 452 b. The distributive plural (701) is more common: νεᾱνίαι τὰς ὄψεις *youths in appearance* L. 10. 29.

698. Dual. — The dual is employed chiefly of two persons or things which form a pair: ὀφθαλμώ *the eyes* (*both eyes*), ἵππω *a span of horses*. Both ἄμφω and δύο were early used with the plural.

699. Plural. — The plural is often used to denote a class, a mass, or different parts, kinds, or occurrences of a thing.

Θησέες *men like Theseus*, κρέᾱ *pieces of meat*, πῡροί *wheat*, ἥλιοι *hot days*, ξύλα *timber*. The plural of abstracts is very common: μανίαι (attacks of) *madness*, ἀγνωμοσύναι *misunderstandings*, εὐτυχίαι (repeated instances of) *good fortune*, τεκτοσύναι *arts of the carpenter*. Used in the plural, abstract substantives may become concrete: εὔνοιαι *cases of benevolence, presents*.

a. Many concrete substantives are commonly used only in the plural: πύλαι *gate*, θύραι *door*, τὰ Ὀλύμπια *the Olympic festival*.

700. The neuter plural (especially of pronouns) is often used even in reference to a single idea or action, in order to represent it in its entirety or in its details; as τὰ ἀληθῆ *the truth*, διὰ ταχέων *quickly*, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην *but I waved my arms, for I knew how to do this* X. S. 2. 19.

701. Distributive Plural. — Abstract substantives are often used distributively in the plural: σῑγαὶ τῶν νεωτέρων παρὰ πρεσβυτέροις *the silence of the younger men in the presence of their elders* P. R. 425 a.

702. Some names of towns are plural, as Ἀθῆναι *Athens*, Θῆβαι *Thebes*, and some names of parts of the body are often (especially in poetry) used in the plural where the singular

might be expected, as *στέρνα breast.* The name of the inhabitants is sometimes used for the name of a city : *Δελφοί Delphi.*

703. Plural of Majesty (poetic). — The plural may be used to lend dignity : *θρόνοι throne, σκῆπτρα sceptre, δόμοι apartments, μέγαρα halls, γάμοι marriage* (*rites*). In prose : *παιδικά favorite.*

a. The plural may be used of a single person (*allusive plural*) : *παθοῦσα πρὸς τῶν φιλτάτων having suffered at the hands of my dearest* (Orestes) A. Eum. 100, *δεσποτῶν θανάτοισι by the death of our lord* A. Ch. 52.

704. Plural of Modesty. — A speaker referring to himself may use the plural as a modest form of statement : *ἔννοιά ποθ' ἡμῖν ἐγένετο the reflection once occurred to me* X. C. 1. 1. 1. In tragedy plural and singular may be used of the same person in the same sentence : *εἰ κωλῡόμεσθα μὴ μαθεῖν ἃ βούλομαι if I* (Creusa) *am prevented from learning what I wish* E. Ion 391.

705. In tragedy, if a woman, speaking of herself, uses the plural verb (704), an adjective or participle, in agreement with the subject, is feminine sing. or masculine pl. : *ἥλιον μαρτῡρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness that I am acting against my will* E. H. F. 858, *ἀρκοῦμεν ἡμεῖς οἱ προθνῄσκοντες σέθεν it is enough that I* (Alcestis) *die in thy stead* E. Alc. 383.

706. Transition from singular to plural is often allowed though the persons or things may remain the same. This transition is common in the case of singular indefinite pronouns, collectives, and singular substantives or adjectives used to represent a whole class of persons ; as *ἢν δέ τις τούτων τι παραβαίνῃ, ζημίᾱν αὐτοῖς ἐπέθεσαν but if any one of these commit any transgression, they inflict punishment on him* (lit. *them*) X. C. 1. 2. 2.

PECULIARITIES IN THE USE OF GENDER

707. Construction according to Sense. — The real, not the grammatical, gender often determines agreement.

τὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι the youths conversing with one another P. Lach. 180 e, *ταῦτ' ἔλεγεν ἡ ἀναιδὴς αὕτη κεφαλή, ἐξεληλυθώς this shameless fellow spoke thus when he came out* D. 21. 117. So in periphrases : *ἷς Τηλεμάχοιο ἐς πατέρα ἰδών mighty Telemachus, gazing at his father* π 476.

708. The masculine is used for person in general: *οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα unfruitful herself, she will not endure fruitfulness in others* E. And. 712. So *οἱ γονεῖς parents, οἱ παῖδες children.* Cp. 729.

709. A neuter pronoun may refer to a masculine or feminine substantive if the reference is to the idea implied in that substantive rather than to the substantive itself: *δόξης ἐπιθῡμεῖ καὶ τοῦτ' ἐζήλωκε he longs for glory, and has striven after it* D. 2. 15. Cp. 726, 733 c.

710. A demonstrative pronoun, or an adjective or participle with the article, generally takes the gender of its predicate: *αὕτη* (for *τοῦτο*) *ἀρίστη διδασκαλία this is the best manner of learning* X. C. 8. 7. 24. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: *τοῦτ' ἔστιν ἡ δικαιοσύνη this is* (what we call) *justice* P. R. 432 b. So *οὐχ ὕβρις ταῦτ' ἐστί; is not this insolence?* Ar. Ran. 21. Cp. 786.

PECULIARITIES IN THE USE OF PERSON

711. The second person singular may be used to designate an imaginary person, as in proverbs and rules of conduct: *ψῡχῆς ἐπιμελοῦ τῆς σεαυτοῦ care for thy own soul* Men. Sent. 551. Similarly in such phrases as *εἶδες ἄν you would have seen, ἡγήσαιο ἄν you might think.*

ADJECTIVES

712. Adjectives modify substantives, substantive pronouns, and other equivalents of a substantive. Adjectives are either *attributive* (653) or *predicate* (652).

713. Agreement. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles.

A. *Attributive: δίκαιος ἀνήρ a just man, τοῦ δικαίου ἀνδρός of the just man, οἱ δίκαιοι ἄνδρες*, etc., *οὗτος ὁ ἀνήρ this man, τούτου τοῦ ἀνδρός*, etc., *ἡ φιλοῦσα θυγάτηρ the loving daughter.*

B. *Predicate: καλὸς ὁ ἀγών the prize* is *glorious, ταῦτ' ἐστὶν ἀληθῆ these things are true, αἱ ἄρισται δοκοῦσαι εἶναι φύσεις the natures seeming to be best* X. M. 4. 1. 3.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

714. An attributive adjective (or participle), generally with the article, is often used substantively, a substantive or substantival idea being understood.

ὁ δίκαιος *the just man*, οἱ πολλοί *the many, the rabble*, οἱ βουλόμενοι *all who will*, ἡ καλή *the beautiful woman*, τὸ ἀληθές *truth*, μέσον ἡμέρᾱς *mid-day*, τὸ βαρβαρικόν *the barbarian force*, τὰ Ἑλληνικά *Greek history*, τὰ Ὀλύμπια *the Olympian festival*, τὰ δεξιὰ τοῦ κέρᾱτος *the right of the wing* X. A. 1. 8. 4, ἐπὶ πλεῖστον ἀνθρώπων *to the greatest part of mankind* T. 1. 1 (cp. 873).

715. In many common expressions a definite substantive is implied with an adjective.

ὁ Ἰόνιος (κόλπος) *the Ionian* gulf T. 6. 34; ὁ πεζός (στρατός) *the land* force T. 1. 47. ἀπὸ τῆς ἑαυτῶν (γῆς) *from their own* country T. 1. 15; κατὰ τὴν ἐμήν (γνώμην) *according to my* opinion Ar. Eccl. 153; ἐρήμην (δίκην) κατηγοροῦντες *bringing an accusation in a case given by default* P. A. 18 c; τὴν ὑστεραίᾱν (ἡμέρᾱν) *during the next* day X. C. 1. 2. 11; ἡ εἱμαρμένη (μοῖρα) *the allotted* portion, *destiny* D. 18. 205; ἡ τριήρης (ναῦς) *the* ship *with three banks of oars*; τὴν ταχίστην (ὁδόν) *in the shortest* way X. A. 1. 3. 14; μουσική (τέχνη) the art of *music* P. L. 668 a; ἐν δεξιᾷ (χειρί) *on the right* hand X. A. 1. 5. 1; τὴν ἐναντίᾱν (ψῆφον) Νῑκίᾳ ἔθετο *he voted in opposition to Nicias* P. Lach. 184 d. τὸ εὐώνυμον (κέρας) *the left* wing T. 4. 96.

a. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγᾱς (πληγάς, cp. 976) παίσειεν *they shouted that he had dealt him* (too, 739) *few* blows X. A. 5. 8. 12.

716. In many prepositional or adverbial expressions formed from adjectives it is difficult or impossible to determine the substantive to be supplied; as ἀπὸ τῆς ἴσης *on an equality* T. 1. 15, ἐξ ἐναντίᾱς *from an opposite direction, facing* 7. 44, κοινῇ *in common* (957).

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

717. An attributive adjective belonging to more than one substantive regularly agrees with the nearest: πολλαὶ κρῖθαὶ καὶ πῡροί *much barley and (much) wheat* X. A. 7. 1. 13. In some cases it is repeated for emphasis with each substantive: ἓν σῶμ' ἔχων καὶ ψῡχὴν μίαν *having one body and one soul* D. 19. 227.

a. But the adj. may agree not with the nearest, but with the most important, substantive: ὁ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς *the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

718. Of two adjectives with the same substantive and not connected by a conjunction, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: πόλις ἐρήμη μεγάλη *a large deserted-city* X. A. 1. 5. 4.

719. Two adjectives joined by καί may form one combined notion in English, which omits a conjunction. So often with πολύς, as πολλὰ κἀγαθά

many blessings X. A. 5. 6. 4, ὁ καλὸς κἀγαθὸς ἀνὴρ καὶ γυνή *the perfect* (lit. *fair and good*) *man and woman* P. G. 407 e.

PREDICATE ADJECTIVES

720. Several adjectives of *time*, *place*, *order of succession*, etc., are used as predicates where English employs an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2, κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10.

So χρόνιος *late*, πρῶτος *first*, πρότερος *earlier, before*, ὕστερος *later*, μέσος *in the midst*, τελευταῖος *last*, ὕστατος *last*.

a. When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρότερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used. Hence distinguish πρῶτος τῇ πόλει προσέβαλε *he was the first to attack the city*, πρώτη τῇ πόλει προσέβαλε *the city was the first place he attacked*, πρῶτον τῇ πόλει προσέβαλε *his first act was to attack the city*; ὁ πρότερον πόλεμος *the war that formerly existed*, ὁ πρότερος πόλεμος *the former of the two wars*.

721. Many adjs. of *degree*, *manner*, etc., are so used: φέρονται οἱ λίθοι πολλοί *the stones are thrown in great numbers* X. A. 4. 7. 7, τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν *they restored the dead under a truce* T. 1. 63. Similarly μέγας *great, high* (cp. 996), ἄσμενος *gladly*, ἑκούσιος, ἑκών *willingly*, ὅρκιος *under oath*.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

With One Subject

722. A circumstantial participle (1273) referring to a collective noun (695) may be plural: τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς *the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6.

723. A plural participle may be used with a dual verb: ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *both looked at each other and burst out laughing* P. Eu. 273 d. Dual participle with a plural verb: ποῦ ποτ' ὄνθ' ἡμῶν ἡμεῖς ἀπῳχόμεθα; *where in the world are we?* E. I. T. 777. Dual subject with a plural pred. adj. or participle: εἰ γάρ τις φαίη τὼ πόλει τούτω πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι *if any one should assert that these two cities have proved the cause of very many blessings* I. 12. 156.

724. A predicate adjective is usually neuter singular when the subject is an infinitive or a clause: ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* D. 19. 221, δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ *it is clear that these things are true* 2. 19.

725. A pred. adj. is often neuter plural instead of neuter singular. This is common in the case of verbal adjectives in *-τός* and *-τέος* in Thucydides and the poets: *ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι it was impossible to resist the Locrians* T. 4. 1.

726. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth; as *καλὸν εἰρήνη peace is a fine thing* D. 19. 336.

a. The subject is rarely plural: *Μυκῆναι μῑκρὸν ἦν Mycenae was a small affair* T. 1. 10 (cp. 674 a).

727. A predicate superlative generally agrees in gender with a dependent genitive rather than with the subject: *σύμβουλος ἀγαθὸς χρησιμώτατον ἁπάντων τῶν κτημάτων a good counsellor is the most useful of all possessions* I. 2. 53, *νόσων χαλεπώτατος φθόνος envy is the most fell of diseases* Men. Frag. 535.

With Two or More Subjects

728. With two or more subjects a predicate adjective is generally plural, but it may be singular to agree with the nearest or most important subject, or because the subjects are regarded as forming a unity (cp. 682).

φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν fear and the law are capable of restraining love X. C. 5. 1. 10, *ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων when Plutarch with his mercenaries had departed* D. 9. 57, *Βρᾱσίδᾱς καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο βουλόμενος κατ' ἄκρᾱς ἑλεῖν αὐτήν Brasidas with the bulk of his troops turned to the upper part of the city, wishing to capture it completely* T. 4. 112.

729. If the subjects are of different gender and denote *persons*, a pred. adj. is masculine: *εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους he saw that his father and mother and brothers and his own wife had been made prisoners of war* X. C. 3. 1. 7. But persons are sometimes regarded as things: *ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα I have their children and wives under guard* X. A. 1. 4. 8.

730. If the subjects denote *things* of like gender, a pred. adj. may be of the same gender, and plural; but, even in the case of masculine or feminine subjects, it is very often neut. pl. with sing. verb (cp. 726): *εὐγένειαί τε καὶ δυνάμεις καὶ τῑμαὶ δῆλά ἐστιν ἀγαθὰ ὄντα noble birth and power and honor are clearly good things* P. Eu. 279 b. If the things are of different gender, a pred.

adj. is neut. pl. with sing. verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρῑμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3. 1. 7.

731. If the subjects denote both *persons* and *things*, a pred. adjective is

a. Plural, and follows the gender of the person, if the person is more important, or if the thing is regarded as a person: αὐτοί τε ὤνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται *the people themselves and their land are called by the name of the conqueror* Hdt. 7. 11, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the situation* Aes. 2. 118.

b. Neuter plural, if the person is regarded as a thing: ἡ καλλίστη πολῑτείᾱ τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would still be left for us to discuss* P. R. 562 a.

c. Singular, and follows the gender of the person: πυθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα *learning that Strombichides had departed with the ships* T. 8. 63.

AGREEMENT OF RELATIVE PRONOUNS

732. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε *this is the man who came*, λαβὼν τοὺς ἱππέᾱς οἳ ἦσαν αὐτῷ *taking the cavalry which he had*, ἔχων τοὺς ὁπλίτᾱς ὧν ἐστρατήγει *having the hoplites that he commanded*, τριῶν θυρῶν οὐσῶν, ἃς ἔδει με διελθεῖν *there being three doors through which I had to go.*

a. If a clause or phrase is regarded as the antecedent, the relative stands in the neuter singular: πλεῖν ἐπὶ Σελῑνοῦντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν *to sail for Selinus with all their force, for which very purpose especially they had been sent* T. 6. 47.

b. The person of the verb in a relative clause of which the relative pronoun is the subject is regularly determined by the person of the antecedent pronoun expressed or implied: οἰκίᾱ μείζων ἡ ὑμετέρᾱ (= ὑμῶν, 816) τῆς ἐμῆς, οἵ γε οἰκίᾳ χρῆσθε γῇ τε καὶ οὐρανῷ *your habitation is larger than mine since you occupy both heaven and earth as a habitation* X. C. 5. 2. 15.

733. Variations from the laws of agreement of relative pronouns are, in general, the same as in the case of other pronouns.

a. Construction according to sense (707): τὰ δόξαντα πλήθει, οἵπερ δικάσουσι *what is approved by the multitude, who will judge* P. Phae. 260 a, φίλον θάλος, ὃν τέκον αὐτή *my dear child, whom I myself bore* X 87.

b. A plural relative may follow a singular antecedent denoting a whole class: ἦ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσιν *in truth there is within*

some one of the gods who occupy the wide heaven τ 40. A singular relative having a collective force may have a plural antecedent: ᾧτινι ἐντυγχάνοιεν πάντας ἔκτεινον *they slew all whom they met* X. A. 2. 5. 32.

c. A neuter relative may refer to an antecedent or to antecedents of different gender (cp. 726, 730): διὰ τὴν πλεονεξίᾱν, ὃ πᾶσα φύσις διώκειν πέφῡκεν ὡς ἀγαθόν *for the sake of gain*, (a thing) *which every nature is inclined to pursue as a good* P. R. 359 c, τοὺς θορύβους καὶ τὰς κραυγάς, ἃ κοινὰ πάντα ἐστὶ τῶν ναυμαχούντων *the confusion and the cries, all of which* (things) *are usual in the case of men engaging in naval battles* I. 4. 97. Cp. 709.

d. A relative may agree in gender and number, not with the antecedent, but with its own following predicate substantive: λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; *assuredly there are propositions in each of us which we call hopes?* P. Phil. 40 a.

e. A relative may agree, not with its antecedent, but with a predicate to the antecedent when it follows that predicate immediately: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; *and justice among men, how is not that something beautiful, since it* (lit. *which*) *civilizes all human things?* P. L. 937 d.

SUBJECT AND PREDICATE SUBSTANTIVE OR ADJECTIVE WITH THE INFINITIVE

734. When the subject of the infinitive is *the same* as the subject of a finite governing verb, it is generally omitted; and a predicate substantive or adjective stands in the nominative.

ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἥκειν *I shall not admit that I have come uninvited* P. S. 174 d, ὁμολογεῖς περὶ ἐμὲ ἄδικος γεγενῆσθαι; *do you admit that you have been guilty as regards me?* X. A. 1. 6. 8, Πέρσης ἔφη εἶναι *he said he was a Persian* 4. 4. 17.

a. The nominative is used also when the infinitive with the article, expressing some action or state of the subject of the main verb, is used in an oblique case with or without a preposition: τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι *this he effected by being severe* X. A. 2. 6. 9, οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *Philip has gained supremacy by no one cause more than by being the first to arrive at the scene of action* D. 8. 11.

b. If the governing verb is a participle in an oblique case, a predicate substantive or adjective usually agrees with the participle, and rarely stands in the nominative: ἀπαλλαγεὶς τούτων τῶν φασκόντων δικαστῶν εἶναι *being rid of these men who profess to be judges* P. A. 41 a, τὰς ἀρχὰς δίδωσι τοῖς ἀεὶ δόξᾱσιν ἀρίστοις εἶναι *it dispenses the offices to those who for the time seem to be the most deserving* P. Menex. 238 d.

735. A pronoun subject of an infinitive, if (wholly or partially) identical with the subject of the main verb, is usually expressed when emphatic,

and stands in the accusative; but the indirect reflexive σφεῖς may stand in the nominative or accusative. Thus οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο *I think I have made more money than any two others together* P. Hipp. M. 282 e, τοὺς δὲ Θηβαίους ἡγεῖτο ἐᾶσειν ὅπως βούλεται πράττειν ἑαυτόν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον he said *that not they* (the speaker and the other Lacedaemonians), *but they* (the Toroneans) *rather had been wronged* 4. 114, ἔφη δέ, ἐπειδὴ οὖ ἐκβῆναι τὴν ψῡχήν, . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον *he said that, when his soul had departed out of him, they* (he and others) *came to a mysterious place* P. R. 614 b.

736. If the subject of the infinitive is *different* from the subject of the governing verb, it stands in the accusative; and a predicate substantive or adjective stands also in the accusative: *τὸν γὰρ καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι for I maintain that the noble and good man is happy* P. G. 470 e.

737. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

a. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου ἐδέοντο ὡς προθῡμοτάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελῆσαί μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 1. 1.

b. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισαμένοις προϊέναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is for their interest to be friends rather than enemies* X. O. 11. 23.

738. An indefinite or general subject of the infinitive (τινά, τινάς, ἀνθρώπους) is commonly omitted; and a predicate substantive or adjective stands in the accusative: δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν *for it is preferable to die in action rather than doing nothing* E. Hel. 814. Cp. 1229.

DEGREES OF COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

739. The positive, especially before an infinitive with or without ὥστε (ὡς), may imply that the quality denoted is not in the right proportion for the purpose in question: (τὸ ὕδωρ) ψῡχρόν ἐστιν ὥστε λούσασθαι *the water is* too *cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships* too *few to defend* T. 1. 50.

COMPARATIVE

740. The comparative may be followed by the genitive (913 k) or by ἤ *than*: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγώ *wiser than I*. With ἤ, the persons or things compared usually stand in the same case, and always so when they are connected with the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The word after ἤ may often be regarded as subject of a verb (expressed or understood): ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱός *son of a man more powerful than I* am X. C. 5. 2. 28. But this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν *some have been rescued from even worse straits than these* T. 7. 77.

b. The genitive is more usual when two subjects would have the same verb in common; as οἱ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον *the Cretans shot a shorter distance than the Persians* (= ἢ οἱ Πέρσαι) X. A. 3. 3. 7.

c. The genitive is very often found where ἤ, if used, would be followed by a nominative or accusative: σοφώτερος σοῦ εἰμι (= ἢ σύ) *I am wiser than you*. But the genitive is also sometimes used where ἤ would be followed by some other case or by a prepositional phrase: ταῦτα τοῖς ὁπλίταις οὐχ ἧσσον τῶν ναυτῶν (= ἢ τοῖς ναύταις) παρακελεύομαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετήν) *we must look at skill more than* at *courage* Aristotle, Politics 1309 b 5.

741. After πλέον (πλεῖν) *more*, ἔλᾱττον (μεῖον) *less*, ἤ may be omitted without affecting the case of the word following the comparative: πόλις πλέον πεντακισχῑλίων ἀνδρῶν *a city of more* than *5000 men* X. H. 5. 3. 16, πέμπει οὐκ ἔλᾱττον δέκα φέροντας πῦρ *he sends not less* than *ten men carrying fire* 4. 5. 4. In place of πλέον, etc., we find also the corresponding adjs. with or without ἤ or with the gen.: τοξότᾱς πλείους ἢ τετρακισχῑλίους *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεγονὼς πλείω ἑβδομήκοντα *more* than *70 years old* P. A. 17 d, ἱππέᾱς πλείους τριᾱκοσίων *more than 300 horse* X. H. 1. 3. 10.

742. Compendious Comparison. — The possessor, instead of the thing possessed, may be put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων (= τοῦ τούτων ἱππικοῦ) but if we should raise a cavalry-force not inferior to theirs* X. C. 4. 3. 7.

743. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that a quality is displayed in a higher degree than usual. *αὐτός* is often added to the subject. Thus *πλουσιώτεροι ἑαυτῶν γιγνόμενοι becoming richer than they were before* (lit. *than themselves*) T. 1. 8, *αὐτοὶ αὑτῶν εὐμαθέστεροι γίγνονται they learn more easily than before* I. 15. 267.

744. Proportional Comparison. — After a comparative, *ἤ κατά* with the accusative, and *ἤ ὥστε* (rarely *ἤ ὡς*) with the infinitive, express a degree which is too high or too low: *ὅπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη more arms were taken than there were men slain* (lit. *according to the corpses*) T. 7. 45, *φοβοῦμαι μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ I fear lest there should befall the State an evil too great for it to be able to bear* X. M. 3. 5. 17 (1376).

745. Double Comparison. — If two adjectives (or adverbs) are compared with each other, *ἤ* is always used, and both are regularly in the comparative: *ἡ εἰρήνη ἀναγκαιοτέρᾳ ἢ καλλίων peace inevitable rather than honorable* Aes. 3. 69.

746. The comparative may stand alone, the second part being implied: *ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν in time of peace States are actuated by higher convictions* than in time of war T. 3. 82, *ὕστερον ἦκον they came too late* 7. 27.

SUPERLATIVE

747. The superlative expresses either the highest degree of a quality (the *relative* superlative: *ὁ σοφώτατος ἀνήρ the wisest man*) or a very high degree of a quality (the *absolute* superlative, which does not take the article: *ἀνὴρ σοφώτατος a very wise man*). The relative superlative is usually accompanied by the genitive of the person or thing surpassed (872). On the agreement, see 727.

748. The superlative may be strengthened in various ways:

a. By prefixing *ὅτι* or *ὡς*, rarely *ἤ* (*ὅσον* or *ὅπως* in poetry): *ὅτι πλεῖστοι as many men as possible*, *ὡς τάχιστα as quickly as possible*, *ὡς εἰς στενώτατον into as narrow compass as possible* X. O. 18. 8. With *ὡς* and *ἤ* a form of *δύναμαι can* or of a synonym may be employed: *διηγήσομαι ὑμῖν ὡς ἂν δύνωμαι διὰ βραχυτάτων I will relate to you in the briefest terms I can* I. 21. 2.

b. By prefixing οἷος, ὅσος, or ὁπόσος: ὁρῶντες τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα *observing that affairs are not in the very best state in the city* L. 13. 23. With ὅσος or ὁπόσος, a form of δύναμαι, or of a synonym, is usually added: ἤγαγον συμμάχους ὁπόσους πλείστους ἐδυνάμην *I brought the very largest number of allies I could* X. C. 4. 5. 29.

749. ἐν τοῖς is used before the superlative in all genders and numbers: ἐν τοῖς πλεῖσται δὴ νῆες ἅμ' αὐτοῖς ἐγένοντο *they had the very largest number of ships* T. 3. 17.

ADVERBS

750. Adverbs are of two kinds:

a. **Ordinary adverbs**, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives.

εὐθὺς ἐβόᾱ *straightway he shouted* X. A. 1. 8. 1, φανερὸν ἤδη *already clear* L. 4. 6, πολὺ θᾶττον *much more quickly* X. A. 1. 5. 2, μάλα συμφορᾱ́ *a great misfortune* X. C. 4. 2. 5.

b. **Sentence adverbs** (or *particles*) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind.

Such are words of interrogation (ἦ, ἆρα, μῶν); of affirmation and confidence (δή *now, indeed,* δῆτα *surely,* γέ *at least, even,* ἦ *really,* μήν *in truth,* νή *surely,* τοί *surely*); of uncertainty (ἴσως, πού, τάχα *perhaps*); of negation (οὐ, μή, οὔτοι, μήτοι, etc.); of limitation (ἄν 1162 ff.).

751. In the attributive position (788) an ordinary adverb may serve as an adjective: ἐν τῷ πλησίον παραδείσῳ *in the neighboring park* X. A. 2. 4. 16, ταραχὴ ἡ τότε *the confusion of that time* L. 6. 35.

THE ARTICLE — ORIGIN AND DEVELOPMENT

752. In the oldest Greek no word was needed to express either *the* or *a*. By gradual weakening, ὁ, ἡ, τό, originally a demonstrative pronoun, became the definite article, used (like English *the*) to mark a particular object, person, or class; but its addition was not necessary to mark a class. The beginnings of the articular use appear even in Homer (754), while Attic prose still retained some cases of the old demonstrative force (756). From the demonstrative use was also developed the use as a relative (755).

753. ὁ, ἡ, τό in Homer. — In Homer ὁ, ἡ, τό is commonly a demonstrative pronoun and is used either as a substantive or as an adjective; it may serve as the personal pronoun of the third person: τὸ θαυμάζω *I marvel at this* δ 655, τὸν λωβητῆρα ἐπεσβόλον *this prating brawler* B 275, τὴν δ' ἐγὼ οὐ λύσω *but her I will not release* A 29.

754. ὁ, ἡ, τό sometimes in Homer approaches its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δ' ἕτερον *the one . . . the other* E 145 (756), οἱ ἄλλοι *the (those) others* Φ 371, τὸ κρήγυον *that which is good* A 106, τὸ πάρος *formerly* N 228, τὰ μέγιστα ἄεθλα *the (those) greatest prizes* Ψ 640, Ἶρον τὸν ἀλήτην *Irus, the (that) beggar* σ 333.

a. Ordinarily Homer does not use the article where it is required in Attic prose. Hom. ὁ generally contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic ὁ *defines.*

755. ὁ, ἡ, τό is used as a relative pronoun in Homer only when the antecedent is definite: τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης *he stripped off the arms that brazen Ares had given him* H 146. The tragic poets use only the τ-forms, and chiefly to avoid hiatus or to produce position: κτείνουσα τοὺς οὐ χρὴ κτανεῖν *endeavoring to slay those whom it is not right to slay* E. And. 810. On the usage of Herodotus, see 302 D. 3.

756. ὁ, ἡ, τό demonstrative in Attic Prose. — The article has demonstrative force in Attic prose chiefly when followed by μέν, δέ, γέ, τοί, or preceded by καί. So especially in contrasts, as ὁ μὲν . . . ὁ δέ *the one . . . the other, this . . . that.*

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶπόντο *the one party proceeded, the other followed* X. A. 3. 4. 16. Similarly the adverbial τὸ (τὰ) μέν . . . τὸ (τὰ) δέ *partly . . . partly, now . . . now,* τῇ μὲν . . . τῇ δέ *in this respect . . . in that respect;* as τὰ μέν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι *now fighting, now also resting* 4. 1. 14.

a. A substantive or a pronoun frequently takes the place of the article with δέ (less often of that with μέν).

b. As demonstratives ὁ, ἡ, οἱ, αἱ are often written ὅ, ἥ, οἵ, αἵ.

757. ὁ (ἡ, τὸ) δέ without a preceding μέν often means *but (and) he, she, this,* and generally refers to an oblique case, less often to the subject, of the preceding sentence: Κῦρος δίδωσιν αὐτῷ μῡρίους δᾱρεικούς· ὁ δὲ λαβὼν τὸ χρῡσίον κ.τ.λ. *Cyrus gives him* (Clearchus) *10,000 darics; and he, taking the money* etc. X. A. 1. 1. 9. In this usage τὸ δέ often means *whereas.* ὁ δέ may also mean *the other, another,* pl. *the others, others.*

758. The demonstrative use appears also in (a) τὸν καὶ τόν *this one and that one* L. 1. 23, τὸ καὶ τό *this and that* D. 9. 68, τοῖς καὶ τοῖς P. L. 701 e; (b) an oblique case, as antecedent of ὅς, ὅσος, οἷος; as τόν τε Εὐθύκριτον καὶ τὸν ὃς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι *and as witnesses I will produce both Euthycritus and the man who said he was his master* L. 23. 8; (c) τῷ *therefore,* ὅ (τό) γε *this indeed,* πρὸ τοῦ (or προτοῦ) *formerly.*

759. ὅς, ἥ demonstrative is used like the substantival article in καὶ ὅς (ἥ) *and he (she),* καὶ οἵ *and they;* and in ἥ δ' ὅς (ἥ) *and he (she) said.* In Attic prose καὶ τόν (τήν) is used as the accusative of καὶ ὅς (ἥ), as subject of

a following infinitive in indirect discourse: καὶ τὸν εἰπεῖν *and* he said *that he said* P. S. 174 a. Cp. also ὃς καὶ ὅς *such and such an one* Hdt. 4. 68.

ὁ, ἡ, τό AS THE ARTICLE IN ATTIC

760. Particular Article. — The particular article denotes individual persons or things as distinguished from others of the same kind, and is used of objects present to the mind, mentioned before, well known, usual, proper, etc. As the article of reference its use is very frequent.

τὸ ἐμὸν βιβλίον *my book* (βιβλίον ἐμόν *a book of mine*), ὁ τῶν ἑπτὰ σοφώτατος Σόλων *Solon, the wisest of the Seven* (Sages) P. Tim. 20 d, ὁ δῆμος ὁ Ἀθηναίων *the people of the Athenians* Aes. 3. 116, εἶπον ὅτι τάλαντον ἀργυρίου ἕτοιμος εἴην δοῦναι . . . λαβὼν τὸ τάλαντον κ.τ.λ. *I said that I was ready to give* him *a talent of silver . . . and he, taking the talent* etc. L. 12. 9–10, τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν *the prosecutor did not get the* requisite *part of the votes* D. 18. 103.

a. The article may denote an object as representative of its class (the *distributive* article), and may often be translated by *a* or *each:* δραχμὴν ἐλάμβανε τῆς ἡμέρας *he received a drachma a day* T. 3. 17. But the distributive article may be omitted: εἵλοντο δέκα, ἕνα ἀπὸ φυλῆς *they chose ten, one from* (each) *tribe* X. H. 2. 4. 23.

761. The article, especially in prose, may take the place of an unemphatic possessive pronoun, when there is no doubt as to the person meant as the possessor: Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ *Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι *he wished both his boys to be with him* 1. 1. 1.

762. The article may be used with cardinal numerals.

ἀπῆσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς *of the companies, numbering twelve, three were absent* X. H. 7. 5. 10, εἷς παρὰ τοὺς δέκα *one man in* (comparison with) *ten* X. O. 20. 16, τῶν πέντε τὰς δύο μοίρας *two fifths* T. 1. 10, ἡμέρας ἀμφὶ τὰς τριάκοντα *about thirty days* X. A. 4. 8. 22.

763. Generic Article. — The generic article denotes an entire class as distinguished from other classes; as ὁ ἄνθρωπος *man* (as distinguished from other beings), οἱ γέροντες *the aged*, πονηρὸν ὁ συκοφάντης *the (an) informer is a vile thing* D. 18. 242.

a. A participle with the article may denote an entire class: ὁ βουλόμενος *any one who wishes*, οἱ λέγοντες *the speakers.* When the reference is to a particular occasion, person, or thing, the article with the participle is particular (1271); as οἱ λέγοντες *the speakers* on a definite occasion.

764. Many words take the article to indicate a class or type: *νύξ night, ἡμέρᾱ day, θέρος summer, χειμών winter, θάλαττα sea, γῆ land, ἥλιος sun, σελήνη moon, χρόνος time, ἀνήρ husband, γυνή wife,* and many others. Thus *τὴν μὲν νύκτα νεβρίζων . . . ἐν δὲ ταῖς ἡμέραις τοὺς θιάσους ἄγων by night dressing* them *in fawn-skins . . . and by day conducting the bands of worshippers* D. 18. 259, *ὧν οὐδ' ὁ χρόνος τὴν μνήμην ἀφελέσθαι δύναται the memory of which not even time can remove* 22. 13.

a. But such words, if used in formulas or with the force of proper names, may omit the article.

Fluctuation in the Use of the Article; its Omission

765. The use of the article is not always consistent, and in many cases it is omitted without any essential difference in meaning, so that rules for its fluctuation cannot always be given. Attic has many survivals of the period when the article was not obligatory; *e.g.* in prepositional phrases. Attic prose uses the article more than Attic poetry; and the dialogue of comedy more than the dialogue of tragedy. Even in cases where the article is commonly omitted it may be employed when it is desired to mark something previously mentioned or to emphasize a contrast.

766. The Article with Abstract Substantives. — Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σῴζει τὰς ψῡχάς valor rather than flight saves men's lives* X. C. 4. 1. 5. But it is often omitted without essential difference: *ἀρχὴ φιλίᾱς μὲν ἔπαινος, ἔχθρᾱς δὲ ψόγος praise is the beginning of friendship, blame of enmity* I. 1. 33. When the reference is definite the article is necessary: *ἡ τῶν Ἑλλήνων εὔνοια the good will of the Greeks* Aes. 3. 70.

767. The article is often omitted with *βάθος depth, ὕψος height, εὖρος width, μέγεθος size, πλῆθος size, amount, γένος race, ὄνομα name.*

768. The Article with Proper Names. — The use of the article with proper names may be illustrated as follows (769–778):

769. NAMES OF PERSONS often take the article in familiar style, especially to mark individuals well known, previously mentioned, or contrasted: *ὁ Σόλων* D. 20. 90, *τοὺς στρατιώτᾱς αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας,*

εἶᾶ Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain* X. A. 1. 4. 7, Σοφαίνετος ὁ Στυμφάλιος 1. 2. 3 to distinguish him from Σοφαίνετος ὁ Ἀρκάς 1. 2. 9. Similarly Δημοσθένης ὁ Ἀλκισθένους (the *popular* designation) distinguishes *Demosthenes, the* son *of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. The father's name without the article states merely the parentage (the *official* designation): Περδίκκᾶς Ἀλεξάνδρου *Perdiccas*, son *of Alexander* T. 2. 99.

a. In official language the article is not used with appositive proper names: Ξενοφῶν Ἀθηναῖος X. A. 1. 8. 15, Ὀρόντᾶς Πέρσης ἀνήρ 1. 6. 1. Cp. 690 a.

b. Several appellatives, treated like proper names, may omit the article, as βασιλεύς, the official name for the King of Persia, στρατηγοί *the Generals*, πρυτάνεις *the Prytans*.

770. NAMES OF GODS often take the article, especially when definite cults are referred to. The article is common when the name of the god depends on a substantive with the article, as τὸ ἱερὸν τοῦ Ἀπόλλωνος *the shrine of Apollo* T. 1. 29. The article is generally used with both the name of a god *and* an epithet or (less often) with neither: τῷ Διὶ τῷ Ὀλυμπίῳ *to Olympian Zeus* T. 5. 31, Διὶ ἐλευθερίῳ *to Zeus, guardian of freedom* 2. 71. In oaths the article must be used except with the name of Zeus: μὰ τὸν Ἀπόλλωνα, μὰ (τὸν) Δία. With festivals of the gods the use of the article fluctuates. Names of shrines, as substantivized adjectives, have the article: τὸ Θησεῖον *the Theseum (the shrine of Theseus)*.

771. NAMES OF NATIONS, if plural, generally omit the article, but οἱ Ἕλληνες (except in Herodotus) as opposed to οἱ βάρβαροι. Some non-Greek nations under despotic rule take the article when used in the singular in a collective sense, as ὁ Πέρσης *the Persian*. Names of inhabitants of cities need not have the article. With names of tribes the use of the article fluctuates.

772. NAMES OF MONTHS AND WINDS. — With names of the months and of the winds the use of the article fluctuates: (ὁ) Σκιροφοριών, (ὁ) βορέᾶς.

773. NAMES OF COUNTRIES: always ἡ Εὐρώπη, ἡ Ἀσίᾶ, ἡ Ἑλλάς, sometimes ἡ Λιβύη. With adjectival names ἡ is necessary in ἡ Ἀττική, ἡ Βοιωτίᾶ (but Θετταλίᾶ, Λῡδίᾶ, etc.). The article is common when the name of a place stands in the genitive to define the geographical position of another place: ἐς Ἐπίδαυρον τῆς Πελοποννήσου *to Epidaurus in Peloponnese* T. 2. 56.

774. ISLANDS: article often omitted. When νῆσος is added, the types are ἡ Ψυττάλεια (ἡ) νῆσος, Μῆλος (ἡ) νῆσος, (ἡ) νῆσος Δῆλος.

775. MOUNTAINS: the types with the article are ὁ Ὄλυμπος, τὸ Πήλιον (adjective) ὄρος, τὸ ὄρος ἡ Ἰστώνη (apposition).

776. RIVERS: the types are (ὁ) Νεῖλος, ὁ Εὐφρᾱ́της ποταμός, Σελῑνοῦς ποταμός.

777. SEAS: ὁ Πόντος, ὁ Ὠκεανός, ὁ Βόσπορος, generally ὁ Ἑλλήσποντος; τὸ Αἰγαῖον, τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος; ὁ Εὔξεινος πόντος, ὁ πόντος ὁ Εὔξεινος; adjectival ἡ Ἐρυθρὰ θάλαττα, etc.

778. TOWNS: article unnecessary. Note Μένδη (ἡ) πόλις, ἡ Μένδη πόλις.

779. The article is often omitted in the following cases.

a. In prepositional phrases: ἐν ἀρχῇ τοῦ λόγου *in the beginning of the speech* D. 37. 23. So κατὰ γῆν *by land*, διὰ σκότους *in darkness*.

b. In adverbial designations of time, especially with prepositions: ἡμέρᾱς *by day*, νυκτός *by night*, περὶ μέσᾱς νύκτας *about midnight*, ἅμα ἕῳ *at daybreak*, ἐκ παίδων *from childhood*.

c. With ordinal numbers, in expressions of time in the dative (963): δευτέρῳ μηνί *in the second month* T. 8. 64.

d. With words denoting persons, when they are used of a class (since the generic article is optional, cp. 752): ἄνθρωπος *man*, στρατηγός *general*, θεός *divinity, God* (cp. 764).

e. With adjectives and participles when the reference is general; in the plural also when only a part is meant: ἀπαλλαγὴ κακῶν *escape from evils* P. R. 610 d, πέμψαι προκαταληψομένους τὰ ἄκρα *to send men to seize the heights in advance* X. A. 1. 3. 14.

f. In formulas and enumerations: δεξιὰς ἔδοσαν *they gave their right* hands X. A. 2. 3. 28, ἥλιος ἐδύετο *the sun was setting* 1. 10. 15, γυνὴ καὶ παῖδες *wife and children* And. 1. 48.

g. When a substantive followed by an attributive genitive forms with it a compound idea: τελευτὴ τοῦ βίου *the end of his life* (cp. *life-time*) X. A. 1. 1. 1.

Some Special Uses of the Article

780. A single article, used with the first of two or more substantives or adjectives connected by a word for *and*, lays stress on the combination: οἱ στρατηγοὶ καὶ λοχᾱγοί *the generals and captains* (the officers as contrasted with the privates) X. A. 2. 2. 8. Repetition of the article lays stress on each word: οἱ στρατηγοὶ καὶ οἱ λοχᾱγοί *the generals and the captains* 7. 1. 13.

781. Instead of repeating a substantive or adjective with the article it may suffice to repeat the article: ὁ βίος ὁ τῶν ἰδιωτευόντων ἢ ὁ (βίος) τῶν τυραννευόντων *the life of persons in a private station or that of princes* I. 2. 4.

782. The article may or may not be repeated with each of several attributes: τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν *the Arcadian sanctuary of Lycaean Zeus* P. R. 565 d, ὁ περὶ τῆς ψῡχῆς πρὸς τοὺς πολεμίους ἀγών *the combat for life and death with the public foes* X. M. 3. 12. 1.

783. Appositives to a personal pronoun (commonly 1 or 2 pers.) generally take the article: ὑμεῖς οἱ ἡγεμόνες *you, captains* X. C. 6. 2. 41.

784. Article and Predicate Substantive. — A predicate substantive regularly has no article, and may thus often be distinguished from the subject: *καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις the citadel is still called 'city' by the Athenians* T. 2. 15.

785. Predicate comparatives, superlatives, and possessive pronouns regularly have no article: *ᾤμην τὴν ἐμαυτοῦ γυναῖκα πᾶσῶν σωφρονεστάτην εἶναι I thought that my wife was* the *most virtuous of all* L. 1. 10, *Χαιρεφῶν ἐμὸς ἑταῖρος ἦν Chaerephon was a friend of mine* P. A. 21 a.

786. But the article is sometimes used with a predicate substantive when it refers to a definite person or thing well known, previously mentioned or hinted at, or identified with the subject so that subject and predicate could change places: *οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, *ὁ θεὸς αὐτός ἐστιν ὁ λέγων the speaker is the god himself* P. Ion 534 d, *ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα he suspected that the traducer was Menon* or *that it was Menon who traduced him* X. A. 2. 5. 28, *οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα it is neither numbers nor strength that gains victories in war* X. A. 3. 1. 42. Cp. 710.

Substantive-making Power of the Article

787. The prefixed article gives the value of a substantive to an adjective or participle, a prepositional phrase, an adverb, an infinitive, and a single word or clause.

ὁ σοφός the wise man, *τὸ δίκαιον justice*, *ὁ βουλόμενος whoever wishes*, *τὸ ἐσόμενον the future*, *οἱ ἐν τῇ ἡλικίᾳ the* men *in the prime of life*, *οἱ τότε the* men *of that time*, *τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι* (the) *being ruled by pleasures*, *τὸ ὑμεῖς the word 'you.'*

a. With the genitive, the article may form a substantival phrase: *τὰ τῶν στρατιωτῶν the condition of the soldiers* (868).

b. Adjectives or participles used substantively regularly (in prose) have the article; and when so used may take a possessive genitive in the attributive position: *τὸ τῆς πόλεως συμφέρον the interest of the State.*

Position of the Article

788. Attributive Position. — A word or group of words standing between the article and its substantive, or immediately after the article, if the substantive, with or without an article, precedes, has *attributive* position and is called an *attributive* (cp. 653). Thus *the wise man* is (1) *ὁ σοφὸς ἀνήρ*, (2) *ὁ ἀνὴρ ὁ σοφός*, or (3) *ἀνὴρ ὁ σοφός* (*not* *σοφὸς ὁ ἀνήρ* or *ὁ ἀνὴρ σοφός*).

a: The order ὁ σοφὸς ἀνήρ (the most common and most simple order) emphasizes the attributive; ὁ ἀνὴρ ὁ σοφός (less common and somewhat formal) emphasizes the substantive, as something definite or previously mentioned, the attributive being added by way of explanation: *the man* (I mean) *the wise (one)*. In ἀνὴρ ὁ σοφός (least common and savoring of an easy-going style) the substantive takes no article before it, because it would have none if the attributive were dropped; here the attributive is added by way of correction: *a man* (I mean) *the wise (one)*.

789. Post-positive words as μέν, δέ, γέ, τέ, γάρ, δή, οἶμαι, οὖν, τοί, τοίνυν following the article are not attributives: ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε *now the elder happened to be present* X. A. 1. 1. 2. In Attic, τὶς comes between article and substantive only when an attributive follows the article: τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

790. Prepositional phrases (787), adverbs with adjectival force (751), and attributive participles, have attributive position, *e.g.* ὁ πρὸς τοὺς πολεμίους πόλεμος, (ὁ) πόλεμος ὁ πρὸς τοὺς πολεμίους *the war against the enemy*; ὁ τότε πόλεμος, (ὁ) πόλεμος ὁ τότε *the war at that time*; ἡ παροῦσα συμφορά, (ἡ) συμφορὰ ἡ παροῦσα *the present circumstance*.

791. The genitive of a substantive limiting the meaning of another substantive with the article may take any one of four positions:

1. τὸ τοῦ πατρὸς βιβλίον *the father's book* (with emphasis on the genitive). More common than 2.
2. τὸ βιβλίον τὸ τοῦ πατρός (with emphasis on the genitive).
3. τὸ βιβλίον τοῦ πατρός (with emphasis on the governing word).
4. τοῦ πατρὸς τὸ βιβλίον (with emphasis on the genitive).

The genitive of the divided whole (872) regularly takes either the 3d or the 4th position.

792. Possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (808), αὐτός meaning *same* (821), and πᾶς expressing the *sum total* (802), have the attributive position.

793. Pronouns of quality and quantity, as τοιοῦτος, τοιόσδε, τηλικοῦτος, etc. (rarely τοσοῦτος and τοσόσδε), when they take the article usually follow it: αἱ τοιαίδε γραφαί *such suits* D. 23. 135. Predicate position (795): τοσαύτη ἡ πρώτη παρασκευὴ . . . διέπλει *so great was the first armament which crossed over* T. 6. 44.

794. An attributive, following the article, may be separated from its substantive by a personal or demonstrative pronoun, which thus takes attributive position: ἡ πάλαι ἡμῶν φύσις *our old nature* P. S. 180 d, ἡ στενὴ αὕτη ὁδός (for αὕτη ἡ στενὴ ὁδός, 804 a) *this narrow road* X. A. 4. 2. 6, ὁ δ' αὐτὸς οὗτος λόγος *this same argument* I. 12. 225.

795. Predicate Position. — A predicate adjective either precedes or follows the article and its substantive: *σοφὸς ὁ ἀνήρ* or (less commonly) *ὁ ἀνὴρ σοφός the man is wise.*

ἀτελεῖ τῇ νίκῃ ἀνέστησαν they retired with their victory incomplete T. 8. 27, *τὰς τριήρεις ἀφείλκυσαν κενάς they towed away the triremes empty* 2. 93, *τὰ φρονήματα μεγάλα εἶχον the thoughts they entertained were great* P. S. 190 b.

796. The genitive of the divided whole (872) has predicate position: *τούτων οἱ πλεῖστοι the most of these* X. A. 1. 5. 13, *οἱ ἄριστοι τῶν περὶ αὐτόν the bravest of his companions* 1. 8. 27.

797. Adjectives generally treated as attributive in English often take the predicate position, especially when they stand in prepositional phrases: *ἐν πολλαῖς ταῖς πρὶν μάχαις in the many previous battles* T. 8. 38.

798. Participles of copulative verbs (655) have either predicate or attributive position: *ἡ νῦν Ἑλλὰς καλουμένη what is now called Hellas* T. 1. 2, *ἐν τῷ καλουμένῳ θανάτῳ in what is called death* P. Ph. 86 d.

799. The force of a predicate substantive or adjective may often best be rendered by an expanded translation (*e.g.* a relative clause) or by an abstract substantive: *ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν immortal will be the remembrance of themselves that they will leave behind* I. 9. 3, *ἐπήρετο πόσον τι ἄγοι τὸ στράτευμα he asked about how large the force was that he was leading* (= *πόσον τι εἴη τὸ στράτευμα ὃ ἄγοι*, 1536) X. C. 2. 1. 2, *μεγάλῃ τῇ φωνῇ at the top of his voice* 3. 3. 58, and often in like expressions where the article has possessive force (761).

PECULIARITIES OF POSITION WITH THE ARTICLE

800. Adjectives of Position. — In the predicate position **ἄκρος** (*high*) means *the top of*, **μέσος** (*middle*) *the middle of*, **ἔσχατος** (*extreme*) *the end of.* The adj. regularly stands before the article.

Attributive Position	*Predicate Position*	
τὸ ἄκρον ὄρος the high mountain	*ἄκρον τὸ ὄρος* / *(τὸ ὄρος ἄκρον)*	*the top of the mountain*
ἡ μέση ἀγορά the central market	*μέση ἡ ἀγορά* / *(ἡ ἀγορὰ μέση)*	*the centre of the market*
ἡ ἐσχάτη νῆσος the farthest island	*ἐσχάτη ἡ νῆσος* / *(ἡ νῆσος ἐσχάτη)*	*the verge of the island*

a. The meaning expressed by the predicate position may also be expressed by *(τὸ) ἄκρον τοῦ ὄρους*, *(τὸ) μέσον τῆς ἀγορᾶς*, etc. These adjs. used partitively without the article regularly precede the substantive: *μέσον θέρος middle of summer* Hdt. 8. 12.

801. **μόνος, ἥμισυς.** — (1) Attributive: **ὁ μόνος παῖς** *the only son*, **αἱ ἡμίσειαι χάριτες** *half-favors*. (2) Predicate: **μόνος ὁ παῖς** (or **ὁ παῖς μόνος**) **παίζει** *the boy plays alone*, **ἥμισυς ὁ βίος** (or **ὁ βίος ἥμισυς**) *half of life*.

802. **πᾶς (ἅπᾶς, σύμπᾶς)** *all*. — (1) Attributive position: *the whole, the whole number (amount) of*, as **ἡ πᾶσα Σικελία** *the whole of Sicily*, **οἱ πάντες πολῖται** *the whole body of citizens*. In prose the article is rarely omitted with attributive **πᾶς** meaning *whole*: **παντὶ θῡμῷ** *with his whole soul* D. 19. 227. (2) Predicate (and usual) position: **πάντες οἱ πολῖται** or, less often, **οἱ πολῖται πάντες** *all the citizens* individually, **οἱ σύμπαντες ὁπλῖται μύριοι χίλιοι** *11,000 hoplites in all*, **πᾶς ὁ ἄδικος** (generic singular) *every one who is unjust*. (3) Without the article **πᾶς** often means *every, every kind of, perfect*, pl. *all, all kinds of*: **πᾶσα ἀδικίᾱ** *utter baseness*, **πάντες ἄνθρωποι** *all men, all the world*.

803. **ὅλος**: (1) Attributive: **τὸ ὅλον στράτευμα** *the whole army;* not so common as (2) Predicate: **ὅλον τὸ στράτευμα** (less often **τὸ στράτευμα ὅλον**) *the army as a whole*. (3) **ὅλον στράτευμα** *a whole army*.

804. The demonstratives **οὗτος, ὅδε, ἐκεῖνος**, and the intensive pronoun **αὐτός** *self* (819), in agreement with a substantive, generally take the article, and stand in the predicate position (795): **οὗτος ὁ ἀνήρ** or (less often) **ὁ ἀνὴρ οὗτος** *this man*, **αὐτὸς ὁ ἀνήρ** or **ὁ ἀνὴρ αὐτός** *the man himself* (attributive: **ὁ αὐτὸς ἀνήρ** *the same man*).

a. One or more words may separate the demonstrative from its substantive: **ὁ τούτου ἔρως τοῦ ἀνθρώπου** *the love of this man* P. S. 213 c. *This wise man* is **οὗτος ὁ σοφὸς ἀνήρ, ὁ σοφὸς ἀνὴρ οὗτος** (and **ὁ σοφὸς οὗτος ἀνήρ**, 794).

805. **οὗτος, ὅδε, ἐκεῖνος** sometimes omit the article.

(a) Regularly, when the substantive is in the predicate: **αὕτη ἔστω ἱκανὴ ἀπολογίᾱ** *a sufficient defense he this* P. A. 24 b. (b) Usually, with proper names, except when mentioned before: **ἐκεῖνος Θουκῡδίδης** *that* (well-known) *Thucydides* Ar. Ach. 708. (c) Generally, with definite numbers: **ταύτᾱς τριάκοντα μνᾶς** *these thirty minae* D. 27. 23. (d) Optionally, when a relative clause follows: **ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν** *we have come against this land, in which our fathers conquered the Medes* T. 2. 74. (e) In the phrase (often contemptuous) **οὗτος ἀνήρ** P. G. 505 c, and in other expressions denoting emotion: **ἄνθρωπος οὑτοσί** D. 18. 243. (f) Sometimes, when the demonstrative follows: **ἐπίγραμμα τόδε** *this inscription* T. 6. 59. So often in Hdt. (g) Frequently, in poetry.

806. A substantive modified by **ἄμφω, ἀμφότερος** *both*, **ἑκάτερος** *each* (of two). **ἕκαστος** *each* (of several) generally has the article, and the pronoun has the predicate position. But with **ἕκαστος** the article is often omitted,

especially in expressions of time: κατὰ τὴν ἡμέρᾱν ἑκάστην *on each single day*, καθ' ἑκάστην ἡμέρᾱν *every day*.

807. Possessive pronouns take the article only when a definite person or thing is meant, and then stand in attributive position: τὸ ἐμὸν βιβλίον or τὸ βιβλίον τὸ ἐμόν *my book*, τὰ ἡμέτερα βιβλία *our books*. Contrast βιβλίον ἐμόν (ἐμὸν βιβλίον), βιβλίον μου *a book of mine*.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

808. In the attributive position (788) stand the genitives of the demonstrative, reflexive, and reciprocal pronouns, when limiting a substantive with the article: τὸ τούτου βιβλίον or τὸ βιβλίον τὸ τούτου *his book*, τὸ ἐμαυτοῦ βιβλίον or τὸ βιβλίον τὸ ἐμαυτοῦ *my (own) book*; μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *he sent for his (own) daughter and her child* X. C. 1. 3. 1; τὰ ἀλλήλων κακά *one another's evils* I. 4. 168.

809. In the predicate position (795) stand

a. The genitives of the personal pronouns and of αὐτός used for the pronoun of the third person (whether partitive or not): τὸ βιβλίον μου (σου, αὐτοῦ, etc.), or, for emphasis, μου (σου, αὐτοῦ, etc.) τὸ βιβλίον; as ὃς ἔχει σου τὴν ἀδελφήν *who has your sister to wife* And. 1. 50. With another qualifying word, the genitive of these pronouns may stand between this and the substantive (794). Without such other qualifying word, these genitives rarely have attributive position; as τοὺς ὑμῶν χείρους *the worse among you* T. 3. 65.

b. The genitives of the other pronouns used partitively.

τίς, ποῖος, ἄλλος, ἕτερος, πολύς, ὀλίγος, WITH THE ARTICLE

810. The interrogatives τίς, ποῖος may take the article when a question is asked about an object before mentioned: ΣΩ. νῦν δὴ ἐκεῖνα δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα; SOCR. *Now at last we can decide those questions.* PH. (*The*) *what questions?* P. Phae. 277 a.

811. ἄλλος, ἕτερος. — ὁ ἄλλος generally means *the other, the rest* (ἡ ἄλλη Ἑλλάς *the rest of Greece*); οἱ ἄλλοι *the other, the others* (οἱ ἄλλοι Ἕλληνες *the other Greeks*, but ἄλλοι Ἕλληνες *other Greeks*). An adj. or part. used substantively generally has the article when it stands in apposition to οἱ ἄλλοι: τἄλλα τὰ πολῑτικά *the other civic affairs* X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος *besides*, see 853. Distinguish καὶ ἄλλα πολλά *and many other things* from πολλὰ καὶ ἄλλα *also many other things*. ὁ ἕτερος means *the one of two* or *of any two*.

812. πολύς, ὀλίγος: τὸ πολύ commonly means *the great(er) part* (the gen. with the article generally preceding), οἱ πολλοί *the multitude, the rabble*; πλείονες *more*, οἱ πλείονες *the majority, the mass*; πλεῖστοι *very many*, οἱ πλεῖστοι *the most*; ὀλίγοι *few*, οἱ ὀλίγοι *the aristocracy*.

PRONOUNS

813. Pronouns are either substantive or adjective: some, as *αὐτός* and *τὶς*, may be used either substantively or adjectively. A substantive pronoun agrees with its antecedent in gender, number, and person (so far as expressed in inflection); an adjective pronoun agrees with the noun it modifies in gender, number, and case.

THE PERSONAL PRONOUNS

814. The nominative of the personal pronoun is usually omitted except when emphatic: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἕψομαι since you are not willing to obey me, I will follow along with you* X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted.

815. *οὗ, οἱ*, etc., in Attic prose are usually indirect reflexives (292 b, 829 b). Homer uses *ἕο, οἷ*, etc., as personal (enclitic) pronouns (= *αὐτοῦ, αὐτῷ*, etc., in Attic): *διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος by the art of divination, which Phoebus gave to him* A 72. Homer also uses *ἕο, οἷ*, etc., either as direct, and non-enclitic, reflexives (= *ἑαυτοῦ, ἑαυτῷ*, etc., 825) or as indirect reflexives (= *αὐτοῦ, αὐτῷ*, etc., 829 b), either enclitic or not. In Hdt. pure anaphoric use is shown by *οἷ, μίν, σφέων, σφί, σφέας, σφέα*. As direct reflexives *σφίσι*, rarely *σφέων* and *σφέας*, are used; as indirect reflexives *εὗ, οἷ, μίν, σφείς, σφέων, σφί, σφίσι, σφέας*.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 807.

816. The possessive pronouns of the first and second person are the equivalents of the possessive genitive of the personal pronouns: *ἐμός* = *μου*, *σός* = *σου*, *ἡμέτερος* = *ἡμῶν*, *ὑμέτερος* = *ὑμῶν*. For *ὅς his* (poetic), *αὐτοῦ* is commonly used.

a. A possessive pronoun may have the force of an objective genitive (881) of the personal pronoun: *φιλίᾳ τῇ ἐμῇ out of friendship for me* X. C. 3. 1. 28 [*φιλίᾱ ἡ ἐμή* usually means *my friendship (for others)*].

817. The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive. In general, if the poss. pron. refers to the subject of the sentence, *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ* are used (in the attributive position). In the plural *ἡμέτερος* (*ὑμέτερος*) *αὐτῶν* replaces *ἡμῶν*

(ὑμῶν) αὐτῶν. *Their* is αὐτῶν (not reflexive), and ἑαυτῶν, or, less commonly, σφέτερος αὐτῶν (reflexive). Thus

a. **Not reflexive.** — *E.g. he sees my friend:* ὁρᾷ τὸν ἐμὸν φίλον (807). *He sees your friend:* ὁρᾷ τὸν ὑμέτερον φίλον (more common than τὸν φίλον ὑμῶν). *I see his friend:* ὁρῶ τὸν φίλον αὐτοῦ (809 a; cp. ὁρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου). *I see their friend:* ὁρῶ τὸν φίλον αὐτῶν, or τὸν τούτων (ἐκείνων) φίλον (808).

b. **Reflexive.** — *E.g. I see my (own) friend:* ὁρῶ τὸν ἐμαυτοῦ φίλον, or τὸν φίλον τὸν ἐμαυτοῦ. *You see your (own) friend:* ὁρᾶτε τὸν ὑμέτερον αὐτῶν φίλον (cp. 686), less often τὸν ὑμέτερον φίλον. *They see their (own) friends:* ὁρῶσι τοὺς ἑαυτῶν φίλους, less often τοὺς σφετέρους αὐτῶν φίλους (cp. 686).

N. — Poetic are ἐμὸς αὐτοῦ φίλος, σὸς αὐτοῦ φίλος, ὅς αὐτοῦ φίλος.

THE PRONOUN αὐτός

818. αὐτός is used as an adjective and as a pronoun. It has three distinct usages: (1) as an intensive adjective pronoun, meaning *self*. (2) As an identifying adjective, when preceded by the article, meaning *same*. (3) In oblique cases as the personal pronoun of the third person, meaning *him, her, it, them*.

a. Only the first two uses are common in Homer (but αὐτός *same* does not require the article in Hom., 822). In Hom. αὐτός generally denotes the principal person or thing, in opposition to what is subordinate, and emphasizes contrasts: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18. — On αὐτός as a reflexive, see 829 a; on αὐτός emphatic with other pronouns, see 832–834.

819. (I) αὐτός is used as an intensive adjective pronoun (*self*), sometimes without the article, especially in the *nominative* case: Μένων αὐτός *Menon himself*, σὺ αὐτός *you yourself;* and in *any* case, when in the predicate position (795) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνήρ, ὁ ἀνὴρ αὐτός *the man himself*, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρὸς αὐτοῦ, σοῦ αὐτοῦ *of you yourself*, etc.

820. Some special renderings of the intensive αὐτός: (a) With ordinals: ᾑρέθη πρεσβευτὴς δέκατος αὐτός *he was chosen envoy with nine others* (lit. *he himself the tenth*) X. H. 2. 2. 17. (b) *The master:* αὐτὸς ἔφᾱ *the Master said it* (*ipse dixit*) Diog. Laert. 8. 1. 46. (c) *And all:* with a substantive in the dative (956 b). (d) *By itself, in itself, pure:* αὐτὴ δικαιοσύνη πρὸς ἀδικίᾱν αὐτήν *pure justice against pure injustice* P. R. 612 c.

821. (II) After the article, in the attributive position (788), αὐτός as an identifying adjective in any case means *same*.

ὁ αὐτὸς ἀνήρ, ὁ ἀνὴρ ὁ αὐτός, *the same man*; τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

822. In Hom. αὐτός, without the article, may mean *the same*: ἦρχε δὲ τῷ αὐτὴν ὁδόν, ἣν περ οἱ ἄλλοι *and he guided him by the same way as the others* had gone θ 107.

823. (III) αὐτός when unemphatic and standing alone in an oblique case is used as a personal pronoun of the third person, and means *him, her, it, them*; as τὸ βιβλίον αὐτοῦ *the book of him* (*his book*) (809 a), ἐκέλευον αὐτὴν ἀπιέναι *they ordered her to depart* L. 1. 12.

824. The oblique cases of αὐτός usually take up a preceding substantive or adjective (anaphoric use): καλέσᾱς δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε *summoning Damnippus, I speak to him as follows* L. 12. 14. Cp. 841. But the pronoun is often suppressed where English employs it: ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε *having satisfied the minds of all he dismissed* them X. A. 1. 7. 8.

THE REFLEXIVE PRONOUNS

825. Direct Reflexives. — The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the clause in which they stand.

γνῶθι σεαυτόν *learn to know thyself* P. Charm. 164 e, καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς *after deliberating apart* (*by themselves*) *they surrendered their arms and themselves* T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place, if emphatic: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21, ἀπὸ σαυτοῦ 'γώ σε διδάξω *I will teach you from your own case* (*from yourself*) Ar. Nub. 385.

826. The personal pronouns are sometimes used in a reflexive sense, when that sense is not emphatic: θρηνοῦντός τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e, δοκῶ μοι ἀδύνατος εἶναι *I* (*seem to myself to be*) *think I am unable* P. R. 368 b (less often δοκῶ ἐμαυτῷ). So in Hom.: ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378.

827. ἐμέ, σέ, not ἐμαυτόν, σεαυτόν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι *I think that both you and I believe that it is worse to do wrong than to be wronged* P. G. 474 b.

828. Indirect Reflexives. — The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

Ὀρέστης ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up as many wrecks as were close to their own* shore 2. 92, σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ *you thinking that they are harmful to you* X. M. 2. 7. 9.

829. Instead of ἑαυτοῦ, etc., as indirect reflexives, there may be used

a. The oblique cases of αὐτός: ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλύειν *he tried to divert the Athenians from their anger against himself* T. 2. 65.

b. οἱ and σφίσι (rarely σφεῖς, σφῶν, and σφᾶς); as ἠρώτα αὐτὴν εἰ ἐθελήσοι διακονῆσαί οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1. οὗ, ἕ are found in Plato, chiefly in poetical passages. Cp. 735, 815.

830. The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς *we must ask ourselves* P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ *give orders to your own men* X. C. 6. 3. 27.

831. The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we will converse with (ourselves) one another* D. 48. 6.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

832. αὐτός may be added to a personal pronoun for emphasis: ἐμὲ αὐτὸν ὕβρισε *he insulted me myself* L. 1. 4, αὐτῷ μοι ἐπέσσυτο *he sprang upon me myself* E 459. Cp. 294 D. But ἐμὲ αὐτόν, αὐτόν με, ἐμοὶ αὐτῷ, etc., are not reflexive like ἐμαυτόν, ἐμαυτῷ, etc.

833. ἡμῶν αὐτῶν, ἡμῖν αὐτοῖς, etc., may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive. In Hom. αὐτόν may mean *myself, thyself,* or *himself,* and ἕ αὐτόν, οἱ αὐτῷ, etc. are either emphatic or reflexive.

834. αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν *they marched by themselves* X. A. 2. 4. 10.

THE DEMONSTRATIVE PRONOUNS

835. The demonstrative pronouns are used substantively or adjectively: οὗτος *this (man)* or οὗτος ὁ ἀνήρ *this man.*

836. οὗτος and ὅδε *this* usually refer to something near, ἐκεῖνος *that* to something remote, in place, time, or thought.

837. ὅδε is used in poetry for the speaker (ἐγώ): τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι *while I still live* S. Tr. 305. Also for the possessive pronoun of the 1 person: εἴ τις τούσδ' ἀκούσεται λόγους *if any one shall hear these my words* S. El. 1004.

838. οὗτος is often used of the person addressed (2 person): οὗτος, τί ποιεῖς; *you there! what are you doing?* Ar. Ran. 198.

839. οὗτος (τοιοῦτος, τοσοῦτος, and οὕτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὧδε) to what follows.

τεκμήριον δὲ τούτου καὶ τόδε *and a proof of that* (what I have said) *is also this* (what I am going to say) X. A. 1. 9. 29, ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Cyrus after hearing these* (lit. *such*) *words of Gobryas answered him as follows* X. C. 5. 2. 31.

a. But οὗτος, etc. may (especially in the neuter) refer to what follows, and ὅδε, etc. (though much less often) to what precedes: τοιούτους λόγους εἶπεν *he spoke as follows* T. 4. 58, τοιάδε παρακελευόμενος *exhorting them thus* (as set forth before) 7. 78.

840. A demonstrative, when used as an antecedent, has more emphasis than the (unemphatic) English demonstrative *those*, in such sentences as *you released those who were present.* Here Greek uses the participle (τοὺς παρόντας ἀπελύσατε L. 20. 20) or a relative clause with the antecedent omitted.

841. οὗτος (less often ἐκεῖνος) may take up and emphasize a preceding subject or object: ἃ ἂν εἴπῃς, ἔμμενε τούτοις *whatever you say, hold to it* P. R. 345 b. αὐτοῦ, αὐτῷ, etc. so used (824) are weaker.

842. οὗτος (less often ἐκεῖνος) is used of well-known persons and things: Γοργίᾳ οὗτος *this* (famous) *Gorgias* P. Hipp. M. 282 b (cp. *ille*).

843. ἐκεῖνος *that* refers backward (rarely forward), but implies remoteness in place, time, or thought.

Κῦρος καθορᾷ βασιλέᾱ καὶ τὸ ἀμφ' ἐκεῖνον στῖφος *Cyrus perceives the king and the band around him* X. A. 1. 8. 26, νῆες ἐκεῖναι ἐπιπλέουσιν *yonder are ships sailing up* to us T. 1. 51, εἰ δὲ τοῦτό σοι δοκεῖ μῑκρὸν εἶναι, ἐκεῖνο κατανόησον *but if this appears to you to be unimportant, consider the following* X. C. 5. 5. 29.

844. ἐκεῖνος may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described,

but referred to in a supposed case. It is even used of a person already referred to by αὐτός in an oblique case: ἄν αὐτῷ διδῷς ἀργύριον καὶ πείθῃς ἐκεῖνον *if you give him money and persuade him* P. Pr. 310 d.

845. In ὅδε ἐκεῖνος, ὅδε marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: ὅδ' ἐκεῖνος ἐγώ *lo! I am he* S. O. C. 138. Colloquial are τοῦτ' ἐκεῖνο *there it is!* (lit. *this is that*) Ar. Ach. 41, and τόδ' ἐκεῖνο *I told you so* E. Med. 98.

THE INTERROGATIVE PRONOUNS

846. The interrogative pronouns are used substantively or adjectively: τίς; *who?* or τίς ἀνήρ; *what man?*

847. The interrogatives (pronouns and adverbs, 299, 304, 310) are used in direct and in indirect questions. In indirect questions the indefinite relatives are used more often than the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; *for what service does he desire to employ us?* X. A. 1. 3. 18, οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς *I do not know for what service any one could employ them* 3. 1. 40, A. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας; B. ὀπηνίκα; A. *What's the time of day?* B. (*You ask*), *what time of day it is?* Ar. Av. 1499.

THE INDEFINITE PRONOUNS

848. The indefinite pronoun τὶς, τὶ (151 b) is used substantively or adjectively: *some one* or *any, some.*

849. τὶς is often used in a collective sense: *anybody* (for *everybody*): μῖσεῖ τις ἐκεῖνον *everybody detests him* D. 4. 8. Especially in Hom. τὶς refers to public opinion: ὣδε δέ τις εἶπεσκεν *and people said thus* H 201. τὶς may be a covert allusion to a person present: δώσει τις δίκην *some one* (i.e. *you*) *will pay the penalty* Ar. Ran. 554. Even when added to a noun with the article, τὶς denotes the indefiniteness of the person referred to: ὅταν δ' ὁ κύριος παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών κ.τ.λ. *but whenever your master arrives, whoever he be that is your leader,* etc. S. O. C. 289. With a substantive, τὶς may often be rendered *a, an,* as in ἕτερός τις δυνάστης *another dignitary* X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of,* as in εἰ μὲν θεοί τινές εἰσιν οἱ δαίμονες *if the 'daimones' are a sort of gods* P. A. 27 d.

850. Vagueness may imply importance, hence τὶς may mean *somebody* (*something*) *of importance:* δοκεῖν τινὲς εἶναι *to seem to be somebody* D. 21. 213.

851. τὶς may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινός τις ἀνήρ *a very terrible man*

P. R. 596 c, μύωψ τις *a sort of gadfly* P. A. 30 e, σχεδόν τι *pretty nearly* X. O. 4. 11, τριάκοντά τινες *about thirty* T. 8. 73, εἷς τις *one* (no matter who) P. Ion 531 d.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

852. ἄλλος strictly means *other* (of several), ἕτερος *other* (of two).

853. ὁ ἄλλος and ἄλλος (ἕτερος rarely) used with a substantive may have an appositive force. In this use they may be rendered *besides, moreover, as well:* οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well* (*the others*, i.e. *the Athenians*) T. 7. 70, τοὺς ὁπλίτας καὶ τοὺς ἄλλους ἱππέας *the hoplites and the cavalry besides* X. H. 2. 4. 9, οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον *for there was no grass neither any tree* (lit. *nor any other tree*) X. A. 1. 5. 5. Cp. 811.

854. ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς *he gave me ten thousand darics besides honoring me in other ways* (lit. *he both honored me in other ways and*, etc.) X. A. 1. 3. 3.

855. ἄλλος in the nominative, followed by another case of the same word, or by an adverb derived from ἄλλος, expresses in condensed form the meaning *one . . . one, another . . . another:* ἄλλος ἄλλα λέγει *one says one thing, another* (*says*) *another* (lit. *another other things*) X. A. 2. 1. 15.

For relative pronouns, see relative clauses (1437 ff.).

THE CASES

856. Of the cases belonging to the Indo-European language, Greek has lost the free use of instrumental, locative, and ablative. A few *forms* of these cases have been preserved (305, 959 a); the syntactical *functions* of the instrumental (including that of accompaniment) and the locative (place where) were taken over by the dative; those of the ablative (separation) by the genitive.

a. Through the influence of one construction upon another it often becomes difficult to mark off the later from the original use of the genitive and dative. And it must be remembered that since language is a natural growth, all the uses of the cases cannot be apportioned with definiteness to the formal categories set up by Grammar.

NOMINATIVE

857. The nominative is the case of the subject of a finite verb, and of a predicate substantive or adjective in agreement

with the subject: Κλέαρχος φυγὰς ἦν *Clearchus was an exile*, Σόλων ἦν σοφός *Solon was wise*. On a predicate substantive or adjective in the nominative with the infinitive see 734.

858. The nominative may be used in citing the names of persons and things, even when these form part of a sentence: τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν *but when I say 'You,' I mean the State* D. 18. 88. Cp. 787. The accusative is also possible in this construction.

859. A sentence may begin with the nominative in place of an oblique case, when the speaker, intentionally or inadvertently, varies the scheme of its construction: διαλεγόμενος αὐτῷ ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *conversing with him, this man seemed to me to be wise* P. A. 21 c.

860. The nominative with the article may stand instead of the vocative: ὁ παῖς, ἀκολούθει *boy, attend me* Ar. Ran. 521, ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι *Cyrus and the rest of you Persians* X. C. 3. 3. 20.

861. The nominative may be used in direct or indirect address and in exclamations: ὦ πικρὸς θεοῖς *O loathed of heaven* S. Ph. 254, ὦ πόλις καὶ δῆμε *O city and people* Ar. Eq. 273, ὦ γενναῖος *O the noble man* P. Phae. 227 c, οὗτος, τί πάσχεις, ὦ Ξανθία; *ho there, I say, Xanthias, what is the matter with you?* Ar. Vesp. 1.

VOCATIVE

862. The vocative is used in direct address and in exclamations: ὦ Ζεῦ καὶ θεοί *O Zeus and ye gods* P. Pr. 310 d, ἄνθρωπε *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (647).

GENITIVE

863. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative, it includes (1) the true genitive, denoting the class to which a person or thing belongs, and (2) the ablatival genitive.

TRUE GENITIVE WITH SUBSTANTIVES (ADNOMINAL GENITIVE)

864. A substantive in the genitive limits the meaning of a substantive on which it depends: ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army*.

865. In poetry, instead of an adjective (e.g. *strong, mighty*) agreeing with a substantive, we often have the substantive in the genitive depending on

βίᾱ, μένος, σθένος, might, or a similar word, as *βίη Διομήδεος the might of Diomede*, i.e. *mighty Diomede* E 781. In poetry *δέμας form*, *κάρᾱ* and *κεφαλή head*, etc., are used with a genitive to express majestic or loved persons or objects: *Ἰσμήνης κάρᾱ beloved Ismene* S. Ant. 1.

866. Genitive of Possession or Belonging. — The genitive denotes ownership, possession, belonging, or other close connection.

ἡ οἰκίᾱ ἡ Σίμωνος the house of Simon L. 3. 32, *ὁ Κύρου στόλος the expedition of Cyrus* X. A. 1. 2. 5, *θαλάσσης κῦμα wave of the sea* Ξ 394.

867. Here may be classed such genitives as *οἱ Σόλωνος νόμοι the laws of Solon* D. 20. 103, *κύματα παντοίων ἀνέμων waves caused by all kinds of winds* B 396, *νοῦσος Διός plague sent by Zeus* ι 411.

868. The possessive genitive is used with the neuter article denoting *affairs, conditions, power*, etc.: *τὸ τῶν ἐφόρων the power of the ephors* P. L. 712 d, *ἄδηλα τὰ τῶν πολέμων war and what it involves are uncertain* T. 2. 11, *τὰ τῆς πόλεως the interests of the State* P. A. 36 c, *τὰ τοῦ δήμου φρονεῖ is on the side of the people* Ar. Eq. 1216, *τὸ τοῦ Σόλωνος the maxim of Solon* P. Lach. 188 b. Sometimes the combination forms a mere periphrasis for the thing itself: *τὰ τῆς σωτηρίᾱς safety* D. 23. 163.

869. The genitive may denote the relation of child to parent, wife to husband, inferior to superior, etc.: *Θουκῡδίδης ὁ Ὀλόρου Thucydides, the son of Olorus* T. 4. 104, *ἡ Σμῑκυθίωνος Μελιστίχη Melistiche, wife of Smicythion* Ar. Eccl. 46, *Λῦδὸς ὁ Φερεκλέους Lydus, the slave of Pherecles* And. 1. 17, *οἱ Μένωνος the troops of Menon* X. A. 1. 5. 13.

870. A word for *dwelling* (*οἰκίᾱ, δόμος, house, ἱερόν shrine*) is perhaps omitted in such expressions as *ἐν Ἀριφρονος at Ariphron's* P. Pr. 320 a, *ἐν Διονῦσου at the shrine of Dionysus* D. 5. 7, *εἰς διδασκάλου φοιτᾶν to go to school* X. C. 2. 3. 9, *ἐκ Πατροκλέους ἔρχομαι I come from Patroclus's* Ar. Plut. 84. So, in Homer, *εἰν (εἰς) Ἀΐδᾱο in (to) the house of Hades.*

871. PREDICATE USE. — The possessive genitive may be connected with the word it limits by means of a verb expressed or understood.

Ἱπποκράτης ἐστὶ οἰκίᾱς μεγάλης Hippocrates is of an influential house P. Pr. 316 b, *λογίζου . . . τὰ δ' ἄλλα τῆς τύχης deem that the rest belongs to chance* E. Alc. 789, *νομίζει καὶ ὑμᾶς ἑαυτοῦ εἶναι he thinks that you too belong to him* X. A. 2. 1. 11, *ἔστι τοῦ λέγοντος is at the will of the speaker* S. O. T. 917, and often with verbs signifying *to think, regard, make, name, choose, appoint*, etc.

a. The genitive with a form of *εἰμί* may denote the person whose *characteristic* it is to do something, the thing being commonly set forth in an

infinitive subject of the verb: *τῶν νῑκώντων ἐστὶ τὰ ἑαυτῶν σῴζειν it is the custom of conquerors to keep what is their own* X. A. 3. 2. 39, *τοῦτό ἐστι παίζοντος this is the mark of one who is jesting* P. A. 27 a.

872. Genitive of the Divided Whole (Partitive Genitive). — The genitive may express the whole, a part of which is denoted by the word it limits. The genitive of the divided whole may be used with any word that expresses or implies a part, and generally stands immediately before or after the word denoting the part.

τῶν Θρᾳκῶν πελτασταί targeteers of the Thracians T. 7. 27, *οἱ Δωριῆς ἡμῶν those of us who are Dorians* 4. 61, *Ἀρχίᾱς τῶν Ἡρᾱκλειδῶν Archias* (one) *of the Heraclidae* 6. 3, *τῆς Ἀττικῆς ἐς Οἰνόην to Oenoë in Attica* 2. 18 (or *ἐς Οἰνόην τῆς Ἀττικῆς, not ἐς τῆς Ἀττικῆς Οἰνόην*), *τῆς Ἰταλίᾱς Λοκροί Locrians in Italy* 3. 86; *οἱ ἄδικοι τῶν ἀνθρώπων the unjust among men* D. 27. 68, *τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος whoever of the rest of the Greeks so desires* T. 3. 92; *ἡμῶν ὁ γεραίτερος the elder of us* X. C. 5. 1. 6, *οἱ πρεσβύτατοι τῶν στρατηγῶν the oldest of the generals* X. A. 3. 3. 11, *φίλᾱ γυναικῶν dear among women* E. Alc. 460 (poetic), *ἡ ναῦς ἄριστά μοι ἔπλει παντὸς τοῦ στρατοπέδου my ship was the best sailer of the whole squadron* L. 21. 6; *οὐδεὶς ἀνθρώπων no one in the world* P. S. 220 a, *τις θεῶν one of the gods* E. Hec. 164 (*τις θεός a god* X. C. 5. 2. 12).

873. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, where the neuter might be expected: *ἔτεμον τῆς γῆς τὴν πολλήν they ravaged most of the land* T. 2. 56. But such adjs., especially when singular, may be used in the neuter: *ἐπὶ πολὺ τῆς χώρᾱς over a great part of the land* T. 4. 3.

874. The genitive of the divided whole may do duty as the subject of a finite verb or of the infinitive: *ἐμάχοντό τε καὶ ἔπῑπτον ἑκατέρων they fought and several on each side fell* X. H. 4. 2. 20, (*ἔφασαν*) *ἐπιμελγνύναι σφῶν πρὸς ἐκείνους they said that some of their number associated with them* X. A. 3. 5. 16.

875. Genitive of Quality. — The genitive to denote quality occurs chiefly as a predicate.

τῆς αὐτῆς γνώμης ὀλίγοι a few (being) of the same opinion T. 3. 70. The attributive use occurs in poetry: *λευκῆς χιόνος πτέρυξ a wing white as snow* (lit. *of white snow*) S. Ant. 114.

876. Genitive of Explanation (Appositive Genitive). — The genitive of an explicit word may (especially in poetry) explain the meaning of a more general word.

Ἰλίου πόλις E 642, ἄελλαι παντοίων ἀνέμων *blasts formed of winds of every sort* ε 292, ὑὸς μέγα χρῆμα *a monster of a boar* Hdt. 1. 36.

a. An articular infinitive in the genitive may define the application of a substantive: (ἀμαθίᾳ) ἡ τοῦ οἴεσθαι εἰδέναι ἃ οὐκ οἶδεν *the ignorance of thinking* one *knows what* one *does not know* P. A. 29 b.

b. With ὄνομα the person or thing named is usually in apposition to ὄνομα: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 43. 74.

877. Genitive of Material or Composition. — The genitive expresses the material of which a thing is made or that of which it is composed or consists.

ἕρκος ὀδόντων *the fence* (consisting) *of the teeth* Δ 350, σωροὶ σίτου, ξύλων, λίθων *piles of grain, wood, stones* X. H. 4. 4. 12, ἑξακόσια τάλαντα φόρου *six hundred talents in taxes* T. 2. 13 (cp. 692), εὐπορίᾳ χρημάτων *abundance of wealth* X. H. 4. 8. 28, στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρυσίου *crowns that were of roses, not of gold* D. 22. 70.

878. Genitive of Measure and Value. — The genitive denotes measure of space, time, or degree, and value.

ὀκτὼ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σῖτία *provisions for five days* 7. 43, δυοῖν μναῖν πρόσοδος *an income of two minae* X. Vect. 3. 10 (cp. 877), ἱερὰ τριῶν ταλάντων *offerings worth three talents* L. 30. 20, χιλίων δραχμῶν δίκην φεύγω *I am defendant in an action involving a thousand drachmas* D. 55. 25, τοὺς αἰχμαλώτους τοσούτων χρημάτων λύεσθαι *to ransom the captives at so high a price* D. 19. 222. Some of these genitives may also be explained by 872.

879. Subjective and Objective Genitive. — With a verbal substantive the genitive may denote the subject or object of the action or feeling expressed in the substantive.

a. In poetry an adjective may take the place of the genitive: νόστος ὁ βασίλειος *the return of the king* A. Pers. 8.

880. Subjective Genitive: τῶν βαρβάρων φόβος *the fear of the barbarians* (which they feel: οἱ βάρβαροι φοβοῦνται ἡμᾶς) X. A. 1. 2. 17, ἡ βασιλέως ἐπιορκίᾳ *the perjury of the king* (βασιλεὺς ἐπιορκεῖ) 3. 2. 4.

881. Objective Genitive, often dependent on substantives denoting a frame of mind or an emotion: πόθος γονέων *longing for* their *parents* (ποθοῦσι τοὺς γονέας) X. A. 3. 1. 3, ἡ τῶν Ἑλλήνων εὔνοια *good-will towards the Greeks* (εὐνοεῖ τοῖς Ἕλλησι) 4. 7. 20, ἡ τῶν καλῶν συνουσίᾳ *intercourse with the good* (σύνεισι τοῖς καλοῖς) P. L. 838 a. Cp. 816 a.

a. The objective genitive is often found where a prepositional expression is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to* (περί) *the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land* (ἐς τὴν γῆν) 1. 108.

882. Two genitives expressing different relations may be used with one substantive.

ἡ τοῦ Λάχητος τῶν νεῶν ἀρχή *Laches' command of the fleet* T. 3. 115, φόβῳ νεῶν δεινότητος κατάπλου *from fear of the threatening aspect of the ships as they bear down* 4. 10.

TRUE GENITIVE WITH VERBS

883. Partitive Genitive. — A verb may take the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb takes the accusative.

τῶν πώλων λαμβάνει *he takes* some *of the colts* X. A. 4. 5. 35, κλέπτοντες τοῦ ὄρους *seizing* part of *the mountain secretly* 4. 6. 15 (cp. τοῦ ὄρους κλέψαι τι 4. 6. 11), κατεάγη τῆς κεφαλῆς *he had a hole knocked* somewhere *in his head* Ar. Vesp. 1428.

884. The partitive genitive is used with verbs of *sharing*.

πάντες μετεῖχον τῆς ἑορτῆς *all took part in the festival* X. A. 5. 3. 9, μετεδίδοσαν ἀλλήλοις ὧν (= τούτων ἃ) εἶχον ἕκαστοι *they shared with one another what they severally had* 4. 5. 6, σίτου κοινωνεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40.

a. The part itself, if expressed, stands in the accusative: οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest portion in the greatest blessings* X. Hi. 2. 6.

885. The partitive genitive is used with verbs signifying *to touch, take hold of, make trial of*.

(ἡ νόσος) ἥψατο τῶν ἀνθρώπων *the plague attacked the men* T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι *I hold to the same opinion* 1. 140, ἀντιλάβεσθε τῶν πραγμάτων *take our public policy in hand* D. 1. 20, ὅπως πειρῷντο τοῦ τείχους *that they might make an attempt on* (a part of) *the wall* T. 2. 81.

a. The genitive of the *part*, with the accusative of the *person* touched (the whole), is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἕλαβε *but him as he fell, he seized by his feet* Δ 463, ἕλαβον τῆς ζώνης τὸν Ὀρόντᾱν *they took hold of Orontas by the belt* X. A. 1. 6. 10, ἄγειν τῆς ἡνίᾱς τὸν ἵππον *to lead the horse by the bridle* X. Eq. 6. 9, βοῦν δ' ἀγέτην κεράων *they led the cow by the horns* γ 439.

b. Verbs of *beseeching* take the genitive by analogy to verbs of *touching*: ἐμὲ λισσέσκετο γούνων *she besought me by* (*clasping*) *my knees* I 451.

886. The genitive is used with verbs of *beginning*.

a. **Partitive**: ἔφη Κῦρον ἄρχειν τοῦ λόγου ὧδε *he said that Cyrus began the discussion as follows* X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows* 3. 2. 7. Cp. 1063. 5.

b. **Ablatival** (cp. 900), denoting the point of departure: σέο δ' ἄρξομαι *I will make a beginning with thee* I 97. In this sense ἀπό or ἐξ is usually added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297.

887. The partitive genitive is used with verbs signifying *to aim at, strive after, desire.*

ἀνθρώπων στοχάζεσθαι *to aim at men* X. C. 1. 6. 29, ἐφιέμενοι τῶν κερδῶν *desiring gain* T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθῡμοῦσιν *all men desire what is good* P. R. 438 a, πεινῶσι χρημάτων *they are hungry for wealth* X. S. 4. 36.

888. The partitive genitive is used with verbs signifying *to reach, obtain.*

οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν *the javelin-throwers did not hurl far enough to reach the slingers* X. A. 3. 3. 7, σπονδῶν ἔτυχε *he secured a truce* 3. 1. 28.

a. With verbs of *missing*, the genitive may be partitive or it may be ablatival: οὐδεὶς ἡμάρτανεν ἀνδρός *no one could miss a man* X. A. 3. 4. 15.

b. Some poetical verbs of *approaching* and *meeting* take the genitive according to 884 or 887; as ἀντήσω τοῦδ' ἀνέρος *I will encounter this man* Π 423, πελάσαι νεῶν *to approach the ships* S. Aj. 709.

889. The partitive genitive is used with verbs signifying *to enjoy, taste, eat, drink.*

ἀπολαύομεν πάντων τῶν ἀγαθῶν *we enjoy all the good things* X. M. 4. 3. 11, ὀλίγοι σίτου ἐγεύσαντο *few tasted food* X. A. 3. 1. 3, πίνειν οἴνοιο *drink some wine* χ 11, as *boire du vin* (but πίνειν οἶνον *drink wine* Ξ 5, as *boire le vin*).

a. Here may belong ὄζω *smell of:* τῆς κεφαλῆς (909) ὄζω μύρου *my head smells of perfume* Ar. Eccl. 524.

890. The partitive genitive is used with verbs signifying *to remember, remind, forget, care for,* and *neglect.*

τῶν ἀπόντων φίλων μέμνησο *remember your absent friends* I. 1. 26, ὑμᾶς ἀναμνῆσαι τῶν ἐμοὶ πεπραγμένων *to remind you of my past actions* And. 4. 41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we may forget the way home* X. A. 3. 2. 25, ἐπιμελόμενοι ὑποζυγίων *taking care of the pack animals* 4. 3. 30, μηδενὸς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε (cp. 911 a) τῶν προστεταγμένων *neither neglect nor despise any command laid on you* I. 3. 48.

a. μέμνημαι with gen. means *to remember about (bethink oneself of) a thing,* with acc. *to remember a thing.* The acc. is usually found with verbs of

remembering when they mean *to hold in memory*, especially when the object is a thing: ἐὰν μνησθῶ τὰ ἔπη *if I recollect the verses* P. Ion 537 a, τοὺς ἀδικοῦντας μεμνῆσθαι *to hold in remembrance those who do wrong* D. 6. 30. So τὰς τύχας τὰς κακὰς ἐπελάθοντο *they did not hold in memory the evil fate* E. Hel. 265 (but simple λανθάνω takes the gen.). Neuter pronouns stand in the accusative.

891. The partitive genitive is used with verbs signifying *to hear* and *perceive*. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

ἀκούσαντες τῆς σάλπιγγος *hearing the sound of the trumpet* X. A. 4. 2. 8, ἀκούσαντες τὸν θόρυβον *hearing the noise* 4. 4. 21, ἀκροώμενοι τοῦ ᾄδοντος *listening to the singer* X. C. 1. 3. 10, ὅσοι ἀλλήλων ξυνίεσαν *all who understood one another* T. 1. 3, ἐπειδὰν συνιῇ τις τὰ λεγόμενα *when one understands what is said* P. Pr. 325 c, κρομμύων ὀσφραίνομαι *I smell onions* Ar. Ran. 654.

a. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural of οὗτος, ὅδε, αὐτός, and ὅς is frequent.

892. ἀκούω, αἰσθάνομαι, πυνθάνομαι, meaning *to become aware of, learn*, take the accusative of an impersonal object: πεπυσμένων τὴν ἀγγελίαν *when they had become aware of the report* Ant. 5. 25. A personal object is generally found in connection with a dependent (especially a participial) clause: πυθόμενοι Ἀρταξέρξην τεθνηκότα *having learned that Artaxerxes was dead* T. 4. 50. Cp. 892 a, 1307 b.

a. ἀκούω, κλύω, πυνθάνομαι, with the genitive, may mean *hear about, hear of*: εἰ δέ κε τεθνηῶτος ἀκούσῃς *but if you hear of him as dead* α 289, κλύων σοῦ *hearing about thee* S. O. C. 307, ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης *when they heard of the capture of Pylos* T. 4. 6.

b. In the meaning *heed, hearken, obey*, verbs of *hearing* generally take the genitive: ἄκουε πάντων, ἐκλέγου δ' ἃ συμφέρει *listen to everything, but choose that which is profitable* Men. Sent. 566, τῶν πολεμίων ἀκούειν *to submit to enemies* X. C. 8. 1. 4.

c. αἰσθάνομαι takes the genitive, or (less often) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ᾔσθοντο *they heard the noise* X. H. 4. 4. 4, ᾔσθετο τὰ γιγνόμενα *he perceived what was happening* X. C. 3. 1. 4. The accusative is more common than the genitive when the perception is mental: αἰσθανόμενοι τὸ παραλειπόμενον *perceiving the defect* P. Criti. 107 d, ὡς ᾔσθοντο τειχιζόντων *when they heard that they were progressing with their fortification* T. 5. 83. Cp. 1307 b.

d. Some verbs, ordinarily construed with the accusative, take the genitive by analogy to αἰσθάνομαι, etc.: ἔγνω ἄτοπα ἐμοῦ ποιοῦντος *he knew that I was acting absurdly* X. C. 7. 2. 18.

893. The partitive genitive is used with verbs signifying *to fill, to be full of*. With verbs of *filling* the thing filled stands in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; will you not cover the sea with your triremes? D. 8. 74, *τροφῆς εὐπορεῖν to have plenty of provisions* X. Vect. 6. 1.

894. The partitive genitive is used with verbs signifying *to rule, command, lead.*

θεῖον τὸ ἐθελόντων ἄρχειν it is divine to rule over willing subjects X. O. 21. 12, *τῆς θαλάττης ἐκράτει he was master of the sea* P. Menex. 239 e, *ἡγεῖτο τῆς ἐξόδου he led the expedition* T. 2. 10, *στρατηγεῖν τῶν ξένων to be general of the mercenaries* X. A. 2. 6. 28. Cp. 905, 962.

a. Several verbs of *ruling* take the accusative when they mean *to conquer, overcome* (so κρατῶ), or when the object is the domain over which the rule extends: *τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι try not to lessen your dominion over the Peloponnese* T. 1. 71.

895. Genitive of Price and Value. — The genitive is used with verbs signifying *to buy, sell, cost, value, exchange*. The price of anything stands in the genitive.

ἀργυρίου πρίασθαι ἢ ἀποδόσθαι ἵππον to buy or sell a horse for money P. R. 333 b, *Θεμιστοκλέᾶ τῶν μεγίστων δωρεῶν ἠξίωσαν they deemed Themistocles worthy of the greatest gifts* I. 4. 154, *οὐκ ἀνταλλακτέον μοι τὴν φιλοτῑμίᾶν οὐδενὸς κέρδους I must not barter my public spirit for any price* D. 19. 223, *πόσου διδάσκει; πέντε μνῶν for how much does he teach? for five minae* P. A. 20 b, *οἱ Χαλδαῖοι μισθοῦ στρατεύονται the Chaldeans serve for pay* X. C. 3. 2. 7. Cp. 948 a.

a. The genitive of cause (906) is rarely used to express the thing bought or that for which pay is demanded: *οὐδένα τῆς συνουσίᾶς ἀργύριον πράττει you charge nobody anything for your teaching* X. M. 1. 6. 11.

b. *τῑμῶ τινι θανάτου* is *to fix the penalty at death*, *τῑμῶμαί τινι θανάτου to propose death as the penalty* (said of the accuser, who is interested), *τῑμῶμαί τινος to propose something as a penalty against oneself.*

896. Genitive of Crime and Penalty. — With verbs of judicial action the genitive denotes the crime or penalty, the person accused standing in the accusative (or in the nominative, if the verb is intransitive or passive).

αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου to accuse one another of what had happened X. Ages. 1. 33, *διώκω μὲν κακηγορίᾶς, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω I bring an accusation for defamation, and at the same trial am prosecuted for*

murder L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείας ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5 c, δώρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. See 911 a.

a. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφὴν ὕβρεως καὶ δίκην κακηγορίας φεύξεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32.

b. ὀφλισκάνω *lose a suit* may take δίκην as a cognate accusative; the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὁπόσοι κλοπῆς ὤφλοιεν *all who had been convicted of embezzlement* And. 1. 74, ὑφ' ὑμῶν θανάτου δίκην ὀφλών *having incurred through your verdict the penalty of death*, ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν *condemned by the truth to wickedness* (*the name of being wicked*) P. A. 39 b.

c. With verbs of judicial action the genitive of the penalty may often be regarded as a genitive of value (cp. 895); in some cases the genitive of the crime may be a genitive of cause (906).

897. Genitive of Relation. — The genitive may express a more or less close relation in cases where περί is sometimes added.

τί δὲ ἵππων οἴει; *but what do you think of horses?* P. R. 459 b, εἰπὲ δέ μοι πατρός *but tell me about my father* λ 174. Often at the beginning to state the subject of a remark or discussion: τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

898. Free Uses of the Genitive with Verbs. — Many verbs construed with the accusative take also the genitive of a person, apparently dependent on the verb but in reality governed by the accusative, generally a neuter pronoun or a dependent clause: τάδ' αὐτοῦ ἄγαμαι *I admire this in him* X. Ages. 2. 7, εἰ ἄγασαι τοῦ πατρὸς ὅσα πέπρᾶχε *if you admire in my father what he has done* (the actions of my father) X. C. 3. 1. 15. From such constructions came the use of the genitive in actual dependence on the verb: ἄγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33 (cp. 906).

899. Verbal adjectives and passive participles may take (in poetry) the genitive to denote the personal origin of an action (cp. 867): κείνης διδακτά *taught of her* S. El. 344, πληγεὶς θυγατρός *struck by a daughter* E. Or. 497. Cp. "beloved of the Lord."

On the genitive absolute see 1284.

THE ABLATIVAL GENITIVE WITH VERBS

900. The same verb may govern both a true genitive and an ablatival genitive (cp. 863), as ἔχομαι *hold to* (885) and *keep oneself from* (901). It is often difficult to decide whether a particular genitive was originally a true genitive or an ablatival genitive. In the case of verbs signifying *to hear from, know of* (909), and verbs of emotion (906), the partitive idea, cause, and source are hard to distinguish. Cp. 888 a, 901, 906.

901. Genitive of Separation. — With verbs signifying *to cease, release, remove, restrain, give up, fail, be distant from*, etc., the genitive denotes separation.

λήγειν τῶν πόνων *to cease from toil* I. 1. 14, παύσαντες αὐτὸν τῆς στρατηγίας *removing him from his office of general* X. H. 6. 2. 13, εἴργεσθαι τῆς ἀγορᾶς *to be excluded from the market-place* L. 6. 24, σῶσαι κακοῦ *to save from evil* S. Ph. 919, πᾶς ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι *each skin will keep two men from sinking* X. A. 3. 5. 11, λόγου τελευτᾶν *to end a speech* T. 3. 59, τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ *to surrender their freedom to Philip* D. 18. 68, ψευσθέντες τῶν ἐλπίδων *disappointed of their expectations* I. 4. 58 (but cp. 888 a), ἡ νῆσος οὐ πολὺ διέχουσα τῆς ἠπείρου *the island being not far distant from the mainland* T. 3. 51.

a. The genitive of the thing may be used, instead of the accusative (1001), with verbs of *depriving*: ἀποστερεῖ με τῶν χρημάτων *he deprives me of my property* I. 17. 35.

902. The genitive with verbs signifying *to want, lack, empty*, etc., may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not want provisions* X. A. 2. 2. 11, ἀνδρῶν τάνδε πόλιν κενώσαι *empty this city of its men* A. Supp. 660.

903. δέω *lack* (as a personal verb) takes the genitive of words of quantity: μικροῦ ἔδεον ἐν χερσὶ τῶν ὁπλιτῶν εἶναι *they were nearly (lacked little of being) at close quarters with the hoplites* X. H. 4. 6. 11, τοσούτου δέω ζηλοῦν *I am so far from admiring* D. 8. 70. So in the case of δεῖ (impersonal, cp. 931): πολλοῦ δεῖ οὕτως ἔχειν *far from that being the case* P. A. 35 d. Sometimes, through the omission of δεῖν (1247 a), ὀλίγου and μικροῦ mean *almost, all but*: ὀλίγου πάντες *almost all* P. R. 552 d, ὀλίγου εἷλον τὴν πόλιν *they all but took the city* T. 8. 35. δεῖ μοί τινος means *I have need of something.*

904. δέομαι *want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing; and the genitive of the person: ἀσκῶν δισχιλίων δεήσομαι *I shall have need of two thousand skins* X. A. 3. 5. 9, τοῦτο ὑμῶν δέομαι *I ask this of you* P. A. 17 c.

905. Genitive of Distinction and of Comparison. — The genitive is used with verbs signifying *to differ, surpass, be inferior to.*

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ *a good ruler differs in no respect from a good father* X. C. 8. 1. 1, τιμαῖς τούτων ἐπλεονεκτεῖτε *you had the advantage over them in honors* X. A. 3. 1. 37, ἡττῶντο τοῦ ὕδατος *they were overpowered by the water* X. H. 5. 2. 5, πάντων ὑστερεῖν τῶν ἔργων *to be too late for all operations* D. 4. 38, ἡμῶν λειφθέντες *inferior to us* X. A. 7. 7. 31.

a. Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which perhaps depends on the preposition (911): τάχει

περιεγένου αὐτοῦ you excelled him in speed X. C. 3. 1. 19, *γνώμῃ προέχειν τῶν ἐναντίων to excel the enemy in spirit* T. 2. 62, *τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν we surpass them in our infantry* 1. 81.

906. Genitive of Cause. — The genitive of cause is used with verbs of emotion, such as *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on.*

ἐθαύμασα τῆς τόλμης τῶν λεγόντων I wondered at the hardihood of the speakers L. 12. 41, *ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίᾱς στυγῶ I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, *σὲ ηὐδαιμόνισα τοῦ τρόπου I thought you happy because of your disposition* P. Cr. 43 b, *οὔποτ' ἀνδρὶ τῷδε κηρῦκευμάτων μέμψῃ never wilt thou blame me for my tidings* A. Sept. 651, *τοῦ πάθους ᾤκτῑρεν αὐτόν he pitied him for his misery* X. C. 5. 4. 32, *οὐκέτι ὧν οὗτοι κλέπτουσιν ὀργίζεσθε you are no longer angry at their thefts* L. 27. 11, *τῑμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως to take revenge on them for their attack* X. A. 7. 4. 23. Some genitives of cause are true genitives, others are ablatival genitives.

a. The genitive of cause is used in exclamations and is often preceded by an interjection: *τῆς τύχης my ill luck!* X. C. 2. 2. 3, *φεῦ τοῦ ἀνδρός alas for the man!* 3. 1. 39.

907. Allied to the genitive of cause is the genitive of purpose (where *ἕνεκα* is usually expressed): *ἡ πᾶσ' ἀπάτη συνεσκευάσθη τοῦ περὶ Φωκέᾱς ὀλέθρου the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76. So in the case of *τοῦ* with the infinitive (1258).

908. Connected with the genitive of cause is the genitive with verbs of *disputing: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς we have no dispute with the king about his empire* X. A. 2. 3. 23, *ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως he disputed the possession of the city with Erechtheus* I. 12. 193.

909. Genitive of Source. — The genitive may denote source.

πίθων ἠφύσσετο οἶνος wine was broached from the casks ψ 305, *Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of Darius and Parysatis are born two sons* X. A. 1. 1. 1, *ταῦτά σου τυχόντες obtaining this of you* 6. 6. 32, *ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν from me you shall hear the whole truth* P. A. 17 b, *μάθε μου καὶ τάδε learn this also from me* X. C. 1. 6. 44.

GENITIVE WITH COMPOUND VERBS

910. The genitive (whether partitive or ablatival) depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as *παραλύω release* (901), *ἐφίεμαι desire* (887); or (2) if the compound has acquired through the preposition a meaning different from that of the simple verb with the preposition: thus *ἀπογνόντες τῆς ἐλευθερίᾱς despairing of freedom* L. 2. 46 cannot be expressed by *γνόντες ἀπὸ τῆς ἐλευθερίᾱς* (1401 a).

911. Many verbs compounded with ἀπό, πρό, ὑπέρ, ἐπί, and κατά take the genitive if the compound is equivalent to the simple verb and the preposition: τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης *dissuading the allies from their purpose* And. 3. 21, πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίας *in many people the tongue outruns the thought* I. 1. 41, (οἱ πολέμιοι) ὑπερκάθηνται ἡμῶν *the enemy are stationed above us* X. A. 5. 1. 9, τῷ ἐπιβάντι πρώτῳ τοῦ τείχους *to the first one setting foot on the wall* T. 4. 116, κατεψεύσατό μου *he spoke falsely against me* D. 18. 9. Cp. 905 a.

a. καταγιγνώσκω *decide against*, καταδικάζω *adjudge against*, καταψηφίζομαι *vote against*, κατακρίνω *give sentence against* take a genitive of the *person*, and an accusative of the *penalty*. κατηγορῶ *accuse*, καταγιγνώσκω, and καταψηφίζομαι take a genitive of the *person*, an accusative of the *crime*: καταγνῶναι δωροδοκίαν ἐμοῦ *to pronounce me guilty of bribery* L. 21. 21. With these verbs the *crime* or the *penalty* is rarely put in the genitive: πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for siding with the Persians* I. 4. 157.

912. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but κατά is not repeated.

GENITIVE WITH ADJECTIVES

913. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive. Some adjectives also which correspond to verbs taking a different case (especially the accusative), or which do not correspond to any verb, may govern the genitive to express possession, connection more or less close, or by analogy.

a. **Possessive**: ὁ ἔρως κοινὸς πάντων ἀνθρώπων *love common to all men* P. S. 205 a, ἱερὸς τοῦ αὐτοῦ θεοῦ *sacred to the same god* P. Ph. 85 b (866).

b. **Sharing, Attaining**: σοφίας μέτοχος *partaking in wisdom* P. L. 689 d, ὕβρεως ἄμοιρος *having no part in wantonness* P. S. 181 c, παιδείας ἐπήβολοι *having attained to* (possessed of) *culture* P. L. 724 b, ἐλευθερίας ἄγευστος *not tasting freedom* P. R. 576 a (884, 888, 889).

c. **Experience**: ὁδῶν ἔμπειρος *acquainted with the roads* X. C. 5. 3. 35 (cp. 885), ἰδιώτης τούτου τοῦ ἔργου *unskilled in this business* X. O. 3. 9.

d. **Remembering**: κακῶν μνήμονες *mindful of crime* A. Eum. 382 (890), ἀμνήμων τῶν κινδύνων *unmindful of dangers* Ant. 2. α. 7, λόγων καλῶν ἐπήκοοι *hearers of noble words* P. R. 499 a, ὑπήκοοι Θεσσαλῶν *subjects of the Thessalians* T. 4. 78 (892 b).

e. **Fulness**: παράδεισος ἀγρίων θηρίων πλήρης *a park full of wild beasts* X. A. 1. 2. 7, πλουσιώτερος φρονήσεως *richer in good sense* P. Pol. 261 e (893).

f. **Ruling**: ταύτης κύριος τῆς χώρας *master of this country* D. 3. 16, ἀκρατὴς ὀργῆς *unrestrained in passion* T. 3. 84 (894).

g. Value: *τάπις ἀξίᾱ δέκα μνῶν a rug worth ten minae* X. A. 7. 3. 27 (895).

h. Accountability: *αἴτιος τούτων accountable for this* P. G. 447 a (896).

i. Separation, Compounds of α-privative: *φίλων ἀγαθῶν ἔρημοι deprived of good friends* X. M. 4. 4. 24, *ὕλης καθαρόν clear of undergrowth* X. O. 16. 13. Many adjectives with *alpha privative* take the genitive, some by reason of the notion expressed in the verbs from which they are derived (or by analogy to such a notion): *ἄπαυστος γόων never ceasing lamentations* E. Supp. 82 (901); others because of the idea of separation involved in the compounds themselves, as *τῑμῆς ἄτῑμος deprived of honor* P. L. 774 b, *ἄπαις ἀρρένων παίδων without male children* I. 12. 126, *τοῦ ἡδίστου θεάματος ἀθέᾱτος not seeing the most pleasant sight* X. M. 2. 1. 31, *ἄδωρος δυσμενείᾱς non-giver of enmity* P. S. 197 d.

j. Want: *ἅρματα κενὰ ἡνιόχων chariots without drivers* X. A. 1. 8. 20 (902).

k. Distinction, Comparison: *διάφορος τῶν ἄλλων different from the rest* P. Par. 160 d, *ἧττων ἀμαθὴς σοφοῦ an ignorant man is inferior to a wise one* P. Phae. 239 a, *κρεῖττόν ἐστι λόγου τὸ κάλλος τῆς γυναικός the beauty of the woman is too great for description* X. M. 3. 11. 1, *Ἐπύαξα προτέρᾱ Κύρου ἀφίκετο Epyaxa arrived before Cyrus* X. A. 1. 2. 25 (905). The genitive with the comparative often takes the place of *ἤ* with another construction: *πλείοσι ναυσὶ τῶν Ἀθηναίων (= ἢ οἱ Ἀθηναῖοι) παρῆσαν they came with more ships than the Athenians* T. 8. 52. Cp. 740.

l. Cause: *εὐδαίμων τοῦ τρόπου happy because of his disposition* P. Ph. 58 e (906).

m. Connection: *ἀκόλουθα ἀλλήλων dependent on one another* X. O. 11. 12.

n. Capacity, Fitness: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον able to provide the necessaries of war* X. M. 3. 1. 6, *γάμου ὡραῖᾱ ripe for marriage* X. C. 4. 6. 9.

o. Place: *ἐναντίοι Ἀχαιῶν opposite the Achaeans* Π 343 (in prose *ἐναντίος* takes the dat.).

p. Free Use: *σκηνῆς ὕπαυλος (= ὑπὸ αὐλῇ) under the shelter of the tent* S. Aj. 796, *γάμοι Πάριδος ὀλέθριοι φίλων the marriage of Paris bringing ruin on his friends* A. Ag. 1156, *ὁ τῆς Ἑλλάδος ἀλιτήριος the curse and destroyer of Greece* Aes. 3. 157 (the adj. is practically equivalent to a substantive).

GENITIVE WITH ADVERBS

914. The genitive is used with adverbs derived from adjectives, and with adverbs akin to verbs, which take the genitive.

ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν they are in love with gain X. O. 12. 15 (887), *εὐθὺ Λυκείου straight for the Lyceum* P. Lys. 203 b, *ἐναντίον ἁπάντων in the presence of all* T. 6. 25 (cp. 913 o), *πλησίον Θηβῶν near Thebes* D. 9. 27, *γονέων ἀμελέστερον ἔχειν to be too neglectful of one's parents* P. L. 932 a (890), *τῶν ἐμπείρως αὐτοῦ ἐχόντων of those acquainted with him* X. A. 2. 6. 1 (885), *ἀξίως ἀνδρὸς ἀγαθοῦ in a manner worthy of a good man* P. A. 32 e (895), *διαφερόντως τῶν ἄλλων ἀνθρώπων above the rest of men* X. Hi. 7. 4, *πονηρίᾱ θᾶττον θανάτου θεῖ 'wickedness flies faster than fate'* P. A. 39 a (905).

915. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity. Cp. also 914.

(a) εἰδέναι ὅπου γῆς ἐστιν *to know where in the world he is* P. R. 403 e, πόρρω ἤδη τοῦ βίου, θανάτου δὲ ἐγγύς *already far advanced in life, near death* P. A. 38 c, ἄλλοι ἄλλῃ τῆς πόλεως *some in one part, others in another part of the city* T. 2. 4. (b) τῆς ἡμέρᾱς ὀψέ *late in the day* X. H. 2. 1. 23. (c) τούτων ἄλις *enough of this* X. C. 8. 7. 25.

916. The genitive (generally without the article) is used with many adverbs of manner, especially when they limit the intransitive ἔχω: ὡς τάχους ἕκαστος εἶχεν *as fast as each could* X. H. 4. 5. 15, ἔχοντες εὖ φρενῶν *being in their right minds* E. Hipp. 462.

917. The genitive is used with many adverbs denoting separation (cp. 901); as δίχα τοῦ ὑμετέρου πλήθους *separate from your force* X. C. 6. 1. 8, πρόσω τῶν πηγῶν *far from the sources* X. A. 3. 2. 22, λάθρᾳ τῶν στρατιωτῶν *without the knowledge of the soldiers* X. A. 1. 3. 8. So with ἔξω *outside*, ἐκτός *without, outside*, πέρᾱν *across*, κρύφα *unbeknown to*.

GENITIVE OF PLACE AND TIME

918. Place. — The genitive denotes the place *within which* or *at which* an action happens. This genitive is commonly poetical.

πεδίοιο διωκέμεν *to chase over the plain* E 222, λελουμένος Ὠκεανοῖο *having bathed in Oceanus* E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος *neither in sacred Pylos nor in Argos* φ 108, ἰέναι τοῦ πρόσω *to go forward* X. A. 1. 3. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hastened on their way those who came up more slowly* T. 4. 47.

919. Time. — The genitive denotes the time *within which*, or at a certain point *of which*, an action takes place.

ἡμέρᾱς *by day*, νυκτός *at* or *by night*, μεσημβρίᾱς *in the middle of the day, at midday*, ἑσπέρᾱς *in the evening*, θέρους *in summer*, χειμῶνος *in winter*, ἦρος *in spring*, τοῦ λοιποῦ *in the future*, ποίου χρόνου; *how long since?* The addition of the article or an attributive usually defines the time more exactly: ᾤχετο τῆς νυκτός *he departed during the night* X. A. 7. 2. 17, ἄκρᾱς νυκτός *at dead of night* S. Aj. 285; or may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρᾱς *he received a drachm a day* T. 3. 17.

GENITIVE OF THE AGENT

920. With passive verbs the agent is regularly expressed by the genitive with ὑπό *under, by;* less commonly by the genitive with πρός or παρά *at the hands of*, διά *through*, ἐξ or ἀπό *from*. See under Prepositions.

DATIVE

921. The dative does duty for three cases: the true dative (*to*, *for*) and the lost cases, instrumental (*by*, *with*) and locative (*in*).

TRUE DATIVE

922. The true dative denotes that *to* or *for* which something is or is done.

a. The true dative is usually personal, and denotes the person interested in (*for whom*), as well as the person indirectly affected by (*to whom*), the action. When the true dative is used of things, there is generally complete or partial personification.

923. Many verbs take the dative as the indirect object (*to whom*) together with an accusative as the direct object.

Κῦρος δίδωσιν αὐτῷ ἓξ μηνῶν μισθόν *Cyrus gives him pay for six months* X. A. 1. 1. 10, τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς *to distribute the rest to the generals* 7. 5. 2, ὑπισχνοῦμαί σοι δέκα τάλαντα *I promise you ten talents* 1. 7. 18, παρῄνει τοῖς Ἀθηναίοις τοιάδε *he advised the Athenians as follows* T. 6. 8, μῑκρὸν μεγάλῳ εἰκάσαι *to compare small with great* 4. 36, λέγειν ταῦτα τοῖς στρατιώταις *to say this to the soldiers* X. A. 1. 4. 11.

924. Passive. — The accusative of the active becomes the subject of the passive, the dative remains: ἐκείνῳ αὕτη ἡ χώρᾱ δῶρον ἐδόθη *this land was given to him as a gift* X. H. 3. 1. 6 (δῶρον ἔδωκεν ἐκείνῳ ταύτην τὴν χώρᾱν).

925. Many verbs take the dative either alone or with the accusative.

ὀνειδίζετε τοῖς ἀδικοῦσιν *you reproach the guilty* L. 27. 16 (acc. also possible), Θηβαίοις τὴν ἀμαθίᾱν ὀνειδίζουσι *they reproach the Thebans for their ignorance* I. 15. 248; θεοῖς εὐξάμενοι *having prayed to the gods* T. 3. 58, εὐξάμενοι τοῖς θεοῖς τἀγαθά *having prayed to the gods for success* X. C. 2. 3. 1.

a. τῑμωρῶ (poet. τῑμωροῦμαί) τινι means *to avenge some one (take vengeance for some one)*: εἰ τῑμωρήσεις Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τῑμωροῦμαί τινα means *to avenge oneself upon (= punish) some one.*

926. The dative may be used as the sole complement of the meaning of many verbs usually transitive in English (927–930).

927. (I) *To help, please, be friendly* (and their opposites), *to blame, be angry, threaten, envy*, etc.: βοηθεῖν τοῖσιν ἠδικημένοις *to help those who have*

been wronged E. I. A. 79, *οὐκ ἂν ἠνώχλει νῦν ἡμῖν he would not now be troubling us* D. 3. 5, *τοῖς πλέοσιν ἀρέσκοντες pleasing to the majority* T. 1. 38, *εὐνοεῖν τοῖς κακόνοις to be friendly to the ill-intentioned* X. C. 8. 2. 1, *ἐμοὶ ὀργίζονται they are angry with me* P. A. 23 c, *οὐ φθονῶν τοῖς πλουτοῦσιν not envying the rich* X. A. 1. 9. 19.

a. Some verbs of *benefiting* and *injuring* take the accusative: *ὠφελῶ benefit* in prose, 985 a, *βλάπτω injure;* and so *μῖσῶ τινα hate some one.*

928. (II) *To meet, approach, yield,* etc.: *ἀπήντησαν αὐτοῖς they met them* X. A. 2. 3. 17, *ποίοις οὐ χρὴ θηρίοις πελάζειν what wild beasts one must not approach* X. C. 1. 4. 7, *εἶκ' ἀνάγκῃ yield to necessity* E. Fr. 716.

929. (III) *To obey, serve, pardon, trust, advise, command,* etc.: *τοῖς νόμοις πείθου obey the laws* I. 1. 16, *ἐπίστευον αὐτῷ αἱ πόλεις the cities trusted him* X. A. 1. 9. 8, *στρατηγῷ στρατιώταις παραινοῦντι to a general advising his men* P. Ion 540 d, *τῷ Μῦσῷ ἐσήμηνε φεύγειν he signaled the Mysian to flee* X. A. 5. 2. 30, *τῷ Κλεάρχῳ ἐβόᾶ ἄγειν he shouted to Clearchus to lead* X. A. 1. 8. 12.

930. (IV) *To be like* or *unlike, compare, befit,* etc.: *ἐοικέναι τοῖς τοιούτοις to be like such men* P. R. 349 d, *Θεμιστοκλεῖ ἀντιφερίζεις; do you compare yourself with Themistocles?* Ar. Eq. 813, *τί οὖν πρέπει ἀνδρὶ πένητι; what then befits a poor man?* P. A. 36 d.

931. *δεῖ there is need* (cp. 903), *μέτεστι there is a share, μέλει is a care, μεταμέλει it repents, προσήκει it concerns,* take the dative of the person and the genitive of the thing (884). Thus *μισθοφόρων ἀνδρὶ τυράννῳ δεῖ a tyrant needs mercenaries* X. Hi. 8. 10, *οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ he did not repent of his acts of violence* And. 4. 17, *τούτῳ τῆς Βοιωτίας προσήκει οὐδέν he has nothing to do with Boeotia* X. A. 3. 1. 31.

932. To express purpose (*to what end?*), where Latin uses a dative (*dono alicui dare*), Greek uses a predicate substantive: as *δῶρον* in 924. Cp. 953 a.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: *τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; who then of the gods brought the twain together* (for) *to contend in strife?* A 8. Cp. "What went ye out for to see?"

DATIVE OF INTEREST

933. The person interested (*for whom*) regularly stands in the dative.

a. Many of the datives in 927–930 are datives of interest. 935 ff. are special cases, sharp distinctions between which cannot always be drawn.

934. After verbs of motion, instead of the accusative with a preposition, the dative (usually personal) is sometimes used, especially in poetry: *ψῡχὰς*

Ἄϊδι προΐαψεν *hurled their souls on to Hades* (a god) A 3. Rarely, in prose, after verbs not compounded with a preposition: σχόντες (*scil.* τὰς ναῦς) Ῥηγίῳ *putting in at Rhegium* T. 7. 1. Cp. 936 c.

935. Dative of the Possessor. — The dative with εἰμί, γίγνομαι, and like verbs may denote the possessor.

οἰκεῖοί μοί εἰσι καὶ υἱεῖς *I have kinsfolk and sons* P. A. 34 d, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται *the just man receives gifts from the gods* P. R. 613 e, ὄνομα δ' αὐτῇ Κορσωτή (ἦν) *its name was Corsotè* X. A. 1. 5. 4.

936. Dative of Advantage or Disadvantage. — The person or thing for whose advantage or disadvantage anything is or is not done is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is that of English *for*.

ἄλλο στράτευμα αὐτῷ συνελέγετο *another army was being raised for him* X. A. 1. 1. 9, ἄλλῳ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ *such a man is rich for another and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* X. H. 4. 3. 21, οἱ Θρᾷκες οἱ τῷ Δημοσθένει ὑστερήσαντες *the Thracians who came too late for* (*i.e.* to help) *Demosthenes* T. 7. 29, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον *after the barbarians had departed* (to their advantage from the country) *from their country* 1. 89.

a. With verbs of *depriving, warding off*, etc., the dative of the person (sometimes of the thing) may be used in poetry: Δαναοῖσιν λοιγὸν ἄμῦνον *ward off ruin from* (for) *the Danai* A 456 (cp. Δαναῶν ἀπὸ λοιγὸν ἀμῦναι Π 75). Cp. 901, 1001.

b. With verbs of *receiving* and *buying*, the person who *gives* or *sells* may stand in the dative: πόσου πρίωμαί σοι τὰ χοιρίδια; *at what price am I to buy the pigs of you?* Ar. Ach. 812. In δέχομαί τί τινι (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θέμιστι δέκτο δέπας *she took the cup from* (for, *i.e.* to please) *Themis* O 87.

c. With verbs of motion the dative of the person *to whom* is properly a dative of advantage or disadvantage: ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελίᾱ *the message came to* (for) *the Athenians* T. 1. 61. Cp. 934.

937. Dative of Feeling (Ethical Dative). — The first and second personal pronouns may denote a more or less lively interest of a person in an action or statement. Cp. "Study me how to please the eye" (Shakespeare).

μέμνησθέ μοι μὴ θορυβεῖν *pray remember not to make a disturbance* P. A. 27 b, τοιοῦτο ὑμῖν ἐστι ἡ τυραννίς *such a thing, you know, is despotism* Hdt. 5. 92 η, ὦ μῆτερ, ὡς καλός μοι ὁ πάππος *oh mother, I say, how handsome grandpapa is!* X. C. 1. 3. 2.

938. Dative of the Agent. — With verbal adjectives in *-τός* and *-τέος* (1315), and with the passive perfect and pluperfect when the subject is not personal, the person in whose interest an action is done is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

τοῖς οἴκοι ζηλωτός envied by those at home X. A. 1. 7. 4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον we at least must struggle to defend our freedom* D. 9. 70, *ἐμοὶ καὶ τούτοις πέπρᾶκται has been done by* (for) *me and these men* D. 19. 205, *ἐπειδὴ αὐτοῖς παρεσκεύαστο when they had got their preparations ready* T. 1. 46.

a. The dative of the agent is rare with other passive tenses than perfect and pluperfect: *λέγεται ἡμῖν is said by us* P. L. 715 b, *τοῖς Κερκῡραίοις οὐχ ἑωρῶντο* the ships *were not seen by* (were invisible to) *the Corcyraeans* T. 1. 51.

939. The person *by whom* (not *for whom*) an action is explicitly said to be done stands in the genitive with *ὑπό* (1036. 1 b).

940. SPECIAL CASES OF THE DATIVE OF INTEREST WITH THE PARTICIPLE.

a. A participle, generally of a verb denoting *inclination* or *aversion*, may be added to the dative of the person interested, which depends on a form of *εἰμί, γίγνομαι*, or a like verb. Thus *τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι the Plataean commons did not wish to revolt from the Athenians* (= *τὸ πλῆθος οὐκ ἐβούλετο*) T. 2. 3, *ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν let us go back if it is agreeable to you* P. Ph. 78 b, *εἰ μὴ ἀσμένοις ὑμῖν ἀφῖγμαι if I have come against your will* T. 4. 85.

b. With the dative of the person interested a participle is often used to express time, especially the time that has passed *since* an action has occurred. Thus *Ξενοφῶντι πορευομένῳ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6. 3. 10. Transferred from persons to things: *ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑᾱλωκυίᾳ ἑπτά, ὅτ' ἐς τὸ Ἔμβατον κατέπλευσάν about seven days had passed since the capture of Mytilene, when they sailed into Embatum* T. 3. 29.

DATIVE OF RELATION

941. The dative of relation is used especially to denote the person judging or with reference to whom a statement is made.

πᾶσι νῑκᾶν τοῖς κριταῖς to be victorious in the opinion of all the judges Ar. Av. 445, *ἡ Θρᾴκη ἐστὶν ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι Thrace is on the right as you sail* (lit. *to one sailing*) *into the Pontus* X. A. 6. 4. 1, *(ὡς) συνελόντι εἰπεῖν to speak briefly* (lit. *for one having brought the matter into small compass, to speak*) 3. 1. 38, *φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν it is safer for them to flee than for us* 3. 2. 19, *μακρὰ ὡς γέροντι ὁδός a long road* at least *for an old man* S. O. C. 20.

TRUE DATIVE WITH ADJECTIVES, ADVERBS, SUBSTANTIVES

942. Adjectives (usually predicate), adverbs, and substantives, of kindred derivation or meaning with verbs followed by the dative, take the true dative to define their meaning. It is often difficult to distinguish the true dative from the instrumental dative with adjectives, etc. (958).

τοῖς νόμοις ἔνοχος *subject to the laws* D. 21. 35, ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος *hostile to liberty and opposed to law* 6. 25, ξυμμαχίᾳ πίσυνοι *relying on the alliance* T. 6. 2, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42, ἀδελφὰ τὰ βουλεύματα τοῖς ἔργοις *plans akin to the deeds* L. 2. 64, ταὐτὰ φρονῶν ἐμοί *agreeing with me* D. 18. 304, ἀλλήλοις ἀνομοίως *in a way unlike to each other* P. Tim. 36 d. Cp. 944.

943. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *she had a dress on like* (that of) *her servants* (the possessor for the thing possessed, = τῇ ἐσθῆτι τῶν δουλῶν) X. C. 5. 1. 4, Ὀρφεῖ γλῶσσα ἡ ἐναντία *a tongue the opposite to* (that of) *Orpheus* A. Ag. 1629. Cp. 742.

944. The dative with substantives is used chiefly when the substantive expresses the act denoted by the kindred verb: ἐπιβουλὴ ἐμοί *a plot against me* X. A. 5. 6. 29, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the god* P. A. 30 a. But also in other cases: φιλία τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a. A genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

INSTRUMENTAL DATIVE

945. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

INSTRUMENTAL DATIVE PROPER

946. The dative denotes instrument or means, manner, and cause.

947. Instrument or Means. — The dative denotes the instrument or means.

ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, ἴησι τῇ ἀξίνῃ *he hurls his ax* (*hurls with his ax*) X. A. 1. 5. 12, ἐζημίωσαν χρήμασιν *they punished* him *by a fine* T. 2. 65. Persons may be regarded as instruments (often in poetry): φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27.

948. Under **Means** fall: (a) The dative of *price:* *μέρει τῶν ἀδικημάτων τὸν κίνδῡνον ἐξεπρίαντο they freed themselves from the danger at the price of a part of their unjust gains* L. 27. 6. (b) The dative of *material* and *constituent parts:* *κατεσκευάσατο ἅρματα τροχοῖς ἰσχῡροῖς he had chariots made* (furnished) *with strong wheels* X. C. 6. 1. 29.

949. *χρῶμαι use* takes the dative: *τούτοις χρῶνται δορυφόροις they employ them as a body-guard* X. Hi. 5. 3 (cp. 932). The use to which an object is put may be expressed by a neuter pronoun in the accusative (977); *τί χρησόμεθα τούτῳ; what use shall we make of it?* D. 3. 6.

950. That by which anything is measured, or judged, is put in the dative: *ξυνεμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλίνθων they measured* the ladders *by the layers of bricks* T. 3. 20, *τῷδε δῆλον ἦν it was plain from what followed* X. A. 2. 3. 1.

951. Manner (see also 957). — The dative of manner is used with expressions of comparison to mark the degree of difference (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων a head shorter (lit. *by the head*) P. Ph. 101 a, *οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν he arrived not many days later* X. H. 1. 1. 1, *πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο the shouting kept growing much louder as they kept increasing in number* X. A. 4. 7. 23, *τῷ παντί in every respect* (by all odds) X. H. 7. 5. 12, *μακρῷ ἄριστα by far the best* P. L. 858 e.

a. With comparatives the neuter pronouns *τί, τι, οὐδέν, μηδέν* used substantively stand in the accusative and not the dative: *οὐδὲν ἧττον not less, nihilo minus.* In Attic prose (except in Thuc.) *πολύ* and *ὀλίγον* are more common than *πολλῷ* and *ὀλίγῳ* with comparatives.

952. The dative of manner may denote the particular point of view from which a statement is made (**Dative of Respect**).

ἀνὴρ ἡλικίᾳ ἔτι νέος a man still young in years T. 5. 43, *ἀσθενὴς τῷ σώματι weak in body* D. 21. 165, *φρονήσει διαφέρων distinguished in understanding* X. C. 2. 3. 5, *ὀνόματι σπονδαί a truce so far as the name goes* T. 6. 10. Cp. 988.

953. Cause. — The dative of cause, especially with verbs of emotion, expresses the occasion or the motive.

τῇ τύχῃ ἐλπίσας confident by reason of his good fortune T. 3. 97, *τούτοις ἥσθη he was pleased with these* X. A. 1. 9. 26, *χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν I am troubled at the present occurrences* 1. 3. 3, *εὐνοίᾳ ἑπόμενοι following out of good will* X. A. 2. 6. 13, *ὕβρει καὶ οὐκ οἴνῳ τοῦτο ποιῶν doing this out of insolence and not because he was drunk* D. 21. 74.

a. The dative of cause sometimes approximates a dative of purpose (cp. 932): *Ἀθηναῖοι ἐφ' ἡμᾶς ὥρμηνται Λεοντίνων κατοικίσει the Athenians have set out against us to restore the Leontines* T. 6. 33.

COMITATIVE DATIVE

954. The instrumental dative denotes the persons or things which accompany or take part in an action.

955. Dative of Association. — The dative is used with words denoting friendly or hostile association or intercourse.

ἀλλήλοις διειλέγμεθα *we have conversed with each other* P. A. 37 a, τῷ πλήθει τὰ ῥηθέντα κοινώσαντες *having communicated to the people what had been said* T. 2. 72, εἰς λόγους σοι ἐλθεῖν *to have a conference with you* X. A. 2. 5. 4, ἀλλήλοις σπονδὰς ἐποιήσαντο *they made a truce with one another* X. H. 3. 2. 20; πολλοῖς ὀλίγοι μαχόμενοι *few fighting with many* T. 4. 36, ἀμφισβητοῦσι μὲν δι' εὔνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις *friends dispute with friends good-naturedly, but adversaries wrangle with one another* P. Pr. 337 b, διαφέρεσθαι τούτοις *to be at variance with these men* D. 18. 31 (and so many compounds of διά), οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν *he said their words did not agree with their deeds* T. 5. 55.

956. Dative of Accompaniment. — The dative of accompaniment is used with verbs signifying *to accompany, follow*, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ *to follow the leader* P. R. 474 c, ἕπεσθαι ὑμῖν *to follow you* X. A. 3. 1. 25.

a. The dative is used in the description of military movements to denote the forces (troops, ships, etc.) that accompany a leader: ἐξελαύνει τῷ στρατεύματι παντί *he marches out with all his army* X. A. 1. 7. 14, καὶ ἵπποις καὶ ἀνδράσι πορευώμεθα *let us proceed with both horses and men* X. C. 5. 3. 35, κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν *he had put in at Paros with twenty ships* X. H. 1. 4. 11.

b. A dative of accompaniment is often emphasized by αὐτός agreeing with the dative: τῶν νεῶν μία αὐτοῖς ἀνδράσιν *one of the ships with its crew also* T. 4. 14. Cp. 820 c.

c. The dative of accompaniment is often akin to the instrumental dative: ἀλώμενος νηί τε καὶ ἑτάροισι *wandering with his ship and companions* λ 161.

957. Dative of Accompanying Circumstance. — The dative, usually of an abstract substantive, may denote accompanying circumstance and manner (cp. 951).

πολλῇ βοῇ προσέκειντο *they attacked with loud shouts* T. 4. 127, παντὶ σθένει *with all one's might* 5. 23, δρόμῳ *at full speed*, βίᾳ *by force*, δίκῃ *justly*, δόλῳ *by craft*, (τῷ) ἔργῳ *in fact*, (τῷ) λόγῳ *in word*, ἡσυχῇ *quietly*, σῑγῇ, σιωπῇ *in silence*, σπουδῇ *hastily, with difficulty*, τῇ ἀληθείᾳ *in truth*. Here belong also ταύτῃ *in this way, here*, and ἄλλῃ *in another way, elsewhere* (with ὁδῷ *way* omitted, 715). With δημοσίᾳ *at public expense*, ἰδίᾳ *privately*, κοινῇ *in common*, πεζῇ *on foot* no definite substantive is to be supplied (716).

INSTRUMENTAL DATIVE WITH ADJECTIVES, ETC.

958. Many adjectives and adverbs, and some substantives, take the instrumental dative, like the corresponding verbs. (For the true dative with adjectives, etc., see 942.)

σύμμαχος αὐτοῖς their ally D. 9. 58, *χώρᾱ ὅμορος τῇ Λακεδαιμονίων a country bordering on that of the Lacedaemonians* 15. 22, *ἀκόλουθα τούτοις conformable to this* 18. 257.

LOCATIVE DATIVE

959. The dative as the representative of the locative is used to express place and time.

a. Many forms expressing place are true locatives (305); others are datives in form, as *κύκλῳ, in a circle*, *Πλαταιαῖς at Plataea*.

960. Dative of Place. — In poetry the dative without a preposition is used to denote place.

a. *Place where: γῇ ἔκειτο she lay on the ground* S. O. T. 1266, *ἀριπρεπὴς Τρώεσσιν conspicuous among the Trojans* Z 477. So *θῡμῷ, καρδίῃ in his heart.*
b. *Place whither* (limit of motion): *πεδίῳ πέσε it fell on the ground* E 82.

961. In prose the dative of place (chiefly *place where*) is used only of proper names: *Πῡθοῖ, Σαλαμῖνι*; especially with deme names, as *Θορικοῖ, Μαραθῶνι* (but *ἐν Μαραθῶνι* occurs). *Place where* is generally expressed in prose by the dative with *ἐν*; *place whither*, by the accusative with a preposition (*e.g. εἰς, πρός*). Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition.

962. The dative with verbs of *ruling* may often, especially in Homer, be the dative of place: *Μυρμιδόνεσσιν ἄνασσε rule among the Myrmidons* A 180, *ἦρχε δ' ἄρα σφιν* Ξ 134 *took the lead among them.* Cp. 894.

963. Dative of Time. — The dative without a preposition is commonly used to denote the definite point of time *at which* an action takes place (*day, night, month, year*, and *festivals*). The dative contrasts one point of time with another, and is usually (in prose) accompanied by an attributive.

ταύτην μὲν τὴν ἡμέρᾱν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραίᾳ κτλ. throughout that day they waited there, but on the day following, etc. X. H. 1. 1. 14, *τρίτῳ μηνί in the third month* L. 21. 1, *Παναθηναίοις at the Panathenaea* D. 21. 156.

964. *ἐν* is added (a) when there is no attributive: *ἐν τῷ χειμῶνι in winter* X. O. 17. 3. (b) Sometimes when the attributive is a pronoun: (*ἐν*) *ἐκείνῃ*

τῇ ἡμερᾳ. (c) When the meaning is *during a time of* (ἐν εἰρήνῃ *in peace*) or *time within which* (ἐν μιᾷ ἡμέρᾳ *in a single day*); cp. 919; when ὀλίγος or πολύς is added: ἐν ὀλίγαις (πολλαῖς) ἡμέραις. (d) Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. (e) To words denoting the date of an event, not merely a point of time: ἐν τῇ προτέρᾳ πρεσβείᾳ *in the first embassy* Aes. 2. 123.

965. In some expressions of space and time the dative may be regarded as instrumental.

ἐπορεύετο τῇ ὁδῷ ἣν πρότερον ἐποιήσατο *he marched by the road* (or *on the road*) *which he had made before* T. 2. 98, κατηγόρει ὡς ἐκείνῃ τῷ χρόνῳ πεισθείη *she charged that she had been persuaded in* (*by*) *the course of time* L. 1. 20.

DATIVE WITH COMPOUND VERBS

966. Many compound verbs take the dative because of their meaning as a whole. So *ἀντέχω hold out against*, *ἀμφισβητῶ dispute with* (955).

967. The dative is used with verbs compounded with *σύν* (regularly), with many compounded with *ἐν*, *ἐπί*, and with some compounded with *παρά*, *περί*, *πρός*, and *ὑπό*, because the preposition keeps a sense that requires the dative.

συνεπολέμει Κύρῳ *he joined with Cyrus in making war* X. A. 1. 4. 2 (πολεμεῖν τινι *to fight against some one*), ἐμβλέψᾱς αὐτῷ *looking at him* P. Charm. 162 d, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν *the Greek force fell upon them* X. A. 4. 1. 10, οὗτοι οὐ παρεγένοντο βασιλεῖ *these did not join the king* 5. 6. 8, περιπίπτουσιν ἀλλήλοις *they fall foul of one another* 7. 3. 38, Ξενοφῶντι προσέτρεχον δύο νεᾱνίσκω *two youths ran up to Xenophon* 4. 3. 10 (cp. 936 c), ὑποκεῖσθαι τῷ ἄρχοντι *to be subject to the ruler* P. G. 510 c.

a. When the idea of place is emphatic, the preposition may be repeated: ἐμμείναντες ἐν τῇ Ἀττικῇ *remaining in Attica* T. 2. 23; but the preposition is generally not repeated when the idea is figurative: τοῖς ὅρκοις ἐμμένων *abiding by one's oath* I. 1. 13. Prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

968. The accusative may be used with all transitive verbs (1041) and with some which are usually intransitive (1042); also with some verbal nouns and adjectives.

969. The accusative is the case of the direct object (657) of transitive verbs. The direct object is of two kinds: the inter-

nal object (object effected): ὁ ἀνὴρ τύπτει πολλὰς πληγάς *the man strikes many blows;* the external object (object affected): ὁ ἀνὴρ τύπτει τὸν παῖδα *the man strikes the boy.*

970. The direct object of an active transitive verb becomes the subject of the passive: ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται *the boy is struck by the man.*

INTERNAL OBJECT (OBJECT EFFECTED)

971. Cognate Accusative. — The accusative defining a verb is called *cognate* when it is of kindred derivation or kindred meaning with that verb.

a. τὴν ἐν Σαλαμῖνι ναυμαχίαν ναυμαχήσαντες *having won the sea-fight at Salamis* D. 59. 97, τὰς ὑποσχέσεις ἃς οὗτος ὑπεσχνεῖτο *the promises which he made* 19. 47, ἡ αἰτία ἣν αἰτιῶνται *the charge which they bring* Ant. 6. 27. Passive: πόλεμος ἐπολεμεῖτο *war was waged* X. H. 4. 8. 1.

b. ἐξῆλθον ἄλλας ὁδούς *they went forth on other expeditions* X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they waged what is called the Sacred War* T. 1. 112, ἠσθένησε ταύτην τὴν νόσον *he fell ill of this disease* I. 19. 24. Passive: πόλεμος ἐταράχθη *war was stirred up* D. 18. 151.

972. The cognate accusative occurs even with adjectives of an intransitive character: σοφὸς ὢν τὴν ἐκείνων σοφίαν *being wise after the fashion of their wisdom* P. A. 22 e.

973. A cognate accusative appears in poetry even with ἵστημι, καθίζω, κεῖμαι, etc.: τί ἕστηκε πέτρᾱν; *why stands she on the rock?* E. Supp. 987, τρίποδα καθίζων *sitting on the tripod* E. Or. 956.

974. The cognate accusative generally has an attributive word (but not in Hom.). The attribute is omitted: (a) When the idea set forth by the acc. is more definite than that of the verb: φυλακὰς φυλάττω *stand sentry* X. A. 2. 6. 10. (b) When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν *to wage the (present) war* T. 8. 58. (c) When a plural substantive denotes repeated occurrences: ἐτριηράρχησε τριηραρχίας *he performed* (on several occasions) *the duty of trierarch* D. 45. 85. (d) For emphasis: λῆρον ληρεῖν *to talk sheer nonsense* Ar. Plut. 517. (e) In various expressions: Ὀλύμπια νῑκᾶν *to win an Olympian victory* T. 1. 126, θύειν τὰ εὐαγγέλια *to offer a sacrifice in honor of good news* X. H. 1. 6. 37.

975. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: Ἄρη πνέω *breathe war* A. Ag. 375, πῦρ δεδορκώς *looking* (a look of) *fire* τ 446.

976. The substantive may be omitted, leaving only the adjectival attribute: *παῖσον διπλῆν* (*scil. πληγήν*) *strike twice* (a double blow) S. El. 1415. Cp. 715 a.

977. A neuter adjective or pronoun may represent a cognate accusative implied in the verb: *οὐδὲν* (= *οὐδὲν ψεῦδος*) *ψεύδεται he's telling no lie* Ar. Ach. 561, *τί βούλεται ἡμῖν χρῆσθαι; what use does he wish to make of us?* (= *τίνα βούλεται χρείαν χρῆσθαι*) X. A. 1. 3. 18, *μέγα φρονήσᾱς ἐπὶ τούτῳ highly elated at this* 3. 1. 27, *δεινὰ ὑβρίζειν to maltreat terribly* 6. 4. 2, *τὰ τῶν Ἑλλήνων φρονεῖν to be on the side of the Greeks* D. 14. 34. Passive: *τοῦτο οὐκ ἐψεύσθησαν they were not deceived in this* X. A. 2. 2. 13, *ταῦτα οὐδεὶς ἂν πεισθείη no one would be persuaded of this* P. L. 836 d.

978. Note the expressions *δικάζω δίκην decide a case, δικάζομαι δίκην τινί go to law with somebody, διώκω γραφήν τινα indict somebody, φεύγω δίκην τινός be put on one's trial for something; γράφομαί τινα γραφήν indict one for a public offence, φεύγω γραφήν be put on one's trial for a public offence.* Also *ἀγωνίζομαι στάδιον* (= *ἀγῶνα σταδίου*) *be a contestant in the race-course, νῑκῶ στάδιον be victorious in the race-course, νῑκῶ δίκην win a case, νῑκῶ γνώμην carry a resolution* (pass. *γνώμην ἡττῶμαι fail to carry*), *ὤφλον δίκην lose a case.*

979. The cognate accusative may show the effect enduring after the action of the governing verb has ceased (**Accusative of Result**).

ἕλκος οὐτάσαι to smite (and thus *make*) *a wound* E 361, *πρεσβεύειν τὴν εἰρήνην to negotiate the peace* (go as ambassadors (*πρέσβεις*) to make the peace) D. 19. 134, *νόμισμα κόπτειν to coin money* Hdt. 3. 56, *σπονδᾱ́ς*, or *ὅρκια, τέμνειν to make a treaty.*

980. Accusative of Extent. — The accusative denotes extent in space or time. Cp. 992.

ἄγειν (*στρατιὰν*) *στενὰς ὁδούς to lead an army over narrow roads* X. C. 1. 6. 43, *ἐξελαύνει σταθμοὺς τρεῖς* (971), *παρασάγγᾱς εἴκοσι καὶ δύο he advances three stages, twenty-two parasangs* X. A. 1. 2. 5, *ἔμεινεν ἡμέρᾱς ἑπτά he remained seven days* 1. 2. 6, *ξυμμαχίᾱν ἐποιήσαντο ἑκατὸν ἔτη they made an alliance for a hundred years* T. 3. 114.

981. To mark *how long* a situation has lasted or how much time has elapsed since something happened, an ordinal agreeing with the accusative is used without the article, but often with the addition of *οὗτοσί*. (The current day or year is included.) Thus *τὴν μητέρα τελευτήσᾱσαν τρίτον ἔτος τουτί my mother who died two years ago* L. 24. 6, *ἐπιδεδήμηκε τρίτην ἤδη ἡμέρᾱν he has been in the city since day before yesterday* P. Pr. 309 d, *ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν this is the third or fourth year since it was announced that Philip was besieging fort Heraeum* D. 3. 4.

982. Accusative of Limit of Motion. — In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμεῖον μολών having come to the city of Cadmus S. O. T. 35, *πέμψομέν νιν Ἑλλάδα we will convey her to Greece* E. Tro. 883, *μνηστῆρας ἀφίκετο she came unto the suitors* α 332.

983. The limit of motion is regularly expressed in prose by **εἰς, ἐπί, παρά, πρός, ὡς** (with a person) with the accusative. Note also **οἴκαδε** *homewards* (153 a), **Ἀθήναζε** *to Athens.*

EXTERNAL OBJECT (OBJECT AFFECTED)

984. The external object of a transitive verb stands in the accusative: ***διώκει τοὺς πολεμίους he pursues the enemy.***

985. Here belongs the accusative of the person after verbs meaning *to do anything to* or *say anything of* a person (999); the accusative after verbs expressing *emotion* and its manifestations; and after many others generally intransitive in English. Thus **εὖ ποιεῖ αὐτόν** *he treats him well*, **ἀδικεῖ αὐτόν** *he injures him*, **καλῶς λέγει αὐτόν** *he speaks well of him*, **εὐλαβοῦμαι αὐτούς** *I beware of them*, **κλάουσι αὐτήν** *they weep for her*, **ἔλαθεν τοὺς πολεμίους** *he escaped the notice of the enemy*, **ὄμνῡμι τοὺς θεούς (τὸν ὅρκον)** *I swear by the gods (to the oath).*

a. Some such verbs take the dative (927); as **συμφέρω** *profit*, **βοηθῶ** *help*, **λοιδοροῦμαι** *rail at* (**λοιδορῶ** takes the acc.); or either acc. or dat. (927 a), as **ὠφελῶ** *benefit* in poetry, **λῡμαίνομαι, λωβῶμαι** *maltreat, inflict indignities upon.*

986. The accusative is sometimes used with verbal substantives and adjectives, and with periphrastic expressions equivalent to a transitive verb.

ἐπιστήμονες τὰ προσήκοντα acquainted with their duties X. C. 3. 3. 9, *πόλεμος ἄπορα πόριμος war providing difficulties* A. Pr. 904, *σὲ φύξιμος able to escape thee* S. Ant. 787, *τεθνᾶσι τῷ δέει τοὺς ἀποστόλους· they are in mortal fear of the envoys* D. 4. 45. Cp. 995.

987. Elliptical Accusative. — The accusative is sometimes used elliptically.

οὗτος, ὦ σέ τοι (*scil.* **καλῶ**) *ho! you there, (I am calling) you!* Ar. Av. 274.

FREE USES OF THE ACCUSATIVE

988. Accusative of Respect. — To some verbs, chiefly those denoting a state, and to adjectives, an accusative may be added

to denote something *in respect to which* the verb or adjective is limited.

τὸν δάκτυλον ἀλγεῖ *he has a pain in his finger* P. R. 462 d, πόδας ὠκύς *swift of foot* A 58, διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b, ποταμός, Κύδνος ὄνομα, εὖρος δύο πλέθρων *a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23, πλῆθος ὡς δισχίλιοι *about two thousand in number* 4. 2. 2, λέξον ὅστις εἶ γένος *say of what race thou art* E. Bacch. 460, δεινοὶ μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, πάντα κακός *base in all things* S. O. T. 1421.

989. Construction of the Whole and Part in Poetry. — In poetry a verb may take a direct object denoting a person, and also another object denoting the part especially affected by the action: τὸν δ' ἄορι πλῆξ' αὐχένα *him he smote in the neck with his sword* Λ 240, ἥ σε πόδας νίψει *she will wash thy feet* τ 356. With passives and intransitives the acc. of the part remains acc., while the word denoting the person becomes nom. (cp. 1072): οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες *and those who had their toes frozen off by the cold* X. A. 4. 5. 12.

990. Adverbial Accusative. — Many accusatives marking limitations of the verbal action fulfil the same function as adverbs.

a. Most of these are free cognate accusatives: thus, in τέλος δὲ εἶπε *but at last he said*, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end.*

991. Manner. — τρόπον τινά *in some way*, τὴν ταχίστην (ὁδόν) *in the quickest way*, τὴν εὐθεῖαν (ὁδόν) *the straight way*, δωρεάν *gratis*, δίκην *after the fashion* (δίκην τοξότου *like an archer* P. L. 705 e), πρόφασιν *professedly*, χάριν *for the sake* (lit. *a favor*). Cp. 693 a.

992. Measure and Degree. — μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά, *for the most part*, ὅσον *as much as*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, τι *somewhat*, ἀρχήν or τὴν ἀρχήν *at all* with οὐ or μή (lit. *not* to make *a beginning*).

993. Motive. — τί *why?* τοῦτο, ταῦτα *for this reason;* as τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) *therefore I rejoice*, αὐτὰ ταῦτα ἥκω *for this very reason have I come* P. Pr. 310 e.

994. Time and Succession (cp. 980). — τὸ νῦν *now*, τὸ πάλαι *of old*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *first*, τὸ πρῶτον *in the first place*, τὸ τελευταῖον *in the last place*, τὸ λοιπόν *for the future.*

TWO ACCUSATIVES WITH ONE VERB

995. A compound expression, consisting of the accusative of a substantive and ποιοῦμαι, τίθεμαι, ἔχω, etc., is often treated as a simple verb, and,

when transitive, takes an accusative: *τὴν χώρᾱν λείᾱν ἐποιεῖτο* (= *ἐλῄζετο*) *he ravaged the country* T. 8. 41.

996. Internal Object and Predicate Accusative. — The direct object of verbs that signify action producing a change of condition may take a predicate showing the result of the action (cp. 979).

τοῦτον τρέφειν τε καὶ αὔξειν μέγαν (cp. 721) *to nurse and exalt him into greatness* P. R. 565 c, *ἐποικοδομήσαντες αὐτὸ ὑψηλότερον building it higher* T. 7. 4. So with *αἴρω raise*, *διδάσκω teach*, *παιδεύω train*, etc. Passive: *μέγας ἐκ μῑκροῦ Φίλιππος ηὔξηται Philip has grown from a mean to be a mighty person* D. 9. 21.

997. External Object and Predicate Accusative. — Verbs meaning *to appoint*, *call*, *choose*, *consider*, *make*, *name*, *show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε he appointed him general X. A. 1. 1. 2, *πατέρα ἐμὲ ἐκαλεῖτε you were wont to call me father* 7. 6. 38, *αἱρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλέᾱ δικαστήν to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, *οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς for it is not just to consider at random bad men good, or good men bad* S. O. T. 609, *ἑαυτὸν δεσπότην πεποίηκεν he has made himself master* X. C. 1. 3. 18, *εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων showing yourself a sophist before the Greeks* P. Pr. 312 a. Passive: both the object and the predicate accusative of the active construction become nominative (1070) in the passive: *αὐτὸς στρατηγὸς ᾑρέθη he himself was chosen general* L. 12. 65.

a. Absence of the article generally distinguishes a predicate substantive or adjective from the object: *ἐπηγγέλλετο τοὺς κόλακας τοὺς αὑτοῦ πλουσιωτάτους τῶν πολῑτῶν ποιήσειν he promised that he would make his flatterers* the *richest of the citizens* L. 28. 4.

b. After verbs signifying *to name, to call*, a predicate substantive or adjective may be connected with the external object by a redundant *εἶναι*: *σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι they call the man a sophist* P. Pr. 311 e.

998. Internal and External Object with One Verb. — When a verb takes both an internal and an external object, generally the external object denotes a person, the internal object (cognate accusative, 971 ff.) denotes a thing.

τοσοῦτον ἔχθος ἐχθαίρω σε I hate thee with such an hate S. El. 1034, *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this accusation against me* P. A. 19 b, *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νῑκήσᾱς Miltiades who won the battle at Marathon over the barbarians* Aes. 3. 181, *καλοῦσί με τοῦτο τὸ ὄνομα they give me this appellation* X. O. 7. 3. Passive (1072): *ἡ κρί-*

σις, ἣν ἐκρίθη *the verdict that was pronounced* upon him L. 13. 50, τὰς μάχας, ὅσας Πέρσαι ἡττήθησαν ἐῶ *I omit the battles in which the Persians were defeated* I. 4. 145, ὄνομα ἓν κεκλημένοι Σικελιῶται *called by the one name, Sicilians* T. 4. 64.

999. So with verbs signifying *to do anything to* or *say anything of* a person (985): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν *he did you much good* L. 5. 3, τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things about the Corinthians* Hdt. 8. 61. Passive: ὅσα ἄλλα ἡ πόλις ἠδικεῖτο *all the other wrongs that the State has suffered* D. 18. 70.

1000. Verbs of *dividing* (νέμω, κατανέμω, διαιρῶ, τέμνω) may take two accusatives: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided the army into twelve divisions* X. C. 7. 5. 13. Passive: διῄρηται ἡ ἀγορὰ τέτταρα μέρη *the Agora is divided into four parts* X. C. 1. 2. 4.

1001. Double Object with Verbs signifying *to ask, demand*, etc. — Verbs signifying *to ask, demand, clothe* or *unclothe, conceal, deprive, persuade, remind, teach*, take two objects in the accusative, generally one of a person, the other of a thing.

Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, χιτῶνα τὸν ἑαυτοῦ ἐκεῖνον ἠμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7, ὡς ἐγώ ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ᾔτησα *that I ever demanded or asked pay of any one* P. A. 31 c, τούτων τὴν τιμὴν ἀποστερεῖ με *he deprives me of the value of these things* D. 28. 13 (cp. 901), ὑμᾶς τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a, ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους *I will remind you of the dangers also* X. A. 3. 2. 11, πολλὰ διδάσκει μ' ὁ πολὺς βίοτος *long life teaches me much* E. Hipp. 252. Passive (1072): ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστέρηνται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81.

1002. Verbs of *cleansing* imitate verbs of *depriving*; χρόα νίζετο ἅλμην *he was washing the brine from his skin* ζ 224.

TWO VERBS WITH A COMMON OBJECT

1003. The case of an object common to two verbs is generally that demanded by the nearer verb: οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse trainers or banish them from the cities* P. G. 460 d. But the farther verb may contain the main idea: ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί *censures some officials and rejects them* L. 6. 33.

a. When a finite verb and a participle, taking different constructions, have a common object, the participle generally rules the construction (1) if the object stands nearer the participle, as τούτῳ δοὺς ἡγεμόνας πορεύεσθαι

ἐκέλευσεν having given him guides he ordered him *to proceed* X. C. 5. 3. 53; (2) if the object stands between verb and participle, as *προσπεσόντες τοῖς πρώτοις τρέπουσι falling on the foremost they put* them *to flight* T. 7. 53. Otherwise the finite verb rules the construction.

PREPOSITIONS

1004. Prepositions have two uses: to form compound verbs, and to define the relation of a substantive, or substantival expression, to some other part of the sentence, usually the verbal predicate.

1005. Prepositions were originally free adverbs ("preposition-adverbs"). A preposition-adverb limited the meaning of the verb, but was not directly connected with it: *κατ' ἄρ' ἔξετο down then he sate him* A 101. A preposition-adverb was also often used where an oblique case depended *directly* on a verb; as *βλεφάρων* (ablatival genitive) *ἄπο δάκρυα πίπτει* lit. *from her eyelids, away, tears fall* Ξ 129. Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound, as *ἀποπίπτω*, or (2) with the substantive, serving to define more closely the relation of the substantive to the verb. In this use, the preposition-adverb had freed itself from its purely adverbial relation to the verb, and the substantive was felt to depend on the preposition.

1006. As links connecting sentences, Attic prose has *πρὸς δὲ καί* and *καὶ πρός and besides;* Hdt. *μετὰ δέ and next, ἐν δέ and among the number.*

1007. In prose the preposition prefixed to the verb is generally repeated with the dependent word: *ἐκβῆναι ἐκ τῆς νεώς to go out of the ship* T. 1. 137. But *ἐκβῆναι τῆς νεώς* and *βῆναι ἐκ τῆς νεώς* also occur. In poetry *βῆναι τῆς νεώς* has the same meaning, the genitive denoting separation.

1008. Tmesis (*τμῆσις cutting*) denotes the separation of a preposition from its verb. The term is properly used only of such separation in the post-epic language, in which preposition and verb normally formed an indissoluble compound, but is also employed to denote the free adverbial use of 1005. In Attic poetry tmesis is used for emphasis or ornament, and consists chiefly in separating the preposition from its verb by particles or enclitics.

1009. The meaning of a case with a preposition coincides with one of the meanings of the case without a preposition. Thus with the accusative *motion toward* or *extension over;* with the true dative (rare) *inclination towards*, with the locative dative *place where* or *time when;* with the instrumental dative *means* or *accompaniment;* with the genitive proper a preposition normally implies *connection* of some sort, with the ablatival genitive *separation from.*

1010. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the

place *over which, along which* motion takes place, the dative denotes *rest in* or *at*, the genitive (ablative) *passing from*. Thus ἥκω παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἑαυτῷ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29.

1011. A verb of motion is often used with a preposition with the dative to anticipate the rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell* (into and were) *in the river* X. Ages. 1. 32. A verb of rest is often used with a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρῆσαν εἰς Σάρδεις (they came to Sardis and were in the city) *they arrived at Sardis* X. A. 1. 2. 2, ᾑρέθη πρεσβευτὴς εἰς Λακεδαίμονα *he was chosen* (to go as) *envoy to Lacedaemon* X. H. 2. 2. 17.

1012. Stress is thus often laid on (a) the starting-point of an action: καταδήσᾱς ἀπὸ δένδρων τοὺς ἵππους *tying his horses to* (from) *trees* X. H. 4. 4. 10, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον *the market-people* (οἱ ἐν τῇ ἀγορᾷ) *left their wares and fled* X. A. 1. 2. 18, ὅθεν ἀπελίπομεν, ἐπανέλθωμεν *let us return to the point whence* (= *where*, ὅπου) *we left off* P. Ph. 78 b; (b) the goal, with verbs of *collecting* and *enrolling*: εἰς πεδίον ἀθροίζονται *they are mustered in*(*to*) *the plain* X. A. 1. 1. 2, εἰς ἄνδρας ἐγγράψαι *to enroll in*(*to*) *the list of men* D. 19. 230.

1013. Similarly some adverbs and adverbial phrases meaning *from* are used with reference to the point of view of the observer: ἑκατέρωθεν *on either side*, ἔνθεν καὶ ἔνθεν *on this side and that*, ἐκ δεξιᾶς *on the right*, οἱ ἀπὸ τῆς σκηνῆς *the actors*.

1014. **Position.** — A preposition usually precedes the word it governs. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλᾱς πόλεις *to the other cities I think* 568 c. Note that the regular order, *e.g.* τὴν μὲν χώρᾱν (789), usually becomes πρὸς μὲν τὴν χώρᾱν or πρὸς τὴν χώρᾱν μέν. Demonstrative ὁ μέν and ὁ δέ usually place the particle after the preposition on which they depend: ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ *in some things then we agree, but not in others* P. Phae. 253 b.

b. By attributives: εἰς Καΰστρου πεδίον *to the plain of the Cayster* X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with πρός): πρός σε τῆσδε μητρός *by my mother here* I implore *thee* E. Phoen. 1665.

N. — ὡς (ὅτι) strengthening a superlative dependent on a preposition usually stands before the preposition: ὡς ἐπὶ πλεῖστον *over the very greatest part* T. 2. 34.

1015. περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾱς πέρι *about wisdom* P. Phil. 49 a. On the accent, see 148 a.

1016. Use of the Prepositions in Attic Prose. —

With the genitive only: *ἀντί, ἀπό, ἐξ, πρό.*
With the dative only: *ἐν, σύν.*
With the accusative only: *ἀνά, εἰς.*
With the genitive and accusative: *ἀμφί, διά, κατά, μετά, ὑπέρ.*
With genitive, dative, and accusative: *ἐπί, παρά, περί, πρός, ὑπό.*

With the dative are also used in poetry: *ἀμφί* (also in Hdt.), *ἀνά, μετά.*

1017. The *agent* is expressed by different prepositions with the genitive:

ὑπό: of persons, and things personified: the normal usage in Attic prose to denote the agent as acting directly.

παρά: here the agent is viewed as the source. The action is regarded as starting *near* a person (*from beside*).

διά through: the intermediate agent.

ἀπό: indirect influence of the agent and remote source, to mark the point of departure of the action. Chiefly in Thucydides.

ἐξ: chiefly in poetry and Herodotus. In Attic prose used of emanation from a source.

πρός: to mark the action as due to the presence of (*before*) a person; chiefly in poetry and Herodotus.

1018. *Means* is expressed by *διά* with the genitive (the normal usage in Attic prose), *ἀπό, ἐν, ἐξ, σύν.* *Motive* is expressed by *ὑπό* (gen.), *διά* (acc.), *ἕνεκα.*

LIST OF PREPOSITIONS, WITH THEIR COMMON USES

1019. ἀμφί (cp. *ἄμφω*, Lat. *ambi-*): originally *on both sides* (hence *about*). In Attic prose chiefly with the accusative.

1. **Genitive.** — Place: *οἱ ἀμφὶ ταύτης οἰκέοντες τῆς πόλιος the dwellers round about this city* Hdt. 8. 104 (only here in prose). Cause: *ἀμφὶ ὧν εἶχον διαφερόμενοι quarreling about what they had* X. A. 4. 5. 17.

2. **Dative.** — Place: *ἀμφ' ὤμοισιν ἔχει σάκος he has a shield about his shoulders* Λ 527. Cause: *φοβηθεὶς ἀμφὶ τῇ γυναικί afraid about his wife* Hdt. 6. 62. Means: *ἀμφὶ σοφίᾳ 'with the environment of poetic art'* Pind. P. 1. 12.

3. **Accusative.** — Place: *ἀμφὶ Μίλητον about Miletus* X. A. 1. 2. 3. Time: *ἀμφὶ δείλην towards evening* X A. 2. 2. 14. With Numbers: *ἀμφὶ τοὺς δισχιλίους about two thousand* X. A. 1. 2. 9. Occupation: *ἀμφὶ δεῖπνον εἶχεν he was busy about dinner* X. C. 5. 5. 44. With Persons: *οἱ ἀμφὶ Χειρίσοφον Chirisophus and his men* X. A. 4. 3. 21.

4. **Composition.** — *Around, about, on both sides, in two ways, for the sake of.*

1020. ἀνά (cp. *ἄνω*): originally *up to, up* (opposed to *κατά*).

1. **Dative.** — Place: *ἀνὰ σκήπτρῳ upon a staff* A 15.

2. **Accusative.** — *Up along; over, through, among*, of horizontal motion. Generally avoided by Attic prose writers except Xenophon.

a. Place: *ἀνὰ τὸν ποταμόν up stream* Hdt. 1. 194. Extension: *ἀνὰ πᾶσαν τὴν γῆν over the whole earth* X. Ages. 11. 16, *βασιλῆας ἀνὰ στόμ' ἔχων having kings in thy mouth* B 250.

b. Extension in Time: *ἀνὰ νύκτα through the night* Ξ 80.

c. Distributively: *ἀνὰ ἑκατὸν ἄνδρας by hundreds* X. A. 3. 4. 21. Manner: *ἀνὰ κράτος with all their might* (up to their strength) X. A. 1. 10. 15 (cp. *κατὰ κράτος*).

3. **Composition.** — *Up* (*ἀναβαίνω go up*), *back* (*ἀναχωρῶ go back*, *ἀναμιμνήσκω remind*), *again* (*ἀναπνέω breathe again*).

1021. ἀντί *instead of, for:* originally *in the face of, opposite to* (cp. *πρό*), Lat. *ante*. With the genitive only.

1. **Genitive.** — *ἀντὶ πολέμου εἰρήνη peace instead of war* T. 4. 20, *τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο they gave their death in exchange for the safety of the living* P. Menex. 237 a, *ἀνθ' ὅτου wherefore* S. El. 585, *ἀνθ' ὧν ἑστηκότες standing opposite to* (from the point of view of the speaker, i.e. *behind*) *which* X. A. 4. 7. 6.

2. **Composition.** — *Instead of, in return for, against, in opposition to.*

1022. ἀπό *from, off, away from:* originally of separation and departure (cp. *ἐξ*). Cp. Lat. *ab*, Eng. *off, of*. With the genitive only.

1. **Genitive.** — a. Place: *καταπηδήσας ἀπὸ τοῦ ἵππου leaping down from his horse* X. A. 1. 8. 28, *ἀπὸ θαλάσσης at a distance from the sea* T. 1. 7. Figuratively: *ἀπὸ θεῶν ἀρχόμενοι beginning with the gods* X. A. 6. 3. 18.

b. Time: *ἀφ' ἑσπέρας after evening began* (after sundown) X. A. 6. 3. 23, *ἀπὸ τοῦ αὐτοῦ σημείου at the same signal* 2. 5. 32, *ἀφ' οὗ since* T. 1. 18.

c. Origin, Source (1017): *τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας some descended* (remotely) *from gods, others begotten* (directly) *of the gods themselves* I. 12. 81. Author: *ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον nothing was done on their part* T. 1. 17 (and chiefly in Thuc.). Cause (remote): *ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη he was praised in consequence of this bold deed* T. 2. 25. Means, Instrument: *στράτευμα συνέλεξεν ἀπὸ χρημάτων he raised an army by means of money* X. A. 1. 1. 9. Manner: *ἀπὸ τοῦ προφανοῦς openly* T. 1. 66. Conformity: *ἀπὸ τοῦ ἴσου on a basis of equality* T. 3. 10.

2. **Composition.** — *From, away, off, in return, back* (*ἀποδίδωμι give back* what is due, *ἀπαιτῶ demand* what is one's right). Separation often involves completion (hence *ἀπανᾱλίσκω utterly consume*), or privation and negation (*ἀπαγορεύω forbid*). Often almost equivalent to an intensive (*ἀπόφημι speak out, ἀποδείκνῡμι point out*).

1023. διά *through:* originally *through and out of*, and *apart*.

1. **Genitive.** — a. Place: *δι' ὤμου ἔγχος ἦλθεν the spear went clear through his shoulder* Δ 481. *Through*, but not *out of: διὰ πολεμίᾱς (γῆς) πορεύεσθαι to*

march through the enemy's country X. Hi. 2. 8. Figuratively: διὰ χειρὸς ἔχειν *to control* T. 2. 13.

b. Time (uninterrupted): διὰ νυκτός *through the night* X. A. 4. 6. 22.

c. Intervals of Space or Time: διὰ χρόνου *after an interval* L. 1. 12, διὰ πολλοῦ *at long distance* T. 3. 94.

d. Means, Mediation (1018) (of the intermediate agent employed to do something): διὰ τούτου γράμματα πέμψᾱς *sending a letter by this man* Aes. 3. 162. State or feeling: διὰ φόβου εἰσί *they are afraid* T. 6. 34, διὰ φιλίᾱς ἰέναι *to enter into friendship* X. A. 3. 2. 8. Manner: διὰ ταχέων *quickly* T. 4. 8.

2. **Accusative.** — a. Place (poetic): διὰ δώματα *through the halls* A 600; διὰ νύκτα Θ 510 is quasi-temporal.

b. Cause: διὰ ταῦτα *for this reason.* Indirect agency (merit, or fault, of a person, thing, or situation beyond one's control): διὰ τοὺς θεοὺς ἐσῳζόμην *I was saved thanks to the gods* D. 18. 249, τὰ διὰ τούτους ἀπολωλότα *what had been lost thanks to these men* 6. 34, διὰ τοὺς νόμους βελτίους γιγνόμενοι *becoming better in consequence of the laws* X. C. 8. 1. 22.

3. **Composition.** — *Through, across, over, apart, asunder, severally* (διαδίδωμι *distribute*); intensity, continuance, or fulfilment (διαμένω *remain to the end*, διαφθείρω *destroy completely*); reciprocity (διαλέγομαι *converse*); rivalry (οἱ διαπολῑτευόμενοι *rival statesmen*).

1024. **εἰς, ἐς** *into, to*, opposed to ἐξ. With the accusative only.

1. a. Place: Σικελοὶ ἐξ Ἰταλίᾱς διέβησαν ἐς Σικελίᾱν *the Sicels crossed over out of Italy into Sicily* T. 6. 2, πόλεμος τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους *war between the Corinthians and the Athenians* 1. 55; with verbs of rest (1011), often to emphasize the idea of motion, where English uses *in* or *at*: τελευτῶ εἴς τι *end in* T. 2. 51. Extension: Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἕλληνας *to raise among the Greeks a prejudice against the Peloponnesians* T. 3. 109. In the presence of: ἐς τὸ κοινὸν λέγειν *to speak before the assembly* T. 4. 58.

b. Time, expressing the limit: ἐς ἐμέ *up to my time* Hdt. 1. 52, ἥκετε εἰς τριᾱκοστὴν ἡμέρᾱν *come on the thirtieth day* X. C. 5. 3. 6, εἰς τοιοῦτον καιρὸν ἀφῑγμένοι *arriving at such a time* L. 16. 5. Extension over future time: εἰς τὸν λοιπὸν χρόνον *in all future time* L. 16. 2.

c. Measure and Limit: εἰς χῑλίους *to the number of* (up to) *a thousand* X. A. 1. 8. 5, ἐς δραχμήν *to the amount of a drachma* T. 8. 29.

d. Goal, Purpose, Intention: ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει *your country looks* for help *to you* X. H. 6. 1. 8, χρῆσθαι εἰς τὰς σφενδόνᾱς *to use for the slings* X. A. 3. 4. 17, παιδεύειν εἰς ἀρετήν *to train with a view to virtue* P. G. 519 e. Relation to: καλὸν εἰς στρατιάν *excellent for the army* X. C. 3. 3. 6. Manner: εἰς καιρόν *in season* X. C. 3. 1. 8.

2. **Composition.** — *Into, in, to.*

1025. **ἐν** *in* (poetic ἐνί, εἰν, εἰνί) contrasted with εἰς *into*, and opposed to ἐξ *out of*. With the dative only.

1. **a.** Place: ἐν Σπάρτῃ *in Sparta* T. 1. 128, ἡ ἐν Κορίνθῳ μάχη *the battle at Corinth* X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ *a city built on the Euxine* X. A. 4. 8. 22, ἐν πᾶσι τοῖς Ἕλλησιν *among all the Greeks* P. L. 631 b. Circumstance, Occupation, etc.: οἱ ἐν τοῖς πράγμασιν *the men at the head of affairs* D. 9. 56, ἐν αἰτίᾳ ἔχω *blame;* in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν *the issue rested with God* D. 18. 193, ἐν ἑαυτῷ ἐγένετο *he came to himself* X. A. 1. 5. 17.

b. Time: ἐν πέντε ἔτεσιν *in five years*, ἐν σπονδαῖς *during a truce.* See 964.

c. Cause: ἐν τούτοις λῡπούμενοι *grieving at this* P. R. 603 c. Instrument, Means (948), Manner: ἐν πυρὶ καίειν *burn with fire* Ω 38, ἐν τῇ προφάσει ταύτῃ *on this pretext* L. 13. 12, ἐν τῷ φανερῷ *openly* X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις *according to equal laws* T. 1. 77.

2. **Composition.** — *In, at, on, among.*

1026. ἐξ, ἐκ *out, out of, from, from within,* opposed to ἐν, εἰς; cp. Lat. *ex, e.* As contrasted with ἀπό *away from,* ἐξ denotes *from within.* With the (ablatival) genitive only.

1. **a.** Place: ἐκ Φοινίκης ἐλαύνων *marching out of Phoenicia* X. A. 1. 7. 12.

b. Time: ἐκ τοῦ ἀρίστου *after breakfast* X. A. 4. 6. 21.

c. Immediate Succession or Transition: ἐκ πολέμου εἰρήνη *peace after war* D. 19. 133. Origin (cp. 1022 c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν *noble and of noble breed* P. Phae. 246 a. Agent, regarded as the source (1017) (chiefly poetic and in Hdt.): τὰ λεχθέντα ἐξ Ἀλεξάνδρου *what had been said by Alexander* Hdt. 7. 175. Consequence: ἐξ αὐτοῦ τοῦ ἔργου *in consequence of the fact itself* T. 1. 75. Cause or ground of judgment (the dat. of inanimate objects is more common): ἐξ οὗ διέβαλλεν αὐτόν *for which reason he accused him* X. A. 6. 6. 11. Material: τὸ ἄγκιστρον ἐξ ἀδάμαντος *the hook of adamant* P. R. 616 c. Instrument and Means: ἐκ τῶν πόνων κτᾶσθαι *to acquire by labor* T. 1. 123. Conformity: ἐκ τῶν νόμων *in accordance with the laws* D. 24. 28. Partitive (cp. 872): ἐκ τῶν δυναμένων εἰσί *they belong to the class that has power* P. G. 525 e.

2. **Composition.** — *Out, from, off, away;* often with an implication of fulfilment, completion, thoroughness (ἐκδιδάσκω *teach thoroughly*), resolution.

1027. ἐπί *upon, on, on the surface of;* contrasted with ὑπό *under,* and with ὑπέρ when ὑπέρ means *above the surface of.*

1. **Genitive.** — **a.** Place: οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς *neither upon the earth nor under the earth* P. Menex. 246 d, ἐπὶ τῶν ἵππων ὀχεῖσθαι *to ride on horseback* X. C. 4. 5. 58, ἐπὶ Σάρδεων ἔφευγε *he fled toward Sardis* 7. 2. 1, ἐπὶ μαρτύρων *before witnesses* Ant. 2. γ. 8.

b. Time: ἐπὶ τῶν προγόνων *in the time of our ancestors* Aes. 3. 178.

c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς *to persist in the same folly* D. 8. 14, ἃ ἐπὶ τῶν ἄλλων ὁρᾶτε *what you see in the case of others* I. 8. 114;

ἐφ' ἑαυτῶν ἐχώρουν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πρᾱγμάτων *men in power* D. 18. 247.

2. **Dative.** — a. Place: οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσσῃ τεῖχος *the wall by the sea* 7. 4.

b. Time (rare in prose): ἦν ἥλιος ἐπὶ δυσμαῖς *the sun was near setting* X. A. 7. 3. 34.

c. Succession, Addition: ἀνέστη ἐπ' αὐτῷ *he rose up after him* X. C. 2. 3. 7, ἐπὶ τῷ σίτῳ ὄψον *relish with bread* X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τούτοις *a commander over them* X. C. 5. 3. 56. Dependence: καθ' ὅσον ἐστὶν ἐπ' ἐμοί *as far as is in my power* I. 6. 8. Condition: ἐφ' οἷς τὴν εἰρήνην ἐποιησάμεθα *on what terms we made the peace* D. 8. 5. Reason, Motive, End: ἐπὶ τῷ κάλλει *because of their beauty* X. O. 4. 21, οὐκ ἐπὶ τέχνῃ ἔμαθες *you did not learn* this *to make it a profession* P. Pr. 312 b. Price: ἐπὶ πόσῳ; *for how much?* P. A. 41 a.

3. **Accusative.** — a. Place: ἐξελαύνει ἐπὶ τὸν ποταμόν *he marches to the river* X. A. 1. 4. 11, ἀνέβαινεν ἐπὶ τὸν ἵππον *he mounted his horse* X. C. 7. 1. 1, ἐπὶ πᾶσαν Ἀσίᾱν ἐλλόγιμοι *famous over all Asia* P. Criti. 112 e.

b. Time (extension): ἐπὶ πολλὰς ἡμέρᾱς *for many days* D. 21. 41.

c. Quantity, Measure: πλάτος ἔχων πλεῖον ἢ ἐπὶ δύο στάδια *wider than* (extending over) *two stades* X. C. 7. 5. 8.

d. Purpose, Object in view: τριήρη ἀπέστειλαν ἐπὶ χρήματα *they sent a trireme for money* T. 6. 74. Hostility: ἔπλεον ἐπὶ τοὺς Ἀθηναίους *they sailed against the Athenians* T. 2. 90. Reference: τὸ ἐπ' ἐμέ *as far as I am concerned* (more commonly τὸ ἐπ' ἐμοί) L. 13. 58.

4. **Composition.** — *Upon, over, at,* of cause (ἐπιχαίρω *rejoice over* or *at*), *to, toward, in addition, against, after;* causative (ἐπαληθεύω *verify*); intensity (ἐπιβουλεύομαι *further deliberate* = *reflect*).

1028. κατά *down* (cp. κάτω), opposed to ἀνά.

1. **Genitive.** — a. Place (motion down from above): ἁλάμενοι κατὰ τῆς πέτρᾱς *having leapt down from the rock* X. A. 4. 2. 17, ψῡχὴ κατὰ χθονὸς ᾤχετο *his soul was gone down under the earth* Ψ 100.

b. Time (rare): κατὰ παντὸς τοῦ αἰῶνος *for all eternity* Lyc. 7.

c. Other relations: κατ' ἐμαυτοῦ ἐρεῖν *to speak against myself* P. A. 37 b, οἱ κατὰ Δημοσθένους ἔπαινοι *the eulogies on Demosthenes* Aes. 3. 50, ὀμνύντων τὸν ὅρκον κατὰ ἱερῶν τελείων *let them swear the oath by* (lit. *down over*) *full-grown victims* T. 5. 47.

2. **Accusative.** — a. Place (horizontal motion): ἔπλεον κατὰ ποταμόν *they sailed down-stream* Hdt. 4. 44, διώκοντες τοὺς καθ' αὑτούς *pursuing those opposite themselves* X. A. 1. 10. 4.

b. Time: κατὰ πλοῦν *during the voyage* T. 3. 32, οἱ καθ' ἑαυτόν *his contemporaries* D. 20. 73.

c. Purpose: κατὰ θέᾱν *for the purpose of seeing* T. 6. 31. Conformity: κατὰ τούτους ῥήτωρ *an orator after their style* P. A. 17 b. Ground of action: κατὰ φιλίᾱν *owing to friendship* T. 1. 60. In comparisons: μείζω ἢ κατὰ

δάκρυα πεπονθότες *having endured sufferings too great for* (than according to) *tears* T. 7. 75. Manner: καθ' ἡσυχίᾱν *quietly* T. 6. 64. Distribution: κατ' ἔθνη *nation by nation* T. 1. 122. Approximate number: κατὰ πεντήκοντα *about fifty* Hdt. 6. 79.

3. **Composition.** — *Down from above* (καταπίπτω *fall down*), *back* (καταλείπω *leave behind*), *against, adversely* (καταγιγνώσκω *decide against*), *completely* (κατεσθίω *eat up*), often with an intensive force hard to translate.

1029. μετά (original meaning *amid, among*) denotes participation, community of action, and is, in general, the prose preposition for the poetic σύν, but it does not mean *inclusive of*.

1. **Genitive.** — Place: καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359 e, θῦσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8. 3. 1, μετὰ τῶν ἠδικημένων πολεμεῖν *to wage war on the side of the wronged* D. 9. 24. Accompanying circumstances: μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3. 36. Conformity: μετὰ τῶν νόμων *in accordance with the laws* L. 3. 82.

2. **Dative.** — μετὰ μνηστῆρσιν ἔειπεν *he spake amid the suitors* ρ 467, μετὰ φρεσί *in their hearts* Δ 245.

3. **Accusative.** — Place: νεκροὺς ἕρυσαν μετὰ λᾱὸν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; with an idea of purpose: ἰέναι μετὰ Νέστορα *to go after* (in quest of) *Nestor* K 73. Extension: μετὰ πληθύν *throughout the multitude* B 143. *After* (of *time* or *rank*): μετὰ τὰ Τρωϊκά *after the Trojan war* T. 2. 68, μετὰ θεοὺς ψῡχὴ θειότατον *after the gods the soul is most divine* P. L. 726. Phrase: μετὰ χεῖρας ἔχειν *to have in hand* T. 1. 138.

4. **Composition.** — *Among* (μεταδίδωμι *give a share*), *after, in quest of* (μεταπέμπομαι *send for*); change and reversal (μεταγράφω *rewrite*, μεταμέλω *repent* i.e. *care for* something else).

1030. παρά *alongside, by, near.* Except with the accusative, παρά is commonly used with persons and personified things.

1. **Genitive.** — Place: οἱ αὐτομολοῦντες παρὰ βασιλέως *the deserters from the king* X. A. 2. 1. 6. Author, Source (cp. 909): παρὰ σοῦ ἐμάθομεν *we learned from you* X. C. 2. 2. 6, ἡ παρὰ τῶν θεῶν εὔνοια *the good-will on the part of the gods* D. 2. 1, τὰ παρὰ τῆς τύχης δωρηθέντα *the gifts of Fortune* I. 4. 26 (1017).

2. **Dative.** — a. Place: οὐ παρὰ μητρὶ σῑτοῦνται οἱ παῖδες *the boys do not eat with their mothers* X. C. 1. 2. 8; of things (rare): τὰ παρὰ θαλάττῃ χωρία *the places along the sea* X. A. 7. 2. 25.

b. Other relations: τὸ μὲν χρῡσίον παρὰ τούτῳ, οἱ δὲ κίνδῡνοι παρ' ὑμῖν *this man has the gold, you the dangers* Aes. 3. 240, ἀναίτιος παρὰ τοῖς στρατιώταις *blameless in the opinion of the troops* X. C. 1. 6. 10.

3. **Accusative.** — a. Place: of motion *to*, in prose only of persons: ἦκε παρ' ἐμέ *come to me* X. C. 4. 5. 25; motion *along, by, past* (a place): παρὰ γῆν

πλεῖν *sail along shore* T. 6. 13; extension (*along, alongside, beside*) with verbs of motion and of rest, and often when no verb is used: ἥνπερ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον *the ship they captured they set up alongside of the trophy* T. 2. 92, μένειν παρ' ἑαυτόν *to remain close by him* X. C. 1. 4. 18, τὸ πεδίον τὸ παρὰ τὸν ποταμόν *the plain extending along the river* X. A. 4. 3. 1. Other relations: παρὰ τοὺς νόμους *contrary to the laws* D. 23. 20, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *besides this I have something else to say* P. Ph. 107 a. Phrase: παρ' ὀλίγον ποιοῦμαι *treat as of no account* (cp. '*next* to nothing') X. A. 6. 6. 11.

b. Time: (duration) παρὰ πάντα τὸν χρόνον *throughout the whole time* D. 5. 2, (momentary) παρὰ τὰ δεινά *in the hour of danger* Aes. 3. 170, παρ' αὐτὰ τἀδικήματα *at the time of* (i.e. *immediately after*) *the offenses themselves* D. 18. 13.

c. Cause: παρὰ τὴν ἡμετέρᾱν ἀμέλειαν *in consequence of our negligence* D. 4. 11. Dependence: παρὰ τοῦτο γέγονε τὰ τῶν Ἑλλήνων *the fortunes of the Greeks depend on this* D. 18. 232. Measure: παρὰ μῑκρὸν ἤλθομεν ἐξανδραποδισθῆναι *we had a narrow escape* (came by a little) *from being enslaved* I. 7. 6. Comparison: ἐξέτασον παρ' ἄλληλα *contrast with each other* D. 18. 265.

4. **Composition.** — *Alongside, by, beside, beyond, past, over* (παρορῶ *overlook*), *aside, amiss* (παρακούω *misunderstand*).

1031. περί *around* (on all sides), *about;* wider in range than ἀμφί.

1. **Genitive.** — **a.** Place (poetic): περὶ τρόπιος βεβαώς *riding on* (astride) *the keel* ε 130.

b. Other relations: περὶ πατρίδος μαχούμενοι *about to fight for their country* (cp. ὑπέρ) T. 6. 69, λέγειν περὶ τῆς εἰρήνης *to speak about peace* 5. 55, περὶ παντὸς ποιούμενοι *regarding as* (more than everything) *all-important* 2. 11.

2. **Dative.** — **a.** Place: *about,* of arms, dress, etc., in prose: στρεπτοὶ περὶ τοῖς τραχήλοις *collars about their necks* X. A. 1. 5. 8.

b. Other relations (usually poetic): External cause: δείσαντες περὶ ταῖς ναυσίν *afraid for their ships* T. 7. 53. Inner impulse: περὶ τάρβει *from fear* A. Pers. 694.

3. **Accusative.** — **a.** Place: ἀπέστειλαν ναῦς περὶ Πελοπόννησον *they dispatched ships round about Peloponnese* T. 2. 23, οἱ περὶ Ἡράκλειτον *Heraclitus and his followers* P. Crat. 440 c.

b. Approximate time and number: περὶ ὄρθρον *about dawn* T. 6. 101, περὶ ἑβδομήκοντα *about seventy* 1. 54.

c. Other relations: οἱ περὶ τὴν μουσικὴν ὄντες *those who are engaged in liberal pursuits* I. 9. 4, περὶ θεοὺς ἀσεβέστατοι *most impious in regard to the gods* X. H. 2. 3. 53.

4. **Composition.** — *Around, about, beyond, over* (περίειμι *excel;* περιορῶ *overlook*), (remaining) *over* (περιγίγνομαι *remain over, result,* and *excel*), *exceedingly* (περιχαρής *very glad*).

1032. πρό *before.* With the genitive only.

1. **a.** Place: *πρὸ τῶν ἁμαξῶν in front of the wagons* X. C. 6. 2. 36.

b. Time: *πρὸ τῆς μάχης before the battle* X. A. 1. 7. 13.

c. Other relations: *διακινδῡνεύειν πρὸ βασιλέως to incur danger in defense of* (prop. *in front of*) *the king* X. C. 8. 8. 4, *οἱ ἐπαινοῦντες πρὸ δικαιοσύνης ἀδικίᾱν those who laud injustice in preference to justice* P. R. 361 e, *πρὸ πολλοῦ ποιεῖσθαι to esteem highly* (in preference to much) I. 5. 138.

2. **Composition.** — *Before, forward, forth, for, in behalf of, in defense of, in public* (*προαγορεύω give public notice*), *beforehand, in preference* (*προαιροῦμαι choose in preference*).

1033. πρός (Hom. also *προτί*), *at, by* (*fronting*), *near.*

1. **Genitive.** — **a.** Place (rare in prose): *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river* X. A. 2. 2. 4.

b. Descent: *πρὸς πατρός on the father's side* Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου for it was not characteristic of the way of Cyrus* X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων αἰσχρός base in the eyes of men* X. A. 2. 5. 20. Agent as the source (1017): *ὁμολογεῖται πρὸς πάντων it is agreed by all* X. A. 1. 9. 20. To the advantage of: *σπονδὰς ποιησάμενος πρὸς Θηβαίων making a truce to the advantage of the Thebans* X. H. 7. 1. 17. In oaths and entreaties: *πρὸς θεῶν by the gods* X. H. 2. 4. 21.

2. **Dative.** — Place: of proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιεῖσθαι to fight near the city* T. 6. 49. Occupation: *ὅλος πρὸς τῷ λήμματι wholly intent upon his gain* D. 19. 127. In addition to: *πρὸς αὐτοῖς besides these* T. 7. 57. In the presence of: *πρὸς τῷ διαιτητῇ λέγειν to speak before the arbitrator* D. 39. 22.

3. **Accusative.** — **a.** Place (strictly *fronting, facing*): *ὑμᾶς ἄξομεν πρὸς αὐτούς we will lead you to them* X. A. 7. 6. 6, *πρὸς νότον south* T. 3. 6, *ἰέναι πρὸς τοὺς πολεμίους to go against the enemy* X. A. 2. 6. 10.

b. Time (rare): *πρὸς ἡμέρᾱν toward daybreak* X. H. 2. 4. 6.

c. Friendly or hostile relation: *φιλίᾱ πρὸς ὑμᾶς friendship with you* I. 5. 32. Reciprocal relation: *ἡ ἀπέχθεια πρὸς τοὺς Θηβαίους* means *our enmity to the Thebans* and *the enmity of the Thebans to us* D. 18. 36. Relation in general: *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods* Lyc. 15. Purpose: *πρὸς χάριν λέγειν to speak in order to court favor* D. 4. 51. With a view to: *πρὸς ταῦτα βουλεύεσθε εὖ wherefore be well advised* T. 4. 87. Conformity: *πρὸς τὴν ἀξίᾱν according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίᾱν ἔκρῑνον nor did they estimate happiness by the money-standard* I. 4. 76. Comparison: *οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους the simpler class of men in comparison with the more astute* T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι to exchange pleasures for pleasures* P. Ph. 69 a.

4. **Composition.** — *To, toward, in addition, against.* Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1034. **σύν** (Older Attic **ξύν**) *with;* cp. **μετά.** With the (instrumental) dative only.

1. **a.** In standard prose **σύν** has been almost driven out of use by **μετά.** It is used (1) in old formulas: **σὺν (τοῖς) θεοῖς** *with the help of the gods*, **σὺν (τοῖς) ὅπλοις** *in arms*, etc., **σὺν νῷ** *intelligently;* (2) of sum totals (*along with, including*): **σὺν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει** *he has more than ten talents interest included* D. 28. 13. **σύν** is usually poetic (rare in comedy) and Xenophontic. Its older and poetic meaning is *along with, with the help of;* as **σὺν τῇ γυναικὶ δειπνεῖν** *to sup with your wife* X. C. 6. 1. 49, **σὺν ἐκείνῳ μάχεσθαι** *to fight with his help* 5. 3. 5.

b. Means and Instrument: **σὺν τῇ βίᾳ,** *by forcible means* X. C. 8. 7. 13. Manner: **σὺν γέλωτι ἦλθον** *they went laughing* X. A. 1. 2. 18. In conformity to (opp. to **παρά**): **σὺν τοῖς νόμοις** *in conformity to the laws* X. M. 4. 4. 2.

2. **Composition.** — *Together with, completely* (**συμπληρῶ** *fill up*), contraction in size (**συντέμνω** *cut short*), union or connection. Standard prose uses **συν-** freely.

1035. **ὑπέρ** (Hom. also **ὑπείρ**) *over*, Lat. *super.* Contrast **ἐπί.**

1. **Genitive.** — **a.** Place: **ὑπὲρ τῶν ἄκρων κατέβαινον** *they came down from over the heights* T. 4. 25, **ὑπὲρ τῆς κώμης γήλοφος ἦν** *above the village was a hill* X. A. 1. 10. 12.

b. Other relations: Purpose: **ὑπὲρ τοῦ ταῦτα λαβεῖν** *in order to get this* D. 8. 44. In defense of: **μαχόμενος ὑπὲρ ὑμῶν** *fighting for you* (standing *over* to protect) P. L. 642 c. In the name of, in place of (with the idea of *in the interest of,* and therefore not = **ἀντί**): **λέξω ὑπὲρ σοῦ** *I will speak in your name* X. C. 3. 3. 14. Concerning, about: **φόβος ὑπὲρ τοῦ μέλλοντος** *fear for the future* T. 7. 71.

2. **Accusative.** — **a.** Place: **ὑπὲρ οὐδὸν ἐβήσετο** *he passed over the threshold* ν 63, **οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες** *those who dwell beyond the Hellespont* X. A. 1. 1. 9.

b. Time (= **πρό**) rare: **ὑπὲρ τὰ Μηδικά** *before the Persian wars* T. 1. 41.

c. Measure: **ὑπὲρ ἥμισυ** *more than half* X. C. 3. 3. 47.

3. **Composition.** — *Over, above, in behalf of, for, exceedingly:* **ὑπερφρονῶ** *be over-proud.*

1036. **ὑπό** (Hom. also **ὑπαί**), *under, by*, Lat. *sub.*

1. **Genitive.** — **a.** Place (rare in Attic prose): *out from under:* **λαβὼν βοῦν ὑπὸ ἁμάξης** *taking an ox from a wagon* X. A. 6. 4. 25; *under* (of rest): **τὰ ὑπὸ γῆς ἅπαντα** *all things under the earth* P. A. 18 b.

b. Direct agent (1017): **σωθέντες ὑπὸ σοῦ** *saved by you* X. A. 2. 5. 14, **εὖ ἀκούειν ὑπὸ ἀνθρώπων** *to be well spoken of by men* X. A. 7. 7. 23, **ἡ ὑπὸ Μελήτου γραφή** *the indictment brought by Meletus* X. M. 4. 4. 4. Instrument as personified agent: **ἁλίσκεται ὑπὸ τριήρους** *he is captured by a trireme* D. 53. 6. External cause: **ἀπώλετο ὑπὸ λιμοῦ** *perished of hunger* X. A. 1. 5. 5. Inter-

nal cause; ὑπὸ τῶν μεγίστων νῑκηθέντες *constrained by the strongest motives* T. 1. 76. External accompaniment: means of pressure: ἐτόξευον ὑπὸ μαστίγων *they shot under the lash* X. A. 3. 4. 25; sound: ὑπὸ αὐλητῶν *to the accompaniment of flute-players* T. 5. 70; light: ὑπὸ φᾱνοῦ πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — ὑπό with the genitive of a thing personifies the thing. Things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as κίνδῡνος, (3) natural phenomena, as χειμών, (4) emotions, as φθόνος.

2. **Dative.** — a. Place: ἑστάναι ὑπὸ δένδρῳ *to stand under a tree* P. Phil. 38 c.

b. Agent (poetic, except with verbs signifying *to educate*): ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος *educated under* (the guidance of) *a good master* P. Lach. 184 e. Accompanying circumstance (poet.): βῇ ὑπ' ἀμύμονι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες *the subjects of the king* X. C. 8. 1. 6.

3. **Accusative.** — a. Place: Motion under: ὑπ' αὐτὸν (*i.e.* τὸν λόφον) στήσᾱς τὸ στράτευμα *halting the army under the hill* X. A. 1. 10. 14. Motion down under (poet.): εἶμ' ὑπὸ γαῖαν *I shall go down under the earth* Σ 333. Extension or position: αἱ ὑπὸ τὸ ὄρος κῶμαι *the villages at the foot of the mountain* X. A. 7. 4. 5, ὑποκειμένη ἡ Εὔβοια ὑπὸ τὴν Ἀττικήν *Euboea lying close by Attica* I. 4. 108.

b. Time: ὑπὸ νύκτα *at the approach of night* T. 2. 92, *during the night* Hdt. 9. 58, ὑπὸ τὴν εἰρήνην *at the time of the peace* I. 4. 177.

c. Subjection: ὑπὸ σφᾶς ποιεῖσθαι *to bring under their own sway* T. 4. 60.

4. **Composition.** — *Under, behind* (ὑπολείπω *leave behind*), *secretly* (ὑποπέμπω *send as a spy*), *gradually* (ὑποκαταβαίνω *descend by degrees*), *slightly* (ὑποφαίνω *shine a little*); accompaniment (ὑπᾴδω *accompany with the voice*).

IMPROPER PREPOSITIONS

1037. Improper prepositions are adverbs used like prepositions, but incapable of forming compounds.

1038. With the Genitive. — **ἄνευ** *without, except, besides, away from*, rarely after its case. **ἄχρι** *until, as far as.* **ἐγγύς** *near* (with dat. poetical). **εἴσω** (ἔσω) *within.* **ἐκτός** *without.* **ἔμπροσθεν** *before.* **ἐναντίον** *in the presence of; against* (with dat. poetical). **ἕνεκα, ἕνεκεν** (Ion. εἵνεκα, εἵνεκεν) *on account of, for the sake of, with regard to*, usually placed after its case. **ἐντός** *within.* **ἔξω** *out of, beyond* (of time), *except.* **εὐθύ** *straight to.* **μεταξύ** *between.* **μέχρι** *until, as far as.* **ὄπισθεν** *behind.* **πλήν** *except:* πλὴν ἀνδραπόδων *except slaves* X. A. 2. 4. 27; as adverb or conjunction: παντὶ δῆλον πλὴν ἐμοί *clear to everybody except me* P. R. 529 a. **πλησίον** *near* (also with dat.). **χωρίς** *without, separate from.* Cp. 914, 915.

1039. With the Dative. — **ἅμα** properly *going with; together with, at the same time with.* **ὁμοῦ** *together with, close to.*

1040. With the Accusative. — **ὡς** *to*, of persons only, used after verbs expressing or implying motion.

VERBS

1041. Transitive and Intransitive Verbs. — Any verb, active or middle, is called *transitive* if its action passes over to an object in the accusative: *ἔβαλέ με he struck me, ἤσθετο τὰ γιγνόμενα he perceived what was taking place.* If the action of a verb does not so pass over, it is called *intransitive: ζῶ I live, κεῖμαι I lie.*

1042. But the distinction between transitive and intransitive is not founded on an essential difference in nature, and is often neglected; for

a. Many verbs may be used either transitively or intransitively; as *γιγνώσκω know, ἐσθίω eat, φεύγω flee.* So in English *change, move, turn.* In poetry some verbs usually intransitive are often used transitively; as *πλέω sail, ἀΐσσω dart, agitate, χορεύω θεόν celebrate a god by dancing.*

b. Some verbs may take a direct object in the accusative or an indirect object in the genitive or dative, often with a difference of meaning. Cp. 892 c, d, 985, 985 a.

c. A verb may have two different senses, one transitive, the other intransitive: *μένω await, remain, ἀσεβῶ sin against, sin, ἀρέσκω appease, satisfy* (927). *πράττω do* and *ἔχω have, get,* with adverbs or adjectives may mean *be, keep: εὖ πρᾶττειν fare well, καλῶς ἔχω am well, ἔχε ἥσυχος keep quiet.*

d. Some verbs ordinarily transitive may be used intransitively by the omission of a definite external object (which in some cases may be added): as *ἄγω (τὸ στράτευμα) march, αἴρω (τὰς ναῦς) get under sail, start, διάγω (τὸν βίον) live, ἐλαύνω (τὸν ἵππον) ride, (τὸ ἅρμα) drive, (τὸν στρατόν) march, (νῆα* Hom.) *row, καταλύω (τοὺς ἵππους, τὰ ὑποζύγια) halt, κατέχω (τὴν ναῦν) put in shore, προσέχω (τὸν νοῦν) pay attention, τελευτῶ (τὸν βίον) die.* The original sense has often been so completely forgotten that it becomes possible to say, *e.g. ἐλαύνων ἱδροῦντι τῷ ἵππῳ riding with his horse in a sweat* X. A. 1. 8. 1.

e. Transitive verbs may be used intransitively in order to characterize the subject: *νῑκῶ am victor, ἀδικῶ am guilty.*

f. A simple transitive verb, on prefixing a preposition, may become intransitive, or retain a transitive sense; as *λείπω leave, ἐκλείπω fail; φέρω bear, διαφέρω differ from, excel.* In like manner an intransitive verb may become transitive; as *βαίνω go, διαβαίνω pass over; πολεμῶ wage war, καταπολεμῶ subdue completely; ἔρχομαι go, μετέρχομαι pursue.*

1043. In some verbs showing first and second aorist, first and second perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these

verbs is transitive. In some transitive verbs the perfect (generally the second perfect) is intransitive.

κατ(ᾰ́γνῡμι) *break:* 2 perf. *-ᾱ́γα am broken.*

βαίνω *go:* 1 aor. ἔβησα *caused to go* (Ion., poet.), 2 aor. ἔβην *went.*

δύω *enter:* 1 aor. (ἐν)έδῡσα *put on another,* 2 aor. ἔδῡν *entered* (also trans. *put on one's self*).

ἵστημι *set:* 1 aor. ἔστησα *set,* 2 aor. ἔστην *stood,* 1 perf. ἕστηκα *stand,* 2 perf. ἕστατον *stand.*

μαίνω *madden:* 1 aor. (ἐξ)έμηνα *maddened,* 2 perf. μέμηνα *am mad.*

ὄλλῡμι *destroy:* 1 perf. ὀλώλεκα *have destroyed,* 2 perf. ὄλωλα *am ruined.*

πείθω *persuade:* 1 perf. πέπεικα *have persuaded,* 2 perf. πέποιθα *trust.*

σβέννῡμι *put out, extinguish:* 1 aor. ἔσβεσα *put out,* 2 aor. ἔσβην *went out.*

φαίνω *show:* 1 perf. πέφαγκα *have shown,* 2 perf. πέφηνα *have appeared.*

φῡ́ω *produce:* 1 aor. ἔφῡσα *produced,* 2 aor. ἔφῡν *grew,* 1 perf. πέφῡκα *am by nature.*

THE VOICES

1044. Some verbs in the present have only the active voice: *βαίνω go, ἕρπω creep*; some only the middle: *ἄλλομαι leap, βούλομαι wish;* some both active and middle: *λύω, λύομαι loose.*

1045. Some verbs are active in some tenses, middle in others. Especially common in such verbs is the future middle, as *βαίνω go, βήσομαι shall go* (1057). Some verbs, exclusively or chiefly middle in the present, show active forms in other tenses, especially in the perfect; as *γίγνομαι become, γέγονα*; *μαίνομαι rage, μέμηνα.*

1046. Passive. — The passive voice was developed by the use, in a passive sense, of middle forms and intransitive active forms. In the present and perfect systems the middle sufficed for the passive (as λύομαι *loose for myself, am loosed*); in the future the middle retained its old passive force in certain verbs in Attic, as ἀδικήσομαι *shall be wronged* (1058); as did the aorist middle in Homeric and Attic ἐσχόμην *was held,* Homeric ἔβλητο *was hit.* The passive aorist in *-ην* was originally active and intransitive, and later acquired a passive meaning; thus, ἐτράφην *was brought up,* lit. *grew* (cp. ἔθρεψα *made to grow*), and ἐρρύην *flowed,* are formed like ἔστην *stood* and do not differ in meaning from the aorists of intransitive verbs (ἐμάνην *raged,* from μαίνομαι). The aorist in *-θην* was also originally intransitive, as Hom. ἐφάνθην *appeared,* and later acquired a passive force (Attic ἐφάνθην *was shown*); many such aorists are active or middle in sense, as ἥσθην *took pleasure in* (ἥδομαι), ὠργίσθην *became angry* (ὀργίζω). From the aorists in *-ην* and *-θην* were developed the passive futures in *-ήσομαι* and *-θήσομαι.*

a. In Hom. all middle futures may be used passively; ἔμελλε μιγήσεσθαι *was about to mingle* K 365, δαήσεαι *shall learn* γ 187, are the only cases of futures from the (passive) aorist stem in -η.

ACTIVE VOICE

1047. The active voice represents the subject as performing an action or as being in a state: λούω *I wash*, ζῶ *I live*.

1048. The **Causative Active** denotes that the subject has something done by another: Κῦρος τὰ βασίλεια κατέκαυσεν *Cyrus burnt down the palace* (*i.e.* had it burnt down) X. A. 1. 4. 10. Cp. 1055.

MIDDLE VOICE

1049. The middle voice shows that the subject acts with special reference to himself: λοῦμαι *I wash myself*.

a. The middle represents the subject as doing something in which he is interested. He may do something *to himself, for himself*, or he may act with something *belonging to himself*.

1050. The **Direct Reflexive Middle** represents the subject as acting directly *on himself*.

ἀμφιέννυμαι *clothe myself*, γυμνάζομαι *exercise myself*, παρασκευάζομαι *prepare myself*, ἀπόλλυμαι *destroy myself, perish*, ἵεμαι *send myself, hurry*, παύομαι *check myself, cease*, φαίνομαι *show myself, appear*.

1051. The **Indirect Reflexive Middle** represents the subject as acting *for himself* or *with something belonging to himself*.

ἄγομαι γυναῖκα *take to wife*, αἱροῦμαι *choose* (act. *take*), ἀμύνομαι *ward off from myself* (act. *ward off*), πορίζομαι *provide for myself* (act. *provide*), φυλάττομαι *am on my guard against* (act. *watch*), παρέχομαι *furnish from my own resources* (act. *furnish*), τιθέμενοι τὰ ὅπλα *grounding their arms*, τροπαῖον στησάμενοι *having set up their trophy* (cp. 1061), ὁπλίτας μεταπέμπομαι *send for* (*one's*) *hoplites*, βουλεύομαι *form one's own plan* (act. *take counsel*), συμβουλεύομαι *ask for advice* (act. *give advice*).

1052. Under the indirect middle belong certain periphrases of ποιοῦμαι with a dependent substantive, used instead of the simple verb corresponding to the substantive: λόγον ποιοῦμαι (= λέγω) *deliver a speech*, λόγον ποιῶ *compose a speech*; πόλεμον ποιοῦμαι *wage war*, πόλεμον ποιῶ *bring about a war*; σπονδὰς ποιοῦμαι *conclude a treaty*, or *truce*, σπονδὰς ποιῶ *bring about a treaty*, or *truce*; εἰρήνην ποιοῦμαι *make peace* (used of one nation at war with another), εἰρήνην ποιῶ *bring about a peace* (between opponents, nations at war: of an individual). The passive of ποιοῦμαι so used is γίγνομαι.

1053. Active and Reflexive. — Instead of the direct reflexive middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with *αὐτὸς ἑαυτόν*, etc.).

ἠτίμωκεν ἑαυτόν he has dishonored himself D. 21. 103, *καταλέλυκε τὴν αὐτὸς αὑτοῦ δυναστείαν he has himself put an end to his own sovereignty* Aes. 3. 233. But regularly *ἀπάγχομαι hang myself* (1050).

1054. Middle and Reflexive. — The reflexive pronoun may be used with the middle in contrasts: *οἱ μέν φᾱσι βασιλέᾱ κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι some say that the king issued orders for some one to slay him* (Artapates) *over* (the body of) *Cyrus, while others say that he slew himself with his own hand* X. A. 1. 8. 29.

1055. The **Causative Middle** denotes that the subject has something done by another for himself: *ἐγὼ γάρ σε ταῦτα ἐδιδαξάμην for I had you taught this* X. C. 1. 6. 2. Cp. 1048.

1056. Reciprocal Middle. — With a dual or plural subject the middle may indicate a reciprocal relation.

οἱ ἀθληταὶ ἠγωνίζοντο the athletes contended T. 1. 6, *ἀνὴρ ἀνδρὶ διελέγοντο they conversed man with man* 8. 93, *ἐπιμείγνυσθαι ἀλλήλοις to have friendly intercourse with one another* X. C. 7. 4. 5, *ταῦτα διανεμοῦνται they will divide this up among themselves* L. 21. 14.

1057. Many verbs with active presents, which denote bodily or mental action or physical condition, have no active future, but use instead the future middle in an active sense; as *ἀκούω hear, ἀκούσομαι*. In some cases the future active is not in common use, or has a special meaning; as *βαίνω go* (*βήσω shall cause to go*).

E.g. ᾄδω sing, ἀκούω hear, ἁμαρτάνω miss, ἀπαντῶ meet, ἀπολαύω enjoy, βαδίζω (*βαδιοῦμαι*) *walk, βλέπω see, βοῶ shout, γελῶ laugh, γιγνώσκω know, διδράσκω run, εἰμί am, θαυμάζω wonder,* (*ἀπο*)*θνῄσκω die, κάμνω am weary, κλαίω weep, λαγχάνω obtain, λαμβάνω take, μανθάνω learn, ὄμνῡμι swear, ὁρῶ see, πάσχω suffer, πίπτω fall, πλέω sail, πνέω breathe, σῑγῶ* and *σιωπῶ am silent, τρέχω run, τυγχάνω hit, happen, φεύγω flee, φθάνω anticipate.*

a. Some have active and middle futures with the same meaning; as *δικαιῶ punish, ἐπαινῶ praise, ποθῶ desire, ὑβρίζω insult.*

1058. Some verbs commonly use the future middle in a passive sense.

E.g. ἀδικῶ *wrong*, ἐχθαίρω *hate*, ἐῶ *permit*, θεραπεύω *tend*, οἰκῶ *inhabit*, ὁμολογῶ *agree*, ταράττω *disturb*, τρέφω *nourish*, φιλῶ *love*, φυλάττω *guard*. The future of some of these verbs has also a middle meaning.

a. Some verbs at times use in a passive sense both the future middle and the future passive; as ἄγω *lead*, ἀπατῶ *deceive*, βλάπτω *hurt*, κρίνω *judge*, πολιορκῶ *besiege*, στερῶ *deprive*, ὠφελῶ *aid*. Cp. 1067.

1059. Differences between Active and Middle. — As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the subject. βουλεύομαι *deliberate* (βουλεύω *plan*), σταθμῶμαι *calculate* (σταθμῶ *measure*), ἔχομαι *cling to* (ἔχω *hold*), παύομαι *cease* (*make myself stop*), πολῑτεύομαι *perform my civic duties* (πολῑτεύω *am a citizen*). The force of middle often cannot be reproduced in translation (as ἀκούομαι *hear*, τῑμῶμαι *honor*), and in some cases it may not have been felt (as ὁρῶμαι *see*).

1060. Deponent Verbs (319 c) often denote bodily or mental action, or a physical condition.

Middle deponents: αἰσθάνομαι *perceive*, αἰτιῶμαι *accuse*, ἄλλομαι *leap*, γίγνομαι *become*, ἡγοῦμαι *lead*, *believe*, μάχομαι *fight*, μέμφομαι *blame*, οἴχομαι *am gone*, πυνθάνομαι *inquire*, φείδομαι *spare*, φθέγγομαι *speak*. Passive deponents: ἄχθομαι *am vexed*, βούλομαι *wish*, δύναμαι *am able*, ἥδομαι *take pleasure in*, μαίνομαι *rage*.

1061. The active is often used instead of the middle when it is not of practical importance to mark the interest of the subject in the action: μεταπέμπειν *send for* T. 7. 15, δηλώσαντες τὴν γνώμην *having set forth their opinion* 3. 37, τροπαῖον στήσαντες *having set up a trophy* 7. 5 (cp. 1051).

1062. The aorist passive of some active verbs may have reflexive force: ἐκῑνήθην *set myself in motion*, ᾐσχύνθην *became ashamed before* some one, ἐφοβήθην *became afraid of*.

1063. List of some verbs showing important differences of meaning between active and middle. The active is often transitive, the middle intransitive.

1. αἱρῶ *take*; αἱροῦμαι *choose*.
2. ἀμύνω τί τινι *ward off something from some one*, ἀμύνω τινί *help some one*; ἀμύνομαί τι *defend myself against something*, ἀμύνομαί τινα *requite some one*.
3. ἀποδίδωμι *give back*; ἀποδίδομαι *sell* (give away for one's profit).
4. ἅπτω *attach*; ἅπτομαί τινος *touch*.
5. ἄρχω *begin*, contrasts the beginner of an action with some one else, as ἄρχω πολέμου *take the aggressive*, ἄρχω λόγου *am the first to speak*; ἄρχομαι means make my own beginning, as contrasted with the later stages, as ἄρχομαι πολέμου *begin warlike operations*, ἄρχομαι τοῦ λόγου *begin my speech*.
6. γαμῶ *marry* (of the man, *duco*), γαμοῦμαι *marry* (of the woman, *nubo*).

7. **γράφω** *νόμον propose a law* (said of the maker of a law, whether or not he is himself subject to it); **γράφομαι γραφήν** *draw up an indictment*, **γράφομαί τινα** *bring suit against some one* (*have him written* down in the magistrates' records).

8. **δανείζω** (make something a **δάνος**, *loan*) *put out at interest, lend*; **δανείζομαι** (have a **δάνος** *made to myself*) *have lent to me, borrow at interest.*

9. **δικάζω** *give judgment*; **δικάζομαι** (**δίκην τινί**) *go to law with a person, conduct a case* (properly *get some one to give judgment*).

10. **ἐπιψηφίζω** *put to vote*; **ἐπιψηφίζομαι** *vote, decree* (of the people).

11. **ἔχω** *hold*; **ἔχομαί τινος** *hold on to, am close to.*

12. **θύω** *sacrifice*; **θύομαι** *take auspices* (of a general, etc.).

13. **μισθῶ** *let for hire*; **μισθοῦμαι** *hire.*

14. **παύω** *make to cease, stop* (trans.); **παύομαι** *cease* (intr.). But **παῦε λέγων** *stop talking.*

15. **πείθω** *persuade*; **πείθομαι** *obey* (*persuade myself*); **πέποιθα** *trust.*

16. **τίθημι** **νόμον** *frame* or *propose a law* for others (said of the lawgiver); **τίθεμαι νόμον** *make a law* for my own interest (said of the State legislating).

17. **τῑμωρῶ τινι** *avenge some one*, **τῑμωρῶ τινά τινι** *punish A for B's satisfaction*; **τῑμωροῦμαί τινα** *avenge myself on* (punish) *some one.*

18. **τίνω δίκην** *pay a penalty*; **τίνομαι δίκην** *exact a penalty.*

19. **φυλάττω τινά** *watch some one*; **φυλάττομαί τινα** *am on my guard against some one.*

20. **χρῶ** *give an oracle*, and *lend*; **χρῶμαι** *consult an oracle*, and *use.*

PASSIVE VOICE

1064. The passive voice represents the subject as acted on: **ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαίοντο** *they pushed, were pushed, they struck, were struck* X. C. 7. 1. 38.

a. The passive may have a permissive sense: **ἐξάγοντές τε καὶ ἐξαγόμενοι** *carrying and allowing ourselves to be carried across the border* P. Cr. 48 d.

1065. The aorist passive of middle deponents (319 c), when it occurs, has a passive force. Most passive deponents express some sort of mental action and have their futures of the middle form; as **βούλομαι** *wish*, **ἐβουλήθην, βουλήσομαι.**

1066. Some deponents may have a passive, in addition to an active or middle meaning, especially in the perfect and pluperfect; as **ἀποκρίνομαι** *answer* (**ἀποκέκριμαι** *have answered* or *have been answered*), **ἐνθῡμοῦμαι** *consider*, **μηχανῶμαι** *devise.* This double meaning is rare in the present and imperfect; as **βιάζομαι** *force* or *am forced.*

1067. The future middle is developed from the present stem and generally expresses durative action; the (later) futures passive are developed from the aorists in **-ην** and **-θην** and express simple performance or attainment of

the action. This difference in kind of action is not always found, but is most marked when the future middle is used passively (1058). Thus *τῑμήσομαι I shall enjoy honor*, *τῑμηθήσομαι I shall be honored* (on a definite occasion), *ὠφελήσομαι I shall receive lasting benefit*, *ὠφεληθήσομαι I shall be benefited* (on a definite occasion); *ὁ δίκαιος μαστῑγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὠφθαλμώ the just man will be scourged, racked, fettered, will have his eyes burnt out* P. R. 361 e.

1068. The perfect passive third sing. with the dative of the agent (938) is often preferred to the perfect active of the first person. Thus *πέπρᾶκταί μοι it has been done by me* is commoner than *πέπρᾶγα* or *πέπρᾶχα I have done.*

1069. The passive may be passive of the middle as well as passive of the active: *αἱρεῖται is taken* or *is chosen*, *ἡρέθη was taken* or *was chosen*. But cp. 1075.

1070. Active turned to Passive. — The direct object of an active verb becomes the subject of the passive: *ἡ ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται the letter is written by the teacher* (active *ὁ διδάσκαλος γράφει τὴν ἐπιστολήν*).

1071. Some active or middle verbs governing the genitive or dative may form a personal passive, the genitive or dative (especially if it is a word denoting a person) becoming the subject of the passive.

ἐκεῖνος κατεψηφίσθη he was condemned X. H. 5. 2. 36 (pass. of *κατεψηφίσαντο ἐκείνου*), *πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; how could I have plotted aught against him, unless I had also in some measure been plotted against by him?* Ant. 4. *β*. 5.

a. But the principle does not hold when an external acc. intervenes between the verb and the dative. Thus in *δίδωμι τήνδ' ἐγὼ γυναῖκά σοι* (Ar. Fr. 1. 508 (453)), *σοί* cannot become *σύ*, subject of the passive.

1072. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive.

οὐ καὶ σὺ τύπτει τὰς ἴσᾶς πληγὰς ἐμοί; were you not flogged as well as I? Ar. Ran. 636, cp. *τὸν ἄνδρα τύπτειν τὰς πληγάς to strike the man the blows* Ant. 4. *γ*. 1 (cp. 998); *ὅσα ἄλλα ἡ πόλις ἠδικεῖτο all the other wrongs that the State has been suffering* D. 18. 70 (pass. of *ὅσα ἄλλα τὴν πόλιν ἠδίκει*); *οὐδεὶς ἐδίδαξε με ταύτην τὴν τέχνην no one taught me this art* X. O. 19. 16, cp. *μουσικὴν παιδευθείς having been trained in music* P. Menex. 236 a (cp. 1001).

1073. An active verb followed by an accusative of the thing and a genitive or dative of a person, generally retains, when transferred to the passive, the accusative of the thing, while the word denoting the person becomes the nominative subject of the passive.

a. With verbs of *enjoining, entrusting:* οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς); ἄλλο τι μεῖζον ἐπιταχθήσεσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μεῖζον ὑμῖν). The nominative of the thing and the dative of the person sometimes occur: Ἴωνες, τοῖσι ἐπετέτραπτο ἡ φυλακή *the Ionians to whom the guard had been entrusted* Hdt. 7. 10. The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις ἰέναι *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

b. With other verbs: ἀποτμηθέντες τὰς κεφαλάς *having had their heads cut off* X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλάς τισι or τινων).

1074. A verb ordinarily intransitive, but allowing a cognate accusative in the active, may become passive, the cognate accusative becoming subject nominative: ἱκανὰ τοῖς πολεμίοις ηὐτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχῶ ἱκανά 977). So τὰ σοὶ κἀμοὶ βεβιωμένα *the life led by you and by me* D. 18. 265.

1075. An intransitive active (or middle) verb, or a verb with an object, may serve as the passive of a transitive active verb.

ἀκούω *am called, am well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of* = pass. of λέγω (εὖ, καλῶς, κακῶς); **ἁλίσκομαι** *am caught* = pass. of αἱρῶ; **ἀποθνῄσκω** (*die*) *am killed* = pass. of ἀποκτείνω; **γίγνομαι** *am born* = pass. of τίκτω *beget;* **δίκην δίδωμι** *am punished* = pass. of ζημιῶ; **ἥττωμαι** *am defeated* = pass. of νῑκῶ *conquer;* **κεῖμαι** (*lie*) *am placed* = pass. of the perf. of τίθημι; **πάσχω** (*suffer*) *am treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιῶ (εὖ, κακῶς); **ἐκπίπτω** (*fall out*) *am expelled* = pass. of ἐκβάλλω; **φεύγω** (*flee*) *am prosecuted* = pass. of διώκω; *am indicted* = γράφομαι pass.; *am exiled* = pass. of ἐκβάλλω; *am acquitted* = pass. of ἀπολύω.

THE TENSES

1076. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

1077. The time of an action is either *absolute* or *relative*. Time absolutely present, past, or future, is reckoned from the time of speaking or writing. Time relatively present, past, or future is reckoned from some other time, namely, that of the main verb. In this book the expression "time" means absolute time, unless relative time is specially mentioned. Only in independent clauses do the tenses of the indicative denote absolute time; in dependent clauses they denote relative time. In dependent clauses Greek has no special forms to show whether one action happened *before*, *at the same time as*, or *after* another action. Thus whether γράφειν, γράψαι *to write*, γεγραφέναι *to finish writing*, is used of the present, the past, or the future, is determined from the governing verb, *e.g.* δύναται, ἠδύνατο, δυνήσεται. On the tenses of the optative, infinitive, and participle in indirect discourse see 1151, 1156, 1160. The future infinitive may be used outside of indirect discourse (1154).

a. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Cp. 1086, 1138.

b. In the subjunctive, optative (except in indirect discourse), and imperative the time is implied only by the mood-forms, not by the tenses. The relative time of one action in reference to the time of another generally has to be inferred in all the moods.

1078. Kind of Time. — Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by: the present γράφω *I write, am writing;* the perfect γέγραφα *I have written.*

b. Past: the imperfect ἔγραφον *I wrote, was writing;* the aorist ἔγραψα *I wrote;* the pluperfect ἐγεγράφη *I had written.*

c. Future: the future γράψω *I shall write;* the future perfect γεγράψεται *it will have been written*, τεθνήξω *I shall be dead (shall have died).*

1079. Stage of Action. — Every form of the verb denotes stage of action.

a. Continued action is denoted by the present stem, and in part also by the future stem:

1. Present: γράφω *I am writing*, πείθω *I am persuading (trying to persuade)*, ἀνθεῖ *is in bloom.*
2. Imperfect: ἔγραφον *I was writing*, ἔπειθον *I was persuading (trying to persuade)*, ἤνθει *was in bloom.*
3. Future: γράψω *I shall write (shall be writing)*, βασιλεύσει *he will reign*, ἕξω *I shall have (hold).*

b. Completed action with permanent result is denoted by the perfect stem:

1. Perfect: γέγραφα ἐπιστολήν *I have written a letter* (and it is *now* finished), ἤνθηκε *has bloomed* (and *now* is in flower).
2. Pluperfect: ἐγεγράφη ἐπιστολήν *I had written a letter* (and it was *then* finished), ἠνθήκει *had bloomed* (and was *then* in flower).
3. Future Perfect: γεγράψεται ἐπιστολή *a letter will have been written*, τεθνήξω *I shall be dead.*

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist: ἔγραψα *I wrote*, ἔπεισα *I persuaded (succeeded in persuading)*, ἐβασίλευσε *he became king* or *he was king*, ἤνθησε *burst into flower* or *was in flower.*
2. Future (see a): γράψω *I shall write*, βασιλεύσει *he will become king*, σχήσω *I shall get.*

1080. Primary and Secondary Tenses. — The gnomic aorist (1122 b) counts as a primary tense (322), as does the aorist when used for the perfect (1129), and the imperfect referring to present time (1181 a); the historical present (1086) counts as a secondary tense. Since the independent subjunctive, optative, and imperative point to the future, all their tenses count as primary. The optative counts as a secondary tense only when, in dependent clauses, it refers to time relatively past.

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1081. The present represents a present state, or an action going on at the present time: ἀληθῆ λέγω *I am telling the truth.*

1082. Present of Customary Action. — The present is used to express a customary or repeated action: οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω *for this man drinks water, whereas I drink wine* D. 19. 46.

1083. Present of General Truth. — The present is used to make a statement that holds true for all time: ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος *time brings the truth to light* Men. Sent. 11.

1084. Conative Present. — The present may express an action begun, attempted, or intended: *δίδωμί σοι αὐτὴν ταύτην γυναῖκα I offer you this woman herself as a wife* X. C. 8. 5. 19, *προδίδοτον τὴν Ἑλλάδα they are trying to betray Greece* Ar. P. 408.

a. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1085. Present for the Future (Present of Anticipation). — The present may be used instead of the future in statements of what is immediate, likely, certain, or threatening.

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος and if you wish, I yield the floor to you Aes. 3. 165, *ἀπόλλυμαι I am on the verge of ruin* Ant. 5. 35, *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city is taken, the whole of Sicily as well is in their power* T. 6. 91.

a. In prophecies a future event may be regarded as present: *χρόνῳ ἀγρεῖ Πριάμου πόλιν ἥδε κέλευθος in time this expedition captures Priam's city* A. Ag. 126.

b. On presents with future meaning, see 370, 513.

1086. Historical Present. — In lively or dramatic narration the present may be used to represent a past action as taking place at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν Themistocles fled (flees) to Corcyra T. 1. 136, *αἱ δὲ νῆες τῶν Ἀθηναίων καταλαμβάνουσι τὴν Ποτείδαιαν the ships of the Athenians occupied Potidaea* 1. 59, *ἅμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέκειτο καὶ αἱρεῖ at daybreak he assaulted the town and took it* 7. 29, *οὕτω δὴ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὅπλα accordingly they all enrolled themselves and took the arms* X. C. 2. 1. 19.

a. The historical present may represent either the descriptive imperfect or the narrative aorist (1120 b).

1087. Annalistic Present. — The annalistic present registers historical facts or notes incidents.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, *καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἱροῦσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities* X. H. 1. 1. 37.

1088. Present of Past and Present Combined. — The present, accompanied by a definite or indefinite expression of past time,

is used to express an action begun in the past and continuing in the present. The 'progressive perfect' is often used in translation. *πάλαι θαυμάζω I have been long* (and am still) *wondering* P. Cr. 43 b. This use appears also outside of the indicative.

a. Verbs of *hearing, saying, learning,* whose action commenced in the past, but whose effect continues into the present, are similarly used, often without an adverb of past time: *ἐξ ὧν ἀκούω from what I hear (have heard)* X. A. 1. 9. 28, *ὅπερ λέγω as I say (have said)* P. A. 21 a. So with *αἰσθάνομαι, γιγνώσκω, μανθάνω, πυνθάνομαι. ἄρτι just* is sometimes found with these verbs.

b. The perfect is used instead of the present if the action is regarded as completed.

1089. Present for Perfect. — *ἥκω I am come, I have arrived, οἴχομαι I am gone,* have a perfect sense.

Θεμιστοκλῆς ἥκω παρὰ σέ I Themistocles have come to you T. 1. 137, *οἶδα ὅπῃ οἴχονται I know where they have gone* X. A. 1. 4. 8.

1090. The present of certain verbs often expresses an enduring result, and may be translated by a perfect: *ἀδικῶ I am guilty (ἄδικός εἰμι), I have done wrong, νῑκῶ, κρατῶ I am victorious, I have conquered.*

IMPERFECT

1091. The imperfect (also called past descriptive) represents an action as going on, or a state as existing, in the past: *Κῦρος οὔπω ἦκεν, ἀλλ' ἔτι προσήλαυνε Cyrus had not yet arrived* (1104) *but was still marching on* X. A. 1. 5. 12, *ἐβασίλευεν Ἀντίοχος Antiochus was reigning* T. 2. 80.

1092. Imperfect of Continuance. — The imperfect represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι, οἳ ξυνεπολιορκοῦντο they put to death twenty-five of the Athenians who had been besieged with them* (*i.e.* from the beginning to the end of the siege) T. 3. 68.

1093. Verbs of *sending, going, saying, exhorting,* etc., which imply continuous action, are often used in the imperfect where we might expect the aorist of action simply brought to pass. Thus, in *ἔπεμπον I sent,* the action is regarded as unfinished, since the goal is not reached; in *ἐκέλευον I gave orders,* the command is regarded as not yet executed. In *ἔλεγεν αὐτοῖς τοιάδε he spoke to them as follows,* the speech is thought of as developed point by point.

1094. The imperfect, accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1088); τὸ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed, the pluperfect is used.

1095. Imperfect of Customary Action. — The imperfect is used to express frequently repeated or customary past actions.

ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν *when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also* X. A. 1. 6. 10. See also 1421. ἄν may be used with this imperfect (1183).

1096. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα, οἵ τε ἀρχόμενοι Κῦρον ὡς πατέρα ἐσέβοντο *he* (Cyrus) *treated his subjects with honor as if they were his own children, and his subjects reverenced Cyrus like a father* X. C. 8. 8. 2, εὐθὺς ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαίοντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38.

a. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1097. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action.

ἐνταῦθα ἔμεινεν ἡμέρᾱς πέντε· καὶ τοῖς στρατιώταις ὤφειλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρᾱς ἀπῄτουν· ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος *there he remained five days; and the soldiers whose pay for more than three months was in arrears kept going to headquarters and demanding their dues; but he kept expressing his expectation* (of making payment) *and was plainly annoyed* X. A. 1. 2. 11.

1098. Conative Imperfect. — The imperfect may express an action attempted, or intended, in the past.

ἔπειθον αὐτούς, καὶ οὓς ἔπεισα, τούτους ἔχων ἐπορευόμην *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, ἠπείγοντο ἐς τὴν Κέρκῡραν *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to ἔμελλον with the infinitive: φονεὺς οὖν αὐτῶν ἐγιγνόμην . . . ἔτι δὲ τριᾱκοσίους Ἀθηναίων

ἀπώλλυον I was on the point of becoming their murderer (interfecturus eram), and besides I threatened three hundred Athenians with death And. 1. 58.

1099. Inchoative Imperfect. — The imperfect may denote the beginning of an action or of a series of actions: *ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον but when the proper time arrived, they began an* (proceeded to) *attack* T. 7. 51.

1100. Imperfect of Resistance or Refusal. — With a negative, the imperfect often denotes resistance, refusal (*would not* or *could not*), or failure of expectation. The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε you would not accept the proposal T. 3. 64 (*τὴν ἱκετείαν οὐκ ἐδέξαντο they did not receive the supplication* 1. 24), *ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγημεν the one would not marry, the other did* D. 44. 17. So *οὐκ εἴα he would not allow (he was not for allowing)*. Cp. 1155.

1101. Imperfect for Present. — In descriptions of places and scenery the imperfect is often used, instead of the present, by assimilation to the time of the narrative.

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε τὴν τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθηνῶν they came to the river which divided the country of the Macrones from that of the Scytheni X. A. 4. 8. 1, *ἐξελαύνει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον he marched to a river full of fish, which the Syrians regarded as gods* 1. 4. 9.

1102. Imperfect of a Truth Just Recognized. — The imperfect (especially of *εἰμί*), generally accompanied by *ἄρα*, is often used to denote that a present fact or truth has just been recognized: *τοῦτ' ἄρ' ἦν ἀληθές this is true after all* E. I. T. 351. *ἄρα sure enough* appears with other tenses also.

1103. The imperfect may refer to a topic or point previously discussed or assumed: *ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι music is, if you remember, the counterpart of gymnastics* P. R. 522 a.

1104. Imperfect for Pluperfect. — The imperfect has the force of a pluperfect in the case of verbs whose present is used in the sense of a perfect (1089–1090): *ἧκον I had come* (rarely *I came*), *ᾠχόμην I had departed*, *ἐνίκων I was victorious*, *ἠδίκουν I was guilty*.

1105. Imperfect and Aorist. — The imperfect and aorist often occur in the same passage; and the choice of tense often depends upon the manner in

which the writer views the action. The imperfect may be represented by a line, along which an action progresses; for the aorist see 1117 a. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: ἔπειτα ψῑλοὶ δώδεκα ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέᾱς, καὶ πρῶτος ἀνέβη *then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount* T. 3. 22. The imperfect implies nothing as to the absolute length of the action; cp. πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιάν *he withdrew the army in haste* T. 1. 114 with κατὰ τάχος ἀνεχώρησε *he retreated in haste* 1. 73. Cp. 1120 a, b.

For ἔδει, ἐχρῆν, etc. with the infinitive, see 1174–1175.

FUTURE INDICATIVE

1106. The future denotes an action that will take place at some future time: *βασιλεὺς ἀγορὰν παρέξει the king will provide a market* X. A. 3. 2. 20.

1107. When a verb has two futures, the one showing a stem like that of the present is properly continuative, the one showing a stem like that of the aorist marks simple attainment: ἕξω *I shall have* (cp. ἔχω, for ἔχω, 108 e), σχήσω *I shall get* (cp. ἔσχον); as καλῶς ἕξω *I shall be in a good state*, καλῶς σχήσω *I shall come to a good condition*; καὶ ταῦτ' εἰκότως οὕτως ὑπελάμβανον ἕξειν *and I supposed with reason that this would continue so* D. 19. 153, Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν *the Thebans are at enmity and will become still more hostile* 5. 18. (But ἕξω usually does duty for σχήσω.) So βαλλήσω *shall pelt*, βαλῶ *shall hit*. Cp. ἀχθέσομαι *shall be angry*, ἀχθεσθήσομαι *shall get angry*, and 1067.

1108. Verbs of *wishing, asking*, and some other verbs of will may appear in the future where English prefers the present: τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι *I (shall) therefore wish to obtain* only *so much at thy hands* E. Med. 259.

1109. Gnomic Future. — The future may express a general truth.

ἀνὴρ ἐπιεικὴς υἱὸν ἀπολέσᾱς ῥᾷστα οἴσει τῶν ἄλλων *a reasonable man, if he loses a son, will* (*i.e.* is expected to) *bear it more easily than other men* P. R. 603 e. See 1122.

1110. Future for Present. — The future may be used instead of the present to denote that which is possible at the moment of speaking.

εὑρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν ἀντὶ τοῦ ζῆν ἀποθνῄσκειν εὐκλεῶς αἱρουμένους *we shall find that ambitious men choose a glorious death in preference to life* I. 9. 3.

a. The future may denote present intention: *αἶρε πλῆκτρον, εἰ μαχεῖ raise your spur if you mean to fight* Ar. Av. 759 (in this use *μέλλω* is more common, 1145). Cp. 1396. So in the tragic *τί λέξεις; what do you mean?* E. Med. 1310.

1111. Deliberative Future. — The future is sometimes used in deliberative questions.

τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37, *εἴπωμεν ἢ σιγῶμεν* (1192); *ἢ τί δράσομεν; shall we speak or keep silent? or what shall we do?* E. Ion 758.

1112. Jussive Future. — The future may express a command, like the imperative; and, in the second person, may denote concession or permission (negative *οὐ*). The tone of the jussive future is generally familiar.

ὧς ποιήσετε you will do thus P. Pr. 338 a, *αὐτὸς γνώσει you will judge for yourself* P. Phil. 12 a, *σπουδὴ ἔσται τῆς ὁδοῦ you will have to hurry on the march* T. 7. 77.

1113. The future with *οὐ* may be used in questions in an imperative sense to express urgency, warning, or irony: *οὐκ ἔξιμεν . . . οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; shall we not go forth . . . shall we not set sail against his* country? D. 4. 44, *οὐ φυλάξεσθε; will you not be on your guard?* 6. 25.

1114. *οὐ μή* with the 2 sing. of the future in the drama expresses a strong prohibition: *οὐ μὴ διατρίψεις don't dawdle* (you *shall* not dawdle) Ar. Ran. 462. *οὐ μή* with any person of the future indicative may express an emphatic future denial: *τοὺς πονηροὺς οὐ μή ποτε βελτίους ποιήσετε you will never make the bad better* Aes. 3. 177. Cp. 1638, 1639.

1115. *ὅπως* and *ὅπως μή* may be used with the future in urgent exhortations and prohibitions: *ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας prove yourselves then worthy of freedom* X. A. 1. 7. 3, *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς say nothing therefore about the war* D. 19. 92. Cp. 1353.

1116. *ὅπως μή* (negative *ὅπως μὴ οὐ*) with the future may express the desire to avert something: *ὅπως μὴ αἰσχροὶ φαινούμεθα mind we don't appear base* X. C. 4. 2. 39, *ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι but* (I fear that) *I shall not be able* P. R. 506 d. Cp. 1190, 1191, 1364.

AORIST INDICATIVE

1117. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκῦραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν *the Corcyraeans were victorious and destroyed fifteen ships* T. 1. 29, μετὰ τὴν ἐσβολὴν τῶν Πελοποννησίων Λέσβος ἀπέστη *after the inroad of the Peloponnesians Lesbos revolted* (dated past action) 3. 2.

a. The aorist may mark: 1. The starting point (ingressive aorist); 2. The end point (resultative aorist); 3. The whole action (complexive aorist). These uses appear also outside of the indicative.

1118. Ingressive Aorist. — The aorist of verbs whose present denotes a state or a continued action generally expresses the entrance into that state or the beginning of that action. Most of these verbs are denominatives, and the aorist is generally the first aorist:

ἄρχω *rule*, ἦρξα *became ruler*; βασιλεύω *am king*, ἐβασίλευσα *became king, ascended the throne*; δακρύω *weep*, ἐδάκρῡσα *burst into tears*; θαρρῶ *am courageous*, ἐθάρρησα *plucked up courage*; νοσῶ *am ill*, ἐνόσησα *fell ill*; πλουτῶ *am rich*, ἐπλούτησα *became rich*; πολεμῶ *make war*, ἐπολέμησα *began the war*.

a. A few second aorists are so used: ἔσχον *took possession of, got*, ἠσθόμην *became aware*, ἔστην *took my stand* (perfect ἕστηκα *am standing*).

b. The aorist of the verbs of 1118 may denote also a simple occurrence of the action with no idea of entrance into a state: ἐβασίλευσα *was king, ruled*, ἐνόσησα *was ill*.

1119. Resultative Aorist. — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

ἤγαγον *I brought*, ἐβούλευσα *I decided* (ἐβούλευον *I was deliberating*), ἔπεσον *I struck in falling, dropped* (ἔπῑπτον *I was in the act of falling*), ἔπεισα *I succeeded in persuading* (cp. 1098).

1120. Complexive Aorist. — The complexive aorist surveys at a glance the course of a past action from beginning to end.

τούτῳ τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93, τέσσαρα καὶ δέκα ἔτη ἐνέμειναν αἱ σπονδαί *the peace lasted fourteen years* 2. 2, ὀλίγον χρόνον ξυνέμεινεν ἡ ὁμαιχμία *the league lasted a short time* 1. 18, ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici*, Plutarch, Caesar 50.

a. With definite numbers the complexive aorist is commonly used; but the imperfect is often employed when a following aorist shows that the action of the imperfect has been interrupted or has passed into another stage: ἐνταῦθα ἔμεινε Κῦρος ἡμέρᾱς τριᾰ́κοντα *Cyrus remained thirty days there* X. A. 1. 2. 9, τέτταρας μῆνας ὅλους ἐσῴζοντο οἱ Φωκεῖς τοὺς ὕστερον, ἡ

δὲ τούτου ψευδολογίᾳ μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν *for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin* D. 19. 78.

b. The complexive aorist enumerates and reports past events. It may be employed in rapid continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts and to sum up the result of a preceding narrative, while the other past tenses set forth subordinate actions and attendant circumstances.

1121. Empiric Aorist. — With adverbs signifying *often*, *always*, *sometimes*, *already*, *not yet*, *never*, etc., the aorist may expressly denote a fact of experience (*ἐμπειρίᾱ*).

πολλοὶ πολλάκις μειζόνων ἐπιθῡμοῦντες τὰ παρόντ' ἀπώλεσαν *many men often lose what they have from a desire for greater possessions* D. 23. 113, ἀθῡμοῦντες ἄνδρες οὔπω τροπαῖον ἔστησαν *men of faint heart never yet raised a trophy* P. Criti. 108 c.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete fact of experience set forth in the context, and the reader is left to infer that it holds good for all time. From this use proceeds that of 1122.

1122. Gnomic Aorist (*γνώμη maxim, proverb*). — The gnomic aorist expresses a general truth. The aorist simply states a past occurrence, and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs.

παθὼν δέ τε νήπιος ἔγνω *a fool learns by experience* Hesiod, Works and Days 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανε *for beauty is either wasted by time or withered by disease* I. 1. 6.

a. The gnomic aorist often alternates with the present of general truth (1083): οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτῑμίᾱ· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει *for it is not the blow that causes anger, but the disgrace; nor is it being struck that is terrible to freemen, but being struck in wantonness* D. 21. 72.

b. The gnomic aorist is regarded as a primary tense (1080): οἱ τύραννοι πλούσιον ὃν ἂν βούλωνται παραχρῆμ' ἐποίησαν *tyrants make rich in a moment whomever they wish* D. 20 15.

1123. Akin to the gnomic aorist is the aorist employed in descriptions of manners, customs, and imaginary scenes: φᾶρος δὲ αὐτημερὸν ἐξυφήναντες οἱ ἱρέες κατ' ὧν ἔδησαν ἑνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμούς *after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood* Hdt. 2. 122, ἐπειδὰν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἳ

ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἵ τε καλῶς καὶ ὁσίως βιώσαντες καὶ οἱ μή *when the dead reach the place whither each is conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not* P. Ph. 113 d.

1124. Aorist in Similes. — The aorist is often used in similes in poetry, and generally contains the point of comparison. It may alternate with the present. Thus ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν *he fell as falls an oak* Π 482, οἷος δ' ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ | παμφαίνων, τότε δ' αὖτις ἐδῦ νέφεα σκιόεντα, | ὡς Ἕκτωρ κτλ. *and as from out the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector,* etc. Λ 62.

1125. Aorist in Impatient Questions. — The aorist is used in questions with τί οὖν οὐ and τί οὐ to express impatience or surprise that something has not been done. The question is here equivalent to a command or a proposal: τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; *why then don't you recall it to my mind?* X. Hi. 1. 3. The less lively present, and the future, may also be used.

1126. Dramatic Aorist. — The 1 person sing. of the aorist is used in the dialogue parts of the drama to denote a state of mind (or an act expressing a state of mind) in which the speaker found himself in the moment just passed: ἥσθην, ἐγέλασα *I am delighted, I can't help laughing* Ar. Eq. 696, ἐδεξάμην τὸ ῥηθέν *I welcome the omen* S. El. 668 (in prose δέχομαι τὸν οἰωνόν). So ἐπῄνεσα *I approve,* ξυνῆκα *I understand.*

1127. Aorist of Customary Action. — With ἄν the aorist may denote repetition (1183): εἶπεν ἄν *he used to say* X. C. 7. 1. 14. Distinguish 1397.

1128. Aorist for Future. — The aorist may be substituted for the future to represent vividly a future event as having actually occurred: ἀπωλόμην ἄρ', εἰ μὲ δὴ λείψεις *I am undone if thou dost leave me* E. Alc. 386.

1129. Aorist for Perfect. — The aorist is often used where we use the perfect: παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι *I* (have) *summoned you, my friends* X. A. 1. 6. 6. Sometimes the aorist is chosen because of its affinity to the negative (1100): τῶν οἰκετῶν οὐδένα κατέλιπεν ἀλλ' ἅπαντας πέπρᾶκε *he* (has) *left not one of his servants, but has sold them all* Aes. 1. 99.

a. If an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: Φεραίων μὲν ἀφῄρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν *he has deprived the Pheraeans of their city and established a garrison in the acropolis* D. 7. 32 (καθέστᾶκε transitive is not classic). So ἤγαγον is used for ἦχα.

1130. If the perfect has the force of a present (1134, 1135), the aorist may be translated by the perfect: ἐκτησάμην *I have acquired* (κέκτημαι *I possess*), ἐθαύμασα *I have wondered* (τεθαύμακα *I admire*). Thus ἔκτησο (405 b. D.) αὐτὸς τά περ αὐτὸς ἐκτήσαο *keep thyself what thyself hast gained* Hdt. 7. 29.

1131. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may use the aorist to put himself in the position of the reader or beholder who views the action as past: *μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα, πρᾶσσε negotiate with Artabazus whom I send (sent) to you* T. 1. 129.

a. The perfect is also used: *ἀπέσταλκά σοι τόνδε τὸν λόγον I send (have sent) you this discourse* I. 1. 2. The imperfect is rare.

1132. Aorist for Pluperfect. — The aorist with many temporal and causal conjunctions, and in relative clauses, often has the force of the Eng. pluperfect: *ἐπεὶ ἐσάλπιγξε, ἐπῆσαν after the trumpeter had given the signal, they advanced* X. A. 1. 2. 17, *ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα δοῦναι he requested me to give him the letter which I had written* X. C. 2. 2. 9. So often in other moods than the indicative.

PERFECT INDICATIVE

1133. The perfect (also called present perfect) denotes a completed action the effect of which still continues in the present.

τὰ οἰκήματα ᾠκοδόμηται the rooms have been constructed X. O. 9. 2, *τὰς πόλεις αὐτῶν παρῄρηται he has taken away* (and still holds) *their cities* D. 9. 26, *ὑπείληφα I have formed (hold) the opinion* 18. 123, *βεβούλευμαι I have made up my mind (am resolved)* S. El. 947.

1134. Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

κέκλημαι (have received a name) *am called*, *κέκτημαι* (have acquired) *possess*, *μέμνημαι* (have recalled) *remember*, *τέθνηκα* (have passed away) *am dead*, *εἴθισμαι* (have accustomed myself) *am accustomed*, *ἠμφίεσμαι* (have clothed myself in) *have on*, *πέποιθα* (have put confidence in) *trust*, *ἕστηκα* (have set myself) *stand*, *βέβηκα* (have stepped) *stand* and *am gone*, *ἔγνωκα* (have learned, recognized) *know*, *πέφῡκα* (have come into being) *am born, am by nature*, *οἶδα* (have found out, seen) *know*.

1135. Intensive Perfect. — The intensive perfect apparently denotes an action rather than a state resulting from an action, and is translated like a present.

Verbs of the *senses* (*δέδορκα gaze*, *πέφρῑκα shudder*), of *sustained sound* (*κέκρᾱγα bawl*, *λέληκα shout*), of *emotion* (*γέγηθα am glad*, *μέμηλε cares for*), of *gesture* (*κέχηνα keep the mouth agape*), and many others (*σεσίγηκα am still*).

a. But most if not all such verbs may be regarded as true perfects, *i.e.* they denote a mental or physical state resulting from the accomplishment of the action; as *πέφρῑκα I have shuddered and am now in a state of shuddering.*

1136. Empiric Perfect. — The perfect may set forth a general truth expressly based on a fact of experience: *ἡ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1121.

1137. Perfect of Dated Past Action. — The perfect is sometimes used of a past action whose time is specifically stated: *ὕβρισμαι τότε I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist (cp. 1117).

1138. Perfect for Future Perfect. — The perfect may be used vividly for the future perfect, to anticipate an action not yet accomplished: *κἂν τοῦτο νῑκῶμεν, πάνθ' ἡμῖν πεποίηται and if we conquer in that quarter, everything has been* (will have been) *accomplished by us* X. A. 1. 8. 12.

PLUPERFECT

1139. The pluperfect (also called past perfect) is the past of the perfect, and denotes a past fixed state resulting from a completed action: *ἐβεβουλεύμην I had made up my mind* (*was resolved*).

a. When the perfect is translated by a present, the pluperfect is rendered by an imperfect: *ἐκεκτήμην was in possession of, ἐτεθνήκει he was dead, ᾔδη knew, ἐμεμνήμην remembered.* Cp. 1134.

1140. Pluperfect of Immediate Occurrence. — The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: *ὡς δὲ ἐλήφθησαν, ἐλέλυντο αἱ σπονδαί and when they were captured the truce was* (already) *at an end* T. 4. 47.

FUTURE PERFECT

1141. The future perfect is the perfect transferred to the future, and denotes a future state resulting from a completed action: *δεδήσεται he shall be kept in prison; ἡ θύρᾱ κεκλήσεται the door will be kept shut* Ar. Lys. 1071.

1142. When stress is laid upon complete fulfilment, the future perfect may *imply* rapidity, immediate consequence, or certainty: *φράζε, καὶ πεπράξεται speak, and it shall be done* (*instanter*) Ar. Plut. 1027, *εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται Ariaeus will at once be in revolt, so that not a friend shall be left to us* X. A. 2. 4. 5.

1143. The future perfect may have an imperative force (cp. 1112): *εἰρήσεται γὰρ τἀληθές for the truth shall* (let it) *be spoken* I. 7. 76.

1144. If the perfect has the force of a present, the future perfect is used like a simple future (1134): *κεκλήσομαι shall bear the name, μεμνήσομαι shall*

remember, κεκτήσομαι *shall possess*. So in the two active forms (548): τεθνήξω *shall be dead*, ἑστήξω *shall stand*.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 573–575.

1145. With μέλλω. — A periphrastic future is formed by μέλλω *I am about to, intend to, am (destined) to, am likely to* with the present or future (rarely the aorist) infinitive: ἃ μέλλω λέγειν σοὶ πάλαι δοκεῖ *what I am going to say has long been your opinion* X. C. 3. 3. 13 (cp. 1088), Κλέανδρος μέλλει ἥξειν *Cleander is on the point of coming* X. A. 6. 4. 18, ἔμελλον ὄλβιος εἶναι *I was destined to be happy* σ 138. Between present and future there is no practical difference. The aorist may be used to mark a particular point: μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν *hide not from me this (very thing) that I am doomed to suffer* A. Pr. 625.

a. ἔμελλον is used of past intention: ἔμελλε καταλύειν *he was about to stop for the night* X. A. 1. 8. 1, τοὺς ἕσπλους κλῄσειν ἔμελλον *they intended to close the entrances* T. 4. 8. ἔμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with ἄν; as οὐ συστρατεύειν ἔμελλον *they would not have joined forces* D. 19. 159 (= οὐκ ἂν συνεστράτευσαν).

1146. With εἰμί. — The present and perfect participle may be used with the forms of εἰμί to form a periphrasis, especially when the participle has an adjectival character: ἡγεῖ διαφθειρομένους τινὰς εἶναι; *do you think that some are being ruined?* P. R. 492 a, αἱ τέχναι διεφθαρμέναι ἔσονται *the arts will be ruined* X. C. 7. 2. 13. With ἔσομαι the aorist participle equals the future perfect: οὐ σιωπήσᾱς ἔσῃ; *be silent, won't you, once and for all?* S. O. T. 1146.

1147. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρύξᾱς ἔχω *I have proclaimed* S. Ant. 192.

a. In Attic prose ἔχω usually has a separate force: Φερὰς πρώην ἔχει καταλαβών *he lately seized and* now *occupies Pherae* D. 9. 12.

1148. With γίγνομαι. — As μὴ σαυτὸν κτείνᾱς γένῃ *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy.

THE TENSES IN OTHER MOODS THAN THE INDICATIVE

1149. Subjunctive. — The subjunctive refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): *τὰ αὐτῶν ἅμα ἐκποριζώμεθα let us at the same time keep developing our resources* T. 1. 82. Aorist (simple occurrence): *πορισώμεθα πρῶτον τὴν δαπάνην let us procure the money first* T. 1. 83. Perfect (completion with permanent result): *ἵνα, ἢν μὴ ὑπακούωσι, τεθνήκωσιν in order that, in case they do not submit, they may be put to death* (lit. *may be dead* at once) T. 8. 74. The perfect is rarely used.

1150. Optative (not in indirect discourse). — The optative in independent sentences refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): *πλούσιον δὲ νομίζοιμι τὸν σοφόν may I* (always) *count the wise man wealthy* P. Phae. 279 b; Aorist (simple occurrence): *εἰ γὰρ γένοιτο would that it might come to pass* X C. 6. 1. 38; Perfect (completion with permanent result): *τεθναίης die* (lit. *may you lie dead*) Z 164.

1151. Optative (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense denotes stage of action, and time relatively to that of the leading verb.

The present optative represents the imperfect as well as the present indicative. — The future optative occurs only in actual or implied indirect discourse. When the optative in indirect discourse represents the subjunctive (1589), its tenses denote only stage of action.

a. Present opt. = pres. indic.: *ἀνηρώτᾱ τί βούλοιντο he asked what they wanted* (= *τί βούλεσθε;*) X. A. 2. 3. 4.

b. Present opt. = imperf.: *διηγοῦντο ὅτι ἐπὶ τοὺς πολεμίους πλέοιεν they explained that they kept sailing against the enemy* (= *ἐπλέομεν*) X. H. 1. 7. 5.

c. Future opt. = fut. indic.: *ὅ τι ποιήσοι οὐδὲ τούτοις εἶπε he did not tell even these what he would do* (= *τί ποιήσω*) X. A. 2. 2. 2.

d. Aorist opt. = aor. indic.: *ἠρώτᾱ τί πάθοιεν he asked what had happened to them* (= *τί ἐπάθετε;*) X. C. 2. 3. 19.

e. Perfect opt. = perf. indic.: *ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτούς they said that the troops of Demosthenes had surrendered* (= *παραδεδώκᾶσι*) T. 7. 83.

1152. Imperative. — The imperative always implies future time. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): *τοὺς γονεῖς τῑμᾱ honor thy parents* I. 1. 16, *πάντα τἀληθῆ λέγε tell* (go on and tell in detail) *the whole truth* L. 1. 18, *τοὺς ἵππους ἐκείνοις δίδοτε offer the horses to them* X. C. 4. 5. 47. Aorist (simple occurrence): *εἰπέ state* (in a word) P. A. 24 d, *ἡμῖν τοὺς ἵππους δότε give the*

horses to us X. C. 4. 5. 47. Perfect (completion with permanent result): τετάχθω *let him take his place* (and stay there) P. R. 562 a.

1153. Infinitive (not in indirect discourse). The tenses of the infinitive (without ἄν) not in indirect discourse have no time of themselves and express only stage of action; their relative time depends on the context and is the same as that of the leading verb. For the infinitive with ἄν, see 1220.

Present (continuance): οὐδὲ βουλεύεσθαι ἔτι ὥρᾱ, ἀλλὰ βεβουλεῦσθαι *it is time no longer to be making up one's mind, but to have it made up* P. Cr. 46 a. Aorist (simple occurrence): τοῦ πιεῖν ἐπιθῡμίᾱ *the desire to drink* T. 7. 84, ἤρξατο γενέσθαι *began to arise* 1. 103. Perfect (completion with permanent result): see under Present.

1154. Verbs of *will* or *desire* (1233) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive of indirect discourse by imitation of verbs of *promising*, etc. (1157). So βούλομαι, ἐθέλω *wish*, λέγω meaning *command*, δέομαι *ask*, ἐφίεμαι *desire*, and some others (even δύναμαι *am able*) that have a future action as their object. Thus ἐφιέμενοι ἄρξειν *being desirous that they shall gain control* T. 6. 6, ἀδύνατοι ἐπιμελεῖς ἔσεσθαι *unable to be careful* X. O. 12. 12. In such cases the future is employed to emphasize the future character of the action.

a. The infinitive with verbs signifying *to advise* or *to command* and the infinitive expressing purpose refer to future time.

1155. When affirmative and negative are contrasted, the aorist infinitive (as the aorist indicative, cp. 1097) is preferred with the negative: τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδέν *to preserve what you have and to form no new plans* T. 1. 70. But where the verb itself contains or implies a negative idea, the present infinitive is more common: παρεῖναι καὶ μὴ ἀποδημεῖν *to be present and not to be abroad* Aes. 2. 59.

1156. Infinitive (in indirect discourse).—The tenses of the infinitive (without ἄν) in indirect discourse denote stage of action, and the same time relatively to that of the leading verb (present, past, or future) as was denoted absolutely by the tenses of the indicative in direct discourse which they represent. Cp. 1252. For infinitive with ἄν, see 1583.

The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect. — The future infinitive is found chiefly in indirect discourse and in analogous constructions; with μέλλω, see 1145.

a. Present = pres. indic.: φημὶ ταῦτα μὲν φλυᾱρίᾱς εἶναι *I say this is nonsense* (= ἐστί) X. A. 1. 3. 18.

b. Present = imperf.: Κτησίας ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26.

c. Future = fut. indic.: ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν *there Apollo is said to have flayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8.

e. Perfect = perf. indic.: φησὶ ἐγκώμιον γεγραφέναι *he says that he has written an encomium* (= γέγραφα) I. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = plupf.: λέγεται ἄνδρα τινὰ ἐκπεπλῆχθαι *it is said that a certain man had been fascinated* (= ἐξεπέπληκτο) X. C. 1. 4. 27.

1157. Verbs of hoping, etc. — Verbs and verbal expressions signifying *to hope, expect, promise, threaten, swear*, when they refer to a future event, take either the future infinitive (in indirect discourse); or the aorist, less often the present, infinitive (not in indirect discourse) by analogy to verbs of *will* or *desire* (1233), which also accounts for neg. μή instead of οὐ (1618). The present or aorist infinitive with ἄν, representing the potential optative with ἄν, also occurs.

ἐν ἐλπίδι ὧν τὰ τείχη τῶν Ἀθηναίων αἱρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 46, ἐλπὶς ἐκτραφῆναι *hope of being brought up* L. 19. 8, ἐλπίζει δυνατὸς εἶναι ἄρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἂν τὴν ναῦν ἀπολέσαι; *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. So τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *we are likely to succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν *they are not likely to continue to have ships to spare* 3. 13; ὑπέσχετο ταῦτα ποιήσειν *he promised that he would do this* L. 12. 14, ὑπέσχετό μοι βουλεύσασθαι (most Mss.) *he promised me to deliberate* X. A. 2. 3. 20.

a. With ὄμνῡμι the inf. may refer to the present, past, or future: ὀμνύντες βλέπειν Ἀχιλλέα πάλιν *swearing that they see Achilles again* S. Ph. 357, ὀμνύουσι μὴ πιεῖν *they swear they did not drink* Pherecrates 143, ὤμοσε μηδὲν εἰρηκέναι *he swore that he had said nothing* (direct = οὐδὲν εἴρηκα) D. 21. 119, δικάσειν ὀμωμόκατε *you have sworn that you will give judgment* 39. 40.

1158. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying* or *thinking*, *e.g.* ἐνόμισαν ῥᾳδίως κρατῆσαι *they thought they would easily master* them T. 2. 3. Many editors change such aorists to the future or insert ἄν.

1159. Participle (not in indirect discourse). — The participle, as a verbal adjective, does not show time absolutely present, past, or future. Whether the action expressed by the participle

precedes, coincides with, or follows that of the leading verb must be determined from the context. The future participle has a temporal force only because its voluntative force points to the future. Cp. 1220.

a. Present (continuative). The action is generally coincident with that of the leading verb: *ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν the women took their noonday meal while they continued their work, but took their chief meal when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): *οἱ Κῦρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17. In this use the participle, called the *participle of the imperfect*, is often accompanied by *πρότερον, πρόσθεν, τότε, ποτέ*.

2. Subsequent action (especially when the leading verb denotes motion): *ἔπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν they dispatched messengers to announce the capture of Plemyrium* T. 7. 25. An attributive present participle with *νῦν* may refer to the absolute present, though the main verb is past: *τὴν νῦν Βοιωτίαν καλουμένην ᾤκησαν they settled in the country now called Boeotia* T. 1. 12.

b. Future (chiefly voluntative): *οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντες we have not come together for the purpose of waging war with the king* X. A. 2. 3. 21.

c. Aorist (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the main verb; but it is sometimes coincident with it, or nearly so, especially when the main verb refers to the future or the past, and the subordinate action is only a modification of the main action.

1. Antecedent: *νῦν μὲν δειπνεῖτε· δειπνήσαντες δὲ ἀπελαύνετε take your supper now, and when you have done so, depart* X. C. 3. 1. 37.

2. Coincident: *μή τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι do not commit the error of condemning me* P. A. 30 d, *εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me* P. Ph. 60 c (= *ἀνέμνησάς με εὖ ποιῶν*).

3. Subsequent (rarely): *Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγόρουν Satyrus and Chremon, who* (afterwards) *became members of the Thirty, accused Cleophon* L. 30. 12.

d. Perfect (completion with permanent result): *καταλαμβάνουσι Βρᾱσίδᾱν ἐπεληλυθότα they found* (historical present) *that Brasidas had arrived* T. 3. 69, *ὁ πρόσθε κεκτημένος he who possessed it before* S. Ph. 778 (cp. 1159 **a.** 1).

e. On the construction with *λανθάνω, φθάνω, τυγχάνω*, see 1295.

1160. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception denote the same time relatively to that of the leading verb (present, past, or future), as was denoted absolutely by

the tenses of the indicative in direct discourse which they represent. See 1303, 1307, 1584.

a. Present = pres. or imperf. indic.: coincident: ἐπειδὰν γνῶσιν ἀπιστούμενοι *when they find out they are distrusted* (= ἀπιστούμεθα) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf.): οἶδά σε λέγοντα ἀεί *I know that you always used to say* (= ἔλεγες) 1. 6. 6.

b. Future = fut. indic.: ἀγνοεῖ τὸν πόλεμον δεῦρ' ἥξοντα *he is ignorant that the war will come here* (= ὁ πόλεμος ἥξει) D. 1. 15.

c. Aorist = aor. indic.: τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα *we know that the Medes came against the Peloponnese* (= ὁ Μῆδος ἦλθε) T. 1. 69.

d. Perfect = perf. or plupf. indic.: οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (= τέθνηκε) X. A. 1. 10. 16.

THE MOODS

1161. Mood designates by the form of the verb the manner (*modus*) in which the verbal action or state is conceived. All forms of the finite moods (320) are predicative.

1162. The Adverb ἌΝ. — The meaning of the moods is limited by the adverb ἄν (Hom. also κέν, κέ). The word has two distinct uses:

a. In independent clauses: with the past tenses of the indicative and with the optative (in Homer also with the future indicative and with the subjunctive); and also with the infinitive and participle representing the independent indicative or optative.

b. In dependent clauses: chiefly with the subjunctive.

1163. ἄν is not used with the present and perfect indicative. The future optative, infinitive, and participle, with ἄν are rare and suspected.

1164. In general, ἄν (κέν) limits the force of the verb to particular conditions or circumstances, but no separate word can be used to translate the adverb. When ἄν appears in the conclusion of a conditional sentence, English generally uses *should* or *would* in translating the Greek verb. ἄν is often separated from its verb for emphasis, and is attached to negatives, interrogatives, or to any emphatic modifier. It is commonly attached to verbs of *saying* or *thinking*: σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος if I should remain *with you, I think I should be esteemed* X. A. 1. 3. 6, οὐκ οἶδ' ἂν εἰ πείσαιμι *I do not know whether I could persuade* (for ἂν πείσαιμι) E. Med. 941.

1165. ἄν may be repeated in the same sentence: δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι *but if we should make a feint attack here, it seems to me that we should find the mountain to have fewer defenders* X. A. 4. 6. 13.

1166. ἄν sometimes stands without a verb, which is to be supplied from the context: πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν (δοίη) ὁμήρους *he would give many guides and many hostages* X. A. 3. 2. 24. So τάχ' ἄν *perhaps.*

a. κἄν *if only* may stand for καὶ ἄν (= ἐάν) with the subjunctive understood: ἀλλά μοι πάρες κἂν σμῑκρὸν εἰπεῖν *yet permit me to speak, if only a word* (= καὶ ἐὰν παρῇς) S. El. 1482. κἄν also stands for καὶ + the adverb ἄν.

1167. ἄν is sometimes omitted when it may be supplied from the context: τί ἐποίησεν ἄν; ἢ δῆλον ὅτι ὤμοσε (ἄν) *what would he have done? It is clear that he would have taken an oath* D. 31. 9.

1168. Conditional, relative, and temporal clauses requiring the subjunctive regularly have ἄν, the force of which cannot generally be expressed in English. ἄν thus used is closely attached to the subordinating conjunction.

a. Hence the combinations ἐάν (ἤν, ἄν, cp. 1388 a), ὅταν, ὁπόταν, ἐπήν (ἐπάν), ἐπειδάν, from εἰ, ὅτε, ὁπότε, ἐπεί, ἐπειδή + ἄν. For ἄν in final clauses see 1345.

1169. In conditional, relative, and temporal clauses Homer generally does not use ἄν (κέν) with the subjunctive in similes, and when the reference is to events occurring repeatedly or at an indefinite time, or to sayings of general application. By retention of Homeric usage the subjunctive is sometimes used without ἄν in later poetry and in Herodotus, where the adverb would regularly be added (1409, 1420 b, 1481 a and 1515 b). Here the difference is scarcely appreciable, except that the absence of ἄν may give an archaic tone.

1170. The optative with ἄν in dependent clauses is relatively rare. See the Index.

THE MOODS IN SIMPLE SENTENCES

1171. The use of the moods in simple sentences and principal clauses of complex sentences is treated in 1172–1222. The use of the moods in subordinate clauses was developed from their independent use. For the uses of the indicative see also 1081–1144.

INDEPENDENT INDICATIVE WITHOUT ἄν

1172. The indicative makes a declaration of a fact, asks a question anticipating such a declaration, or makes an exclamation: ἦλθε *he came,* οὐκ ἦλθε *he did not come,* πότ' ἦλθε; *when did he come?* ὡς καλῶς εἶπας *how well you spoke!*

1173. The indicative with μή or μὴ οὐ may express a doubtful assertion about a present or past action: ἀλλ' ἄρα μὴ ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπών *but* I suspect, *i.e.* perhaps, *after all it was Ctesippus who said this* P. Eu. 290 e,

ἀλλὰ μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν *but* perhaps *we did not do well in agreeing to this* P. Men. 89 c.

1174. Unfulfilled Obligation (Propriety, Possibility). — With the imperfect of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized.

Such expressions are ἔδει, χρῆν (or ἐχρῆν), προσῆκε, ἄξιον ἦν, εἰκὸς ἦν, δίκαιον ἦν, ἐξῆν, verbals in -τόν or -τέον with ἦν, etc. These expressions may also take ἄν in the conclusion of unreal conditions (1402, 1403).

ἔδει σε ταῦτα ποιεῖν *you ought to be doing this* (but are *not* doing it), τούσδε μὴ ζῆν ἔδει *these men ought not to be alive* S. Ph. 418, ἔδει σε ταῦτα ποιῆσαι (or ποιεῖν) *you ought to have done this* (but did *not* do it), ἔδει τὰ ἐνέχυρα τότε λαβεῖν *I ought to have taken the pledges then* X. A. 7. 6. 23, μένειν ἐξῆν *he might have remained* D. 3. 17.

1175. The expressions in 1174 may also have the ordinary force of past indicatives: ἔδει μένειν *he had to remain* (and did remain) D. 19. 124, ὅπερ ἔδει δεῖξαι *quod erat demonstrandum* Euclid 1. 5.

1176. Unattainable Wish. — A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with εἴθε or εἰ γάρ (negative μή). The imperfect refers to continuance in present time, the aorist to attainment in past time (cp. 1398).

εἴθ' εἶχες βελτίους φρένας *would that thou hadst* (now) *a better heart* E. El. 1061, εἰ γὰρ τοσαύτην δύναμιν εἶχον *would that I had so great power* E. Alc. 1072, εἴθε σε μήποτ' εἰδόμᾱν *would that I had never seen thee* S. O. T. 1218.

a. εἰ is here interjectional, not the conditional particle.

1177. An unattainable wish may also be expressed by **ὤφελον** *ought*, aorist of ὀφείλω *owe*, with the present infinitive of present time or of a continued past action, or with the aorist infinitive of past time (neg. μή): ὤφελε Κῦρος ζῆν *would that Cyrus were* (now) *alive* (lit. *Cyrus ought to be alive*) X. A. 2. 1. 4, μήποτ' ὤφελον λιπεῖν τὴν Σκῦρον *would that I had never left Scyros* S. Ph. 969. εἴθε or εἰ γάρ (poet. αἴθε, ὡς) may precede ὤφελον: εἰ γὰρ ὤφελον οἷοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι *would that the multitude were able to do evil* P. Cr. 44 d. An unattainable past wish is expressed in Homer only by ὄφελον or ὤφελλον; as αἴθ' ὄφελες ἄγαμος ἀπολέσθαι *O that thou hadst died unwed!* Γ 40.

1178. ἐβουλόμην with the infinitive may express an unattainable wish: ἐβουλόμην μὲν οὐκ (1628) ἐρίζειν ἐνθάδε *I would that I were not contending here* (as I am) Ar. Ran. 866. On ἐβουλόμην ἄν, see 1182.

1179. On the indicative in dependent clauses, see the Index.

INDEPENDENT INDICATIVE WITH ἄν

1180. Past Potential. — The aorist, less often the imperfect, indicative with ἄν (κέν) may denote past potentiality, probability, cautious statement, or necessity.

τίς γὰρ ἂν ᾠήθη ταῦτα γενέσθαι; for who would have expected these things to happen? D. 9. 68, *ἔγνω ἄν τις one might (could, would) have known* X. C. 7. 1. 38, *ἐπέγνως ἄν you might have observed,* 8. 1. 33, *οὐκ ἂν ᾤοντο they could not have expected* T. 7. 55, *ὑπό κεν ταλασίφρονά περ δέος εἷλεν fear might have seized even a man of stout heart* Δ 421. Cp. 1208 a.

1181. Unreal Indicative. — The past tenses of the indicative with ἄν (κέν) may imply unreality.

τότε δ' αὐτὸ τὸ πρᾶγμ' ἂν ἐκρίνετο ἐφ' αὑτοῦ but the case itself would then have been decided on its own merits D. 18. 224, *τότε ὀψὲ ἦν καὶ τὰς χεῖρας οὐκ ἂν καθεώρων it was then late, and they could not have seen the hands* X. H. 1. 7. 7, *οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, | ἀλλ' Ἥφαιστος ἔρυτο for neither would even he himself have escaped black death; but Hephaestus guarded him* E 22.

a. The imperfect refers to the present or past, the aorist to the past (rarely to the present), the pluperfect to the present (rarely to the past).

b. A past tense of the indicative with ἄν here states nothing more than that an action is or was possible under certain assumed circumstances. If these circumstances are shown, either by the context or by the underlying thought, not to be the actual circumstances, the action of the verb is not fulfilled. The unreal indicative is thus merely a form of the past potential. On the use of the unreal indicative in conditional sentences see 1397. On ἔδει ἄν, etc., see 1403.

1182. *ἐβουλόμην ἄν (vellem) I should like* or *should have liked* with an inf. may express an unattainable wish: *ἐβουλόμην ἂν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν I should have liked Simon to be* (or *I wish Simon were*) *of the same mind as myself* L. 3. 21. On *ἐβουλόμην* without ἄν, see 1178.

1183. Indicative of Customary Action. — The imperfect and aorist with ἄν may express repeated or customary past action (post-Homeric): *διηρώτων ἄν I used to ask* P. A. 22 b, *εἶπεν ἄν he was wont to say* X. C. 7. 1. 10.

a. This use is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus *ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν αὐτοὺς τί λέγοιεν taking up their poems, I used to* (*would*) *ask them* (as an opportunity presented itself) *what*

they meant P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

b. Herodotus sometimes uses ἄν with iterative forms (450): κλαίεσκε ἄν *she kept weeping* 3.119, οἱ δὲ ἂν Πέρσαι λάβεσκον τὰ πρόβατα *the Persians were wont to seize the cattle* 4.130.

1184. Homer and the early poets use ἄν (κέν) with the future indicative with a conditional or limiting force: καί κέ τις ὧδ' ἐρέει *and in such a case some one will (may) say thus* Δ 176. Cp. 1481 b.

INDEPENDENT SUBJUNCTIVE WITHOUT ἄν

1185. Hortatory Subjunctive. — The hortatory subjunctive (present or aorist) is used to suggest or urge an action (negative μή).

a. Generally in the 1 pl.: νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός *let's go now and hear the man* P. Pr. 314 b, μήπω ἐκεῖσε ἴωμεν *let's not go there yet* 311 a. ἄγε, φέρε (δή), in Hom. ἄγε (δή), *come, now, well* sometimes precedes: ἄγε σκοπῶμεν *come, let us consider* X. C. 5. 5. 15.

b. Less often in the 1 sing., which is usually preceded (in affirmative sentences) by φέρε (δή), in Hom. by ἄγε, ἄγετε (δή): φέρε δὴ περὶ τοῦ ψηφίσματος εἶπω *let me now speak about the bill* D. 19. 234.

1186. The 1 sing. in negative exhortations (rare and poetic) may convey a warning or a threat: μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω *old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1187).

1187. Prohibitive Subjunctive. — The aorist subjunctive (in the second and third persons) is often used to express a prohibition (negative μή). Cp. 1216.

a. Generally in the 2 person: μηδὲν ἀθῡμήσητε *do not lose heart* X. A. 5. 4. 19. For the aorist subj. the present imv. may be used (1216): μὴ ποιήσῃς (or μὴ ποίει) ταῦτα *do not do this* (*not* μὴ ποιῇς).

b. Less often in the 3 person, which generally represents the second: ὑπολάβῃ δὲ μηδείς *and let no one suppose* T. 6. 84 (= μὴ ὑπολάβητε *do not suppose*). The 3 person of the present subj. is very rare: μὴ τοίνυν τις οἴηται (= μὴ οἰώμεθα) *let not then any one think* P. L. 861 E (perhaps to be explained by 1190).

1188. οὐ μή with the subj. of the 2 person in the dramatists may express strong prohibition: οὐ μὴ ληρήσῃς *don't talk nonsense* Ar. Nub. 367. Cp. 1639.

1189. Doubtful Assertion. — The present subjunctive with μή may express a doubtful assertion, with μὴ οὐ a doubtful negation: μὴ ἀγροικότερον ᾖ τὸ

ἀληθὲς εἰπεῖν *I suspect it's rather bad form* (lit. *too rude*) *to tell the truth* P. G. 462 e, ἀλλὰ μὴ οὐχ οὕτως ἔχῃ *but I rather think this may not be so* P. Crat. 436 b.

1190. In Hom. μή with the independent subjunctive (generally aorist) may be used to indicate fear and warning, or to suggest danger: μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν *may he not* (as I fear he may) *in his anger do aught to injure the sons of the Achaeans* B 195. Cp. 1359.

1191. ὅπως μή may be used with the aorist subjunctive with an idea of command: ὅπως μὴ φήσῃ τις *may no one say* (as I fear he may) X. S. 4. 8. Cp. 1116.

1192. Deliberative Subjunctive. — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do* or *say* (negative μή).

Generally in the 1 person: ποῖ φύγω μητρὸς χέρας; *whither fly to escape my mother's blows?* E. Med. 1271, μὴ φῶμεν; *shall we not say?* P. R. 554 b. The (rare) 2 person is used in repeating a question: A. τί σοι πιθώμεθα; B. ὅ τι πίθησθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164. The 3 person is generally used to represent the 1 person: ποῖ τις φύγῃ; *whither shall any one* (i.e. *we*) *flee?* Ar. Plut. 438.

1193. βούλει or βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precedes this subjunctive: βούλει σοι εἴπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἴπω *shall I say?*

1194. The deliberative subjunctive may be replaced by a periphrasis consisting of δεῖ or χρή and the infinitive, or by the verbal adjective in -τέον (ἐστί). Thus ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922. Cp. 1530.

1195. Anticipatory Subjunctive (Homeric Subjunctive). — In Homer the subjunctive is often nearly equivalent to the future indicative, and refers by anticipation to a future event (neg. οὐ): οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262. ἄν (κέν) usually limits this subjunctive in Homer (1197).

a. This futural subjunctive is retained in Attic only in subordinate clauses (1407), and in τί πάθω; (lit. *what shall I undergo?*) *what will become of me?* what am I to do?

1196. On the subjunctive without ἄν in dependent clauses, see the Index.

INDEPENDENT SUBJUNCTIVE WITH ἄν (κέν)

1197. The independent subjunctive with κέν (less often with ἄν) is used in Homer with a future force, and expresses either will or confident expec-

tation (neg. οὐ): ἐγὼ δέ κ' ἄγω Βρῑσηίδα *but in that case I will take Briseis* A 184, τάχ' ἄν ποτε θῡμὸν ὀλέσσῃ *soon shall he lose his life* A 205. Cp. 1195.

INDEPENDENT OPTATIVE WITHOUT ἄν

1198. Optative of Wish. — The independent optative without ἄν is often used to express a wish referring to the future (negative μή).

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος *O my son, mayest thou prove more fortunate than thy father* S. Aj. 550, ἀναιδὴς οὔτ' εἰμὶ μήτε γενοίμην *shameless I neither am, nor may I become* D. 8. 68.

a. So even in relative clauses: ἐάν ποτε, ὃ μὴ γένοιτο, λάβωσι τὴν πόλιν *if ever they capture the city, which Heaven forbid* L. 31. 14.

b. Unattainable wishes may be expressed by the optative as the mood of fancy: εἴθ' ἡβώοιμι *O that I were young again* H 157, εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι *would that I had a voice in my arms* E. Hec. 836. Wishes represented as hopeless in the present or the past are usually expressed after Homer by the past tenses of the indicative (1176) or by ὤφελον (1177).

c. Hom. often uses the optative with a concessive or permissive force: ἔπειτα δὲ καί τι πάθοιμι *after that I may* (lit. *may I*) *suffer come what will* Φ 274.

d. The optative of wish may be used in questions: τί δ' ὅρκῳ τῷδε μὴ ἐμμένων πάθοις; *but if thou dost not abide by this thy oath, what dost thou invoke upon thyself?* (lit. *mayest thou suffer what?*) E. Med. 754.

1199. The optative of wish is often introduced by εἰ γάρ, εἴθε (Hom. also αἰ γάρ, αἴθε), or by εἰ, ὡς (both poetical): εἰ γὰρ γένοιτο *would that it might happen* X. C. 6. 1. 38, ὡς ὄλοιτο *may he perish* S. El. 126. (ὡς is properly an exclamation: *how.*) Cp. 1176 a.

1200. Imperative Optative. — The optative may express a command, a request, or an exhortation, with a force nearly akin to the imperative: Χειρίσοφος ἡγοῖτο *let Chirisophus lead* X. A. 3. 2. 37, πίθοιό μοι (*I pray you*) *listen* δ 193.

1201. Potential Optative. — The potential optative, which in Attic prose regularly takes ἄν (1204), is occasionally found in Homer and later poetry without ἄν (κέν), as ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι *easily might a god, if he so willed, bring a man safe even from afar* γ 231. This construction, when found, generally occurs in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *for I could not* (conceivably) *suffer anything worse* T 321, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾱ κατάσχοι; *thy power, O Zeus, what trespass of man can check?* S. Ant. 604.

1202. The optative after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) in the dramatists

is probably potential: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά *I could not call false tidings fair* A. Ag. 620. ἄν is usual in this construction (1467).

1203. On the optative without ἄν (κέν) in dependent clauses, see the Index.

INDEPENDENT OPTATIVE WITH ἄν

1204. Potential Optative. — The potential optative with ἄν states what the speaker or writer regards as possible, proper, or likely in the future; and may be translated by *may*, *might*, *can* (especially with a negative), *must*, *could*, *would*, *should* (rarely by *will*, *shall*). It may be used in questions.

γνοίης δ' ἂν ὅτι τοῦθ' οὕτως ἔχει *you may know that this is so* X. C. 1. 6. 21, ἅπαντες ἂν ὁμολογήσειαν *all would agree* I. 11. 5, τίς οὐκ ἂν ὁμολογήσειεν; *who would not agree?* (οὐδείς: *scil.* οὐκ ἂν ὁμολογήσειεν) X. M. 1. 1. 5, ἡδέως ἂν ἐροίμην *I should like to ask* D. 18. 64, οὐκ ἂν λάβοις *thou canst not take* S. Ph. 103, λέγοιμ' ἂν τάδε *I will tell this* A. Supp. 928. The 2 sing. is often indefinite (*one*), as γνοίης ἄν = γνοίη τις ἄν *one might know.*

a. The potential optative with ἄν serves to express the ideas of possibility or capability, obligation or propriety, natural likelihood, ideal certainty, and volition. It is not limited by any definite condition present to the mind, and it is unnecessary to supply any condition in thought. For cases where a condition is dormant in a word of the sentence, see 1425.

1205. The potential optative with ἄν may be used to soften the statement of an opinion or fact, or to express irony: ἕτερόν τι τοῦτ' ἂν εἴη *this is* (would be) *another matter* D. 20. 116, νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν *I must be mad, if it is madness to hate one's foes* A. Pr. 978.

1206. βουλοίμην ἄν (*velim*) with an infinitive is often used as a softened optative of wish: βουλοίμην ἂν τοῦτο οὕτω γενέσθαι *I could wish that this might be the result* (cp. οὕτω γένοιτο *may it result thus*) P. A. 19 a. For ἐβουλόμην ἄν see 1182.

1207. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἄρα, ὡς ἔοικεν, ὑγίειά τις ἂν εἴη *virtue then, as it seems, will* (prove to) *be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πῶς ἂν λελήθοι; *how can it have escaped my knowledge?* X. S. 3. 6.

1208. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καί νύ κεν ἔνθ' ἀπόλοιτο *and now he might have perished* E 311 (Attic ἀπώλετο ἄν, 1180); (b) in Hdt. of a mild assertion: εἴησαν δ' ἂν οὗτοι Κρῆτες *and these would prove to have been Cretans* 1. 2, ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν *they may have said this even out of envy* 9. 71.

1209. The optative with ἄν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request, and, in general, what is *wanted:* λέγοις ἄν τὴν δέησιν *tell me* (you may tell) *your request* P. Par. 126 a, προάγοις ἄν *move on* P. Phae. 229 b.

1210. πῶς ἄν, τίς ἄν with the optative may be used to express a wish (especially in tragedy): πῶς ἂν ὀλοίμᾱν *O would that I might die* E. Med. 97, τίς ἂν ἐν τάχει μόλοι μοῖρα *O that some fate would speedily come* A. Ag. 1448. Properly this usage is simply a question *how* the wish may be fulfilled.

1211. With a negative, the optative with ἄν may have the force of a strong assertion: οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύρᾱν *for I will not go away, but I will knock at the door* Ar. Ach. 236. The aorist optative sometimes interchanges with the indicative: φημὶ καὶ οὐκ ἂν ἀρνηθείην *I assert and cannot deny* D. 21. 191. It is often a more absolute, though more courteous, denial than the future indicative: οὐκ ἂν πέρᾱ φράσαιμι *I will speak no more* S. O. T. 343.

1212. On the potential optative with ἄν (κέν) in dependent clauses, see the Index.

IMPERATIVE

1213. The imperative is used in commands and prohibitions (negative μή). All its tenses refer to the future.

1214. Positive (Commands). — Commands and exhortations are expressed by the imperative, which is often preceded by ἄγε (ἄγετε), φέρε, ἴθι (usually with δή, sometimes with νύν):

ἄγε δὴ ἀκούσατε *come, listen* X. Ap. 14, ἄγετε δειπνήσατε *go now, take your supper* X. H. 5. 1. 18, ἀλλ' ἴθι εἰπέ *but come, say* P. G. 489 e.

1215. The imperative may be used to make an assumption, a concession, a supposition, or to grant permission: ἐμοῦ γ' ἕνεκ' ἔστω *let it be assumed so far as I am concerned* D. 20. 14, δειξάτω, κἀγὼ στέρξω *let him set it forth and* (= *if he sets it forth*) *I will be content* D. 18. 112.

1216. Negative (Prohibitions). — Prohibitions are generally expressed by μή with the present or aorist subjunctive in the first plural; by μή with the present imperative or the aorist subjunctive in the second and third singular or plural (cp. 1187). The aorist imperative is rare in prohibitions.

μὴ μαινώμεθα μηδ' αἰσχρῶς ἀπολώμεθα *let us not act like madmen nor perish disgracefully* X. A. 7. 1. 29, μὴ θαύμαζε *don't be astonished* P. G. 482 a, μηδὲ θαυμάσῃς τόδε *and wonder not at this* A. Ag. 879, μὴ θορυβεῖτε *cease your*

disturbance P. A. 21 a, μὴ θορυβήσητε *don't raise a disturbance* P. A. 20 e, μηδεὶς διδασκέτω *let no one tell* me T. 1. 86.

a. μή with the third sing. of the pres. subj. is used only when the third person represents the first person pl. (1187 b).

b. In the third person the aorist imperative in prohibitions is much less common than the present imperative. The perfect imperative is rare in prohibitions (μὴ πεφόβησθε *fear not* T. 6. 17) and is usually poetical. Cp. 547, 560.

1217. Note that, *e.g.*, μὴ γράφε commonly means *cease writing*, but may mean *abstain from writing*; μὴ γράψῃς *don't write* is commonly a complete prohibition against something not already begun.

1218. The imperative may be used in subordinate clauses: κρᾶτῆρές εἰσιν . . . ὧν κρᾶτ' ἔρεψον *there are mixing-bowls, the brims of which thou must crown* S. O. C. 473. So especially after οἶσθα interrogative in dramatic poetry: οἶσθ' ὃ δρᾶσον; *dost thou know what thou hast to do?* E. Hec. 225, where the imv. is abrupt for ὡς δεῖ σε δρᾶν or ὥς σε κελεύω δρᾶν. οἶσθ' ὅ has become a partially fossilized expression, and can be used as subject or be governed by a verb: οἶσθά νυν ἃ μοι γενέσθω; *do you know what I must have done for me?* E. I. T. 1203.

1219. For the imperative less abrupt equivalents are often preferred; as (a) ἀξιῶ, δέομαι, δικαιῶ, κελεύω, etc. with the inf.; (b) δεῖ, χρή, φημὶ δεῖν, etc. with the inf.; (c) verbal adjs.; (d) the fut. indic. alone (1112) or with ὅπως (1115); (e) the opt. with ἄν (1209) or without ἄν (1200).

INFINITIVE AND PARTICIPLE WITH ἄν

1220. The infinitive and participle with ἄν not in indirect discourse represent a past tense of the indicative with ἄν or the optative with ἄν. For the use in indirect discourse see 1582–1584.

1221. Infinitive. — ὥστε καὶ ἰδιώτην ἂν γνῶναι *so that even a common man could have understood* (= ἂν ἔγνω, 1180) X. A. 6. 1. 31, ὄχλος, ᾧ οὐκ ἂν ἐχρώμεθα διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης *a multitude, which we should not have employed because it would have impeded our skill* (= ἔβλαπτεν ἄν) T. 7. 62, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἰέναι ἄκλητος; *how do you feel about being willing to go uninvited?* (= ἐθέλοις ἄν;) P. S. 174 a.

1222. Participle. — ὅπερ ἔσχε μὴ αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων ἀλλήλοις ἐπιβοηθεῖν *which prevented him from sailing against the Peloponnese and laying it waste when* the Peloponnesians *would have been unable to come to the rescue of one another* (= ἀδύνατοι ἂν ἦσαν) T. 1. 73, Ποτείδαιαν ἑλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν *after*

he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them (= ἐδυνήθη ἄν) D. 23. 107, πόλλ' ἂν ἔχων ἕτερ' εἰπεῖν *though I might say many other things* (= ἔχοιμι ἄν) 18, 258, σοφίᾱ λεγομένη δικαιότατ' ἄν *that might most justly be called wisdom* (= ἣ σοφίᾱ λέγοιτο ἄν) P. Phil. 30 c.

1223. For the infinitive and participle (not in indirect discourse) without ἄν, see 1153 ff., 1159 ff.

THE INFINITIVE

1224. The infinitive is in part a verb, in part a substantive.

a. The infinitive was originally a verbal noun in the dative (possibly also in the locative). The use to express purpose (1245) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in μανθάνειν ἥκομεν *we have come to learn* (*for learning*) can also be discerned in δύναμαι ἰδεῖν *I have power for seeing*, then *I can see*. Cp. 1239, 1243.

b. An active infinitive may often be rendered by the English passive infinitive especially in cases where the old dativa meaning is still apparent, *e.g.* after adjectives (1243); and so when an indefinite subject is omitted (1245, 1439).

1225. The infinitive is negatived by μή; but οὐ, used with a finite mood in direct discourse, is ordinarily retained when that mood becomes infinitive in indirect discourse. (Special cases of μή for οὐ, 1616.)

1226. The use of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in κελεύω σε ἀπελθεῖν *I command you — to depart*. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive came to be used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION WITH THE INFINITIVE

1227. Instead of a quasi-impersonal passive verb with the accusative and infinitive as subject (666), the personal passive construction is often used, the accusative becoming the nominative, subject of the leading verb.

Thus instead of ἠγγέλθη Κῦρον νῑκῆσαι *it was reported that Cyrus had conquered*, Κῦρος ἠγγέλθη νῑκῆσαι *Cyrus was reported to have conquered*, and instead of δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν *it is right for me to go away*, δίκαιός εἰμι ἀπελθεῖν *I am right in going away*.

a. The personal construction is more common than the impersonal in the passive of verbs of *saying* (regular in the passive of verbs of *thinking*); with συμβαίνει *happens;* with ἀναγκαῖος *necessary*, ἄξιος *worthy*, δίκαιος *just*, δυνατός *possible*, ἐπιτήδειος *fit*, etc. Thus ὁ Ἀσσύριος εἰς τὴν χώρᾱν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται *the Assyrian is reported to be about to make an incursion into his country* X. C. 5. 3. 30, τὴν αἰτίᾱν οὗτός ἐστι δίκαιος ἔχειν *it is right for him to bear the blame* D. 18. 4.

1228. δοκῶ, ἔοικα (1292 b), δέω, φαίνομαι are regular instead of δοκεῖ, ἔοικε *it seems*, δεῖ *it lacks* (much or little), φαίνεται *it appears*. Thus δοκῶ γάρ μοι ἀδύνατος εἶναι *for I seem (to myself) to be unable* P. R. 368 b, νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *now at least you seem to be our king* X. C. 1. 4 6, πολλοῦ δ' ὦ ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι *I am far from speaking in my own defense* P. A. 30 d, εὖ σὺ λέγειν φαίνει *you seem to speak well* Ar. Nub. 403.

a. δοκεῖ μοί τινα ἐλθεῖν for δοκεῖ τίς μοι ἐλθεῖν *it seems to me that some one came* is very rare. On δοκεῖ *it seems good, it is decreed*, see 1229, 1233; on δοκῶ *I have a mind to*, see 1237.

THE INFINITIVE WITHOUT THE ARTICLE

1229. As Subject and Predicate. — The infinitive may be used as subject or predicate nominative or accusative, especially with quasi-impersonal verbs or expressions (666).

γράμματα μαθεῖν δεῖ *to learn to read is necessary* Men. Sent. 96, πᾶσιν ἁδεῖν χαλεπόν *to please everybody is difficult* Solon 7, ἔδοξεν αὐτοῖς προϊέναι *it seemed best to them to proceed* X. A. 2. 1. 2. Cp. 737 b. Predicate: τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστιν *for to learn is to get knowledge* P. Th. 209 e.

1230. As an Appositive. — The infinitive may stand in apposition to a preceding substantive or pronoun.

εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης *one omen is best, to fight for our country* M 243, εἶπον τοῦτο μόνον ὁρᾶν πάντας, τῷ πρόσθεν ἕπεσθαι *I told all to pay heed to this only*, viz., *to follow their leader* X. C. 2. 2. 8.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1231. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. Cp. 1153, 1221.

1232. The infinitive may be the only expressed object, or it may be one of two or more expressed objects, of the leading verb.

παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις *a good education teaches obedience to law* X. Ven. 12 14, διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν *he taught you to distinguish good from bad men* X. M. 3. 1. 9 (cp. 1001).

A. *Infinitive after Verbs of Will or Desire*

1233. Verbs of *will* or *desire* are often followed by an infinitive (negative μή).

ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* X. A. 2. 6. 11, τὴν Κέρκῦραν ἐβούλοντο μὴ προέσθαι *they did not wish to give up Corcyra* T. 1. 44 (1605 a), βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν *the king asks that you sail away* X. H. 3. 4. 25, ἱκέτευε μὴ ἀποκτεῖναι *he entreated that* they *should not put* him(self) *to death* L. 1. 25, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

1234. Verbs of *will* or *desire* include verbs expressing an activity to the end that something *shall* or *shall not be done;* as διαμάχομαι *struggle against,* ποιῶ, διαπράττομαι, κατεργάζομαι *manage, effect;* thus διαπεπρᾶγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σῴζειν τοὺς Ἕλληνας *having secured from the king* the boon *that it be permitted him to save the Greeks* X. A. 2. 3. 25. Here may be classed verbs expressing the will or desire *not to do anything:* as φοβοῦμαι *fear,* φεύγω *avoid,* αἰσχύνομαι and αἰδοῦμαι *feel shame to,* φυλάττομαι *beware of,* ἀπέχομαι *abstain from,* κωλύω *hinder;* as αἰσχύνομαι ὑμῖν εἰπεῖν τἀληθῆ *I am ashamed to tell you the truth* P. A. 226.

1235. The infinitive may be accompanied by (a) a genitive or dative depending on the leading verb and denoting the *person to whom* the expression of desire is addressed: δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι *I ask you to render a just verdict* I. 19. 51, τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι *he ordered all the rest to arm themselves* X. A. 1. 8. 3; (b) an accusative denoting the *person whose* action is desired: παρήγγειλε τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

1236. Several verbs of *saying* may also be used as verbs of *will,* implying a command: πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to do wrong* T. 2. 5.

1237. The present and aorist infinitive (both timeless) are the usual tenses after verbs of *will* or *desire* (see 1154). δοκῶ and δοκῶ μοι *I have a mind to, I am determined to* take the present or aorist like δοκεῖ. The future is used when it is clearly denoted that the action resolved on is to follow without delay: ἀλλά μοι δοκῶ οὐ πείσεσθαι αὐτῷ *but I am determined that I will not accept his opinion* P. Th. 183 d.

1238. On verbs signifying *to hope, expect, promise, threaten,* and *swear,* see 1157.

B. *Infinitive after Other Verbs*

1239. The infinitive follows many verbs, especially such as denote *ability, fitness, necessity,* etc. (and their opposites).

οὐκέτι ἐδύνατο βιοτεύειν *he was no longer able to live* T. 1. 130, νεῖν ἐπιστάμενος *knowing how to swim* X. A. 5. 7. 25, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn how to govern and be governed* X. A. 1. 9. 4.

C. *Infinitive after Adjectives, Adverbs, and Substantives*

1240. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability*, *fitness*, *capacity*, etc. (and their opposites), and in general those analogous in meaning to verbs which take the infinitive (1233 ff., 1239). Here the datival meaning (*purpose*, *destination*) is often apparent. Cp. 932, 1224.

ἱκανοὶ ἡμᾶς ὠφελεῖν *able to assist us* X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιῶναι *skilled in speech, evil in life* Aes. 3. 174, ἄρχειν ἀξιώτατος *most worthy to govern* X. A. 1. 9. 1, ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι *a road impracticable for an army to enter* 1. 2. 21, χαλεπὸν διαβαίνειν *hard to cross* 5. 6. 9, κάλλιστα ἰδεῖν *in a manner most splendid to behold* X. C. 8. 3. 5, ὀλίγου ἡλικίᾱν ἔχουσι παιδεύεσθαι *they are almost of an age to be educated* P. Lach. 187 c, ἀνάγκη πείθεσθαι *there is need to obey* X. H. 1. 6. 8.

1241. οἷος *fit, able,* ὅσος *sufficient* take the infinitive like the fuller expressions τοιοῦτος οἷος, τοσοῦτος ὅσος; as οὐ γὰρ ἦν ὥρᾱ οἷᾱ τὸ πεδίον ἄρδειν *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, ὅσον ἀποζῆν *sufficient to live on* T. 1. 2.

1242. The infinitive may limit, like an accusative of respect (988), adjectives and occasionally substantives: ὁρᾶν στυγνός *of a repulsive expression* X. A. 2. 6. 9, θαῦμα καὶ ἀκοῦσαι *a marvel even to hear of* P. L. 656 d.

1243. The infinitive limiting an adjective is commonly active (or middle) even where, in English, a passive translation would be more natural. The active use is due to the old datival function of the infinitive: ἄξιος θαυμάσαι *worthy to admire* (*i.e.* that one should admire), *worthy to be admired* T. 1. 138, λόγος δυνατὸς κατανοῆσαι *a speech* (lit. *capable for understanding*) *capable of being understood* P. Ph. 90 c.

1244. The infinitive, with or without ὥστε or ὡς, may be used with ἤ *than* after comparatives, depending on an (implied) idea of *ability* or *inability*. ἢ ὥστε is more common than ἤ or ἢ ὡς.

τὸ γὰρ νόσημα μεῖζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, βραχύτερα ἢ ὡς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7. For other examples, see 744, 1376.

D. *Infinitive of Purpose and Result*

1245. Infinitive of Purpose. — The infinitive may express purpose.

πρό μ' ἔπεμψεν παῖδά τε σοὶ ἀγέμεν Φοίβῳ θ' ἱερὴν ἑκατόμβην ῥέξαι *he sent me to bring thy daughter to thee and to offer to Phoebus a holy hecatomb* A 443, μανθάνειν ἥκομεν *we have come to learn* S. O. C. 12.

a. In Attic prose this infinitive is much less common than in poetry, and is used chiefly with verbs meaning *to give, entrust, take, appoint, leave;* and especially when there is an idea of permission, commission, and the like: ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν *he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, ἰέναι ἐπὶ βασιλέᾱ οὐκ ἐγίγνετο τὰ ἱερά *the sacrifices did not turn out* (favorable) *for going against the king* 2. 2. 3, Ἀριστάρχῳ ἔδοτε ἡμέρᾱν ἀπολογήσασθαι *you granted a day to Aristarchus to make his defense* X. H. 1. 7. 28, παρέχω ἐμαυτὸν ἐρωτᾶν *I offer myself to be questioned* P. A. 33 b. Cp. also 1258 (fourth example).

1246. Infinitive of Result. — The infinitive may be used with ὥστε (sometimes with ὡς) to denote a result, often an anticipated result. See 1376 ff.

E. *Absolute Infinitive*

1247. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκᾱσιν *not one word of truth, I may say, have they uttered* P. A. 17 a, οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις *nor do you intentionally cause strangers to laugh* X. C. 2. 2. 15, ἑκοῦσα εἶναι οὐκ ἀπολείπεται *it is not willingly separated* P. Phae. 252 a, τό γε ἐπ' ἐκεῖνον εἶναι ἐσώθης (ἄν) *so far, at least, as it depended on him you would have been saved* L. 13. 58, ὁ γὰρ Κτήσιππος ἔτυχε πόρρω καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν *for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias* P. Eu. 274 b, μῑκροῦ δεῖν τρία τάλαντα *almost three talents* D. 27. 29 (903).

a. Some of these infinitives may be explained by reference to the idea of purpose (1245) or result (1246); as συνελόντι εἰπεῖν *for one compressing* the matter *to speak*, μῑκροῦ δεῖν *so as to lack little.* Others resemble the adverbial accusative (990); cp. ἐμοὶ δοκεῖν in 1247 with γνώμην ἐμήν *in my opinion* Ar. P. 232.

F. *Infinitive in Commands, Wishes, and Exclamations*

1248. Infinitive in Commands. — The infinitive may be used for the second person of the imperative, but oftener in poetry than in prose. The subject, if directly addressed, stands in the nominative.

Commonly, in Homer, after an imperative: βάσκ' ἴθι . . . ἀγορευέμεν ὡς ἐπιτέλλω *come, go . . . tell him as I charge* thee B 8–10. But also in other

cases: θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with good courage now, Diomed, fight against the Trojans* E 124, σὺ δὲ τὰς πύλας ἀνοίξας ἐπεκθεῖν *but do you open the gates and sally forth* T. 5. 9.

a. The subject of the infinitive used for the third person of the imperative stands (or would stand, if expressed) in the accusative when the person is spoken of indirectly in a prayer: εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, | αὐτὸς ἔπειθ' Ἑλένην ἐχέτω . . ., | εἰ δέ κ' Ἀλέξανδρον κτείνῃ Μενέλαος, | Τρῶας ἔπειθ' Ἑλένην . . . ἀποδοῦναι *if Alexander slay Menelaos, then let him have Helen . . ., but if Menelaos slay Alexander, then let the Trojans give back Helen* Γ 281–285, τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν *let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home* H 78.

b. In prohibitions μή with the inf. is poetic and Ionic: οἷς μὴ πελάζειν *do not approach these* (= μὴ πέλαζε) A. Pr. 712.

1249. Infinitive in Wishes. — The infinitive with a subject accusative may be used in the sense of the optative of wish. This construction is very rare in Attic prose.

θεοὶ πολῖται, μή με δουλείας τυχεῖν *ye gods of my country, may bondage not be my lot!* A. Sept. 253, ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι *O Zeus, that it be granted to me to punish the Athenians!* Hdt. 5. 105 (cp. 664).

1250. Infinitive in Exclamations. — The infinitive, with or without a subject accusative, is often used in exclamations of surprise or indignation.

ἐμὲ παθεῖν τάδε *to think that I should suffer this!* A. Eum. 837, τοιουτονὶ τρέφειν κύνα *to keep a dog like that!* Ar. Vesp. 835.

INFINITIVE IN INDIRECT DISCOURSE

1251. Many verbs of *saying*, *thinking*, and the like, take a dependent infinitive as their object. Such infinitives denote both time and stage of action.

a. When a sentence is made dependent on a verb of this kind, its main verb is changed to the infinitive, and the sentence stands as subject or object of the leading verb. Commonly as *object:* thus Κῦρος νῑκᾷ *Cyrus is victorious*, when made dependent on φησί *he says*, becomes a part of a new sentence φησὶ Κῦρον νῑκᾶν, in which Κῦρον νῑκᾶν is the object of φησί. As *subject*, when the verb of *saying* is passive: thus, in λέγεται Κῦρον νῑκᾶν *it is said that Cyrus is victorious*, Κῦρον νῑκᾶν forms the subject of λέγεται.

1252. A verb of direct discourse, becoming infinitive in indirect discourse, retains its tense; but an imperfect is repre-

sented by the present infinitive; a pluperfect, by the perfect infinitive. See 1156.

εὖνοί φᾱσιν εἶναι they assert that they are loyal (= *ἐσμέν*) L. 12. 49, *οὐδεὶς ἔφασκεν γιγνώσκειν αὐτόν nobody said that he knew him* (= *γιγνώσκω*) 23. 3, *βασιλεὺς νῑκᾶν ἡγεῖται the king thinks he is victorious* (= *νῑκῶ*, cp. 1090) X. A. 2. 1. 11, *οἴομαι βέλτιστον εἶναι I think it is best* (= *ἐστί*) 5. 1. 8, *ὑπώπτευον ἐπὶ βασιλέᾱ ἰέναι they suspected that they were to go against the king* (= *ἴμεν*) 1. 3. 1.

1253. The infinitive with *ἄν* represents an indicative with *ἄν* or an optative with *ἄν*. See 1156 ff., 1221, 1378.

1254. On the infinitive with verbs signifying *to hope, expect, promise, threaten,* and *swear,* see 1157.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

1255. The neuter article standing before an infinitive emphasizes the substantive character of the infinitive. This usage is later than Homer. The nearest approach to it in Homer is *ἀνίη καὶ τὸ φυλάσσειν this* matter of *watching, too, is trouble* ν 52. In its older use the articular infinitive appears only a subject or object. In the tragic poets the genitive and dative are rarely used, in the orators all four cases are very common.

1256. The articular infinitive is in general used like the infinitive without the article, and may take *ἄν*; as regards its constructions it has the value of a substantive. When an infinitive depends on a preposition, or stands to another word in a genitive or dative relation, the article is regularly used. The articular infinitive is timeless except in indirect discourse. Its negative is *μή*.

1257. Nominative: *νέοις τὸ σῑγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν in the young silence is better than speech* Men. Sent. 387 (cp. 1229).

1258. Genitive: *τοῦ πιεῖν ἐπιθῡμίᾳ from desire to drink* T. 7. 84 (cp. 880, 887), *τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες having gained the greatest amount of courage* T. 4. 34 (cp. 872), *ἐπέσχομεν τοῦ δακρῦειν we desisted from weeping* P. Ph. 117 e (cp. 901), *τοῦ μὴ τὰ δίκαια ποιεῖν in order not to do what was just* D. 18. 107 (cp. 907), *ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμῦνασθαι since* the power of *attack is always in their hands, so in our hands should lie* the power of *repelling it in advance* T. 3. 12 (cp. 1284), *ἀντὶ τοῦ ἐπὶ Κᾱρίᾱν ἰέναι instead of going against Caria* X. H. 3. 4. 12, *ἄνευ τοῦ σωφρονεῖν without exercising self-control* X. M. 4. 3. 1, *ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι in order not to do what was commanded* D. 18. 204.

1259. Dative: ἵνα ἀπιστῶσι τῷ ἐμὲ τετῖμῆσθαι ὑπὸ δαιμόνων *that they may distrust my having been honored by divine powers* X. Ap. 14 (cp. 929), τῷ ζῆν ἐστί τι ἐναντίον; *is it something opposed to living?* P. Ph. 71 c (cp. 942), ἅμα τῷ τῖμᾶν *at the same time that we honor* P. R. 468 e (cp. 1039), οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται (ἄποικοι) *for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home* T. 1. 34 (cp. 1027. 2 c), ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος *for life is sweetest in being conscious of nothing* S. Aj. 553.

1260. Accusative: δείσᾱς τὸ ζῆν *fearing to live* P. A. 28 d, τῶν ἁπάντων ἀπερίοπτοί εἰσι παρὰ τὸ νῑκᾶν *they are indifferent to everything in comparison with victory* T. 1. 41, πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *schooled to moderation in his needs* X. M. 1. 2. 1.

a. τό with the infinitive appears after many verbs and verbal expressions which generally take the simple inf. (cp. 1233): αἰσχύνονται τὸ τολμᾶν *they are ashamed to dare* P. Soph. 247 b, τὸ ἐρᾶν ἔξαρνος εἶ *you refuse to love* P. Lys. 205 a, καρδίᾱς δ' ἐξίσταμαι τὸ δρᾶν *I withdraw from my resolution so as to* (= *and*) *do this thing* S. Ant. 1105. So after adjectives (cp. 1240): μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος *the future is long* (*i.e.* time enough) *to decide this* S. El. 1030.

b. The articular inf. is sometimes used to express purpose or result (cp. 1245, 1246): τίς Μήδων σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν; *what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

c. Some verbs take the articular inf. as object when the simple inf. could not be used: μόνον ὁρῶν τὸ παίειν τὸν ἁλισκόμενον *taking heed only to strike any one he caught* X. C. 1. 4. 21.

d. Verbs of *saying, thinking,* and the like, occasionally take the articular inf.: ἐξομεῖ τὸ μὴ εἰδέναι; *wilt thou swear thou didst not know?* S. Ant. 535.

e. The articular inf. with a subject accusative may be used absolutely: ἐπεί γε τὸ ἐλθεῖν τοῦτον, οἶμαι θεόν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τῖμωρῑᾶν *as to his coming, I believe that some god brought him to his very punishment* Lyc. 91.

1261. Apposition (cp. 1230). The articular infinitive, in any case, is often used in apposition to a preceding word.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν *injustice is this: to seek to have more than other people* P. G. 483 c, τί γὰρ τούτου μακαριώτερον, τοῦ γῇ μιχθῆναι; *for what is more blessed than this — to be commingled with the earth?* X. C. 8. 7. 25.

1262. In Exclamation (cp. 1250). The infinitive with τό may be used in exclamations, to express surprise or indignation.

τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν *my ill-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

THE PARTICIPLE

1263. The participle (*μετοχή participation*) is a verbal adjective, in part a verb, in part an adjective. Its tenses, except the future, when they do not stand in indirect discourse, do not show absolute time, and denote only stage of action. When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb. Cp. 1159, 1160.

1264. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed or intended. With the article it denotes the person or thing *likely* (or *able*) *to do* something (= ὁ *μέλλων* with inf. 1145). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (1303). Cp. 1280. Thus ὁ δ' *ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηρᾶσων but her husband had gone to hunt hares* X. A. 4. 5. 24, ὁ *ἡγησόμενος* (= ὁ *μέλλων ἡγήσεσθαι*) *οὐδεὶς ἔσται there will be no one to guide* us 2. 4. 5, *θανουμένη γὰρ ἐξήδη for I knew that I should* (or *must*) *die* S. Ant. 460 (cp. 1303).

1265. The participle is negatived by *οὐ*, except when it has a general or conditional force, or otherwise requires *μή*. See 1620, 1626. On the participle with *ἄν*, see 1222.

1266. The participle has three main uses.

A. Attributive: as an attributive to a substantive.

B. Circumstantial: denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, might be incomplete.

1267. The distinction between these classes is not absolute. A participle may, for example, be A and B or B and C: *οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι those who* (i.e. *if any*) *were unable to complete the march passed the night without food* X. A. 4. 5. 11, *ἀδικούμενοι ὀργίζονται they are enraged at being wronged* or *because* (*when, if*) *they are wronged* (T. 1. 77). B and C often cannot be sharply distinguished, as in the case of many of the verbs of 1297–1300.

THE ATTRIBUTIVE PARTICIPLE

1268. The attributive participle, with or without the article, modifies a substantive like any other adjective.

ὁ ἐφεστηκὼς κίνδῡνος τῇ πόλει *the danger impending over the State* D. 18. 176, οἱ ὄντες ἐχθροί *the existing enemies* 6. 15, ὁ παρὼν καιρός *the present crisis* 3. 3. A predicate expression may stand inside an attributive phrase: ὁ δεινὸς (pred.) λεγόμενος γεωργός *he who is called a skillful agriculturist* X. O. 19. 14.

1269. An attributive participle with the article does duty as a substantive when the noun with which it directly agrees is omitted (787): ὁ οἴκαδε βουλόμενος ἀπιέναι *whoever wants to go home* X. A. 1. 7. 4, τὰ δέοντα *duties*.

a. Such participles must often be translated by substantives or by relative clauses: ὁ φεύγων *the exile* or *the defendant*, τὸ μέλλον *the future*, οἱ νῑκῶντες *the victors*, οἱ θανόντες *the dead*, οἱ δεδιότες *those who are afraid*, οἱ ἀδικούμενοι *those who are (being) wronged*, ὁ τὴν γνώμην ταύτην εἰπών *the one who expressed this opinion* T. 8. 68. In poetry participles are used very freely as substantives, as ὁ τεκών *father*, ἡ τεκοῦσα *mother*.

1270. A participle may be modified by an adjective or take a genitive, when its verbal nature has ceased to be felt: τὰ μῑκρὰ συμφέροντα τῆς πόλεως *the petty interests of the State* D. 18. 28. Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common: τὸ δεδιός *fear*, τὸ θαρσοῦν *courage* (for τὸ δεδιέναι, τὸ θαρσεῖν) 1. 36.

1271. The article with the participle may be either *generic* or *particular*. Cp. 763 a, 779 e.

1272. A participle and its substantive often correspond in meaning to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο *they suffered from the failure of the crops* (= τῇ τοῦ σίτου ἐπιλείψει) T. 3. 20, δι' ὑμᾶς μὴ ξυμμαχήσαντας *by reason of your not joining the alliance* (= διὰ τὸ ὑμᾶς μὴ ξυμμαχῆσαι) 6. 80, μετὰ Συρᾱκούσᾱς οἰκισθείσᾱς *after the foundation of Syracuse* 6. 3, ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι ἄπεισι *his wrath will disappear with the cessation of his fear* X. C. 4. 5. 21.

a. Except in expressions of time, as ἅμα ἦρι ἀρχομένῳ *at the beginning of spring* T. 2. 2, this construction is generally used in prose only when the participle is necessary to the sense. In poetry the use is not so restricted: Ζεὺς γελοῖος ὀμνύμενος *swearing by Zeus is ridiculous* Ar. Nub. 1241.

THE CIRCUMSTANTIAL PARTICIPLE

1273. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which the main action takes place.

a. The circumstantial participle qualifies the principal verb like an adverbial clause or supplementary predicate. Cp. μετὰ ταῦτα εἶπε *afterwards*

he said with γελῶν εἶπε *he said laughingly*. Such participles generally are equivalent in meaning to subordinate clauses introduced by conjunctions denoting *time*, *condition*, *cause*, etc.; but may often be rendered by adverbial phrases, or even by separate finite verbs, which bring out distinctly the idea latent in the participle.

1274. The circumstantial participle has two main constructions.

The subject of the participle is either a noun or pronoun closely connected in construction, as subject or object, with the verb of the clause in which it stands; or it is a noun or pronoun in the genitive (genitive absolute, 1284) or accusative (accusative absolute, 1288), not closely connected in construction with the verb of the clause.

1275. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time*, *means*, *cause*, *purpose*, *concession*, *condition*. Sometimes it is uncertain which of two relations is more prominent, and the exact relation intended is often made clear only by an adverb modifying either the principal verb or the participle itself.

1276. Time. — ἀκούσᾱσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *on hearing this it seemed best to the generals to collect the troops* X. A. 4.4.19, (ὑμῶν δέομαι) ἀκροᾱσαμένους διὰ τέλους τῆς ἀπολογίᾱς τότε ἤδη ψηφίζεσθαι κτλ. (*I beg you*) *when you have heard my defense to the end, then and not till then to vote*, etc. And. 1.9. ἅμα *at the same time*, αὐτίκα *immediately*, εὐθύς *straightway*, μεταξύ *between, in the midst*, though strictly modifying the main verb, are often placed close to a temporal participle which they modify *in sense*: ἅμα ταῦτ' εἰπὼν ἀνέστη *as soon as he said this, he rose* X. A. 3.1.47, τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing of the Athenians as soon as it had disembarked* T. 4.43, πολλαχοῦ με ἐπέσχε λέγοντα μεταξύ *it often checked me when the words were on my lips* P. A. 40 b.

a. Several temporal participles have an idiomatic adverbial force: ἀρχόμενος *in the beginning, at first*, τελευτῶν *at last, finally*. Thus ἅπερ καὶ ἀρχόμενος εἶπον *as I said also at the outset* T. 4.64, τελευτῶν ἐχαλέπαινεν *at last he became angry* X. A. 4.5.16.

1277. Manner. — παρήλαυνον τεταγμένοι *they marched past drawn up in order* X. A. 1.2.16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους *they made a loud noise by calling to each other* 2.2.17.

a. Idiomatic in meaning are ἀνύσᾱς *quickly* (lit. *having accomplished*), ἔχων *continually, persistently* (lit. *holding on*), λαθών *secretly*, κλαίων *to one's*

sorrow (lit. *weeping*), **χαίρων** *with impunity* (lit. *rejoicing*), **φέρων** *hastily* (lit. *carrying off*), **φθάσᾱς** *before* (lit. *anticipating*). Thus **ἄνοιγ' ἀνύσᾱς** *hurry up and open* Ar. Nub. 181, **λήθουσά μ' ἐξέπῑνες** *thou wast secretly draining my blood* S. Ant. 532 (cp. 1295 c), **φλυᾱρεῖς ἔχων** *you keep trifling* P. G. 490 e, **τοῦτον οὐδεὶς χαίρων ἀδικήσει** *no one will wrong him with impunity* 510 d, **ἀνέῳξάς με φθάσᾱς** *you opened* the door *before* I could knock Ar. Plut. 1102 (cp. 1295 c).

1278. Means. — **λῃζόμενοι ζῶσι** *they live by pillaging* X. C. 3. 2. 25.

1279. Cause. — **Παρύσατις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν** *Parysatis favored Cyrus because she loved him* X. A. 1. 1. 4, **ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι** *they held aloof from gains because they thought them disgraceful* X. M. 1. 2. 22, **ἀνελόμενοι τὰ ναυάγια καὶ ὅτι αὐτοῖς οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαῖον ἔστησαν** *because they had picked up the wrecks and because they* (the enemy) *did not sail against them,* (*for this reason*) *they set up a trophy* T. 1. 54.

a. With participles of cause, **ἅτε, οἷα** or **οἷον** *inasmuch as* show that the participle states the cause as a fact on the authority of the speaker or writer: **ὁ Κῦρος, ἅτε παῖς ὤν, ἥδετο τῇ στολῇ** *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3.

b. With participles of cause, purpose, etc., **ὡς** shows that the participle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, of the subject of the main verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer (cp. 1311). **ὡς** may sometimes be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative **οὐ**, not **μή**).

ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες *there they remained in the belief that they were occupying the summit* X. A. 4. 2. 5, **ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίᾱν οὖσαν** *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, **τὴν πρόφασιν ἐποιεῖτο ὡς Πῑσίδᾱς βουλόμενος ἐκβαλεῖν** *he made his pretense as if he wished* (i.e. *he gave as his pretext his desire*) *to expel the Pisidians* 1. 2. 1, **παρεσκενάζοντο ὡς πολεμήσοντες** *they made preparations to go to war* (*with the avowed intention of going to war*) T. 2. 7, **συλλαμβάνει Κῦρον ὡς ἀποκτενῶν** *he seized Cyrus for the purpose* (*as he declared*) *of putting him to death* X. A. 1. 1. 3.

c. τί μαθών *what induced him to* (lit. *having learned what?*), **τί παθών** *what possessed him to* (lit. *having experienced what?*) are used with the general sense of *wherefore?* in direct (with **ὅ τι** in indirect) questions expressing surprise or disapprobation: **τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς;** *what put it into your heads to give evidence?* D. 45. 38, **τί παθόντε λελάσμεθα;** *what possessed us to forget?* Λ 313.

1280. Purpose or Object (cp. 1264). — The future (sometimes the present) participle may denote purpose, especially after verbs meaning *to come, go, send, summon,* etc.: **ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν** *the bar-*

barians proceeded against Greece with the purpose of enslaving it T. 1. 18, προπέμψαντες κήρῡκα πόλεμον προεροῦντα *having sent a herald in advance to proclaim war* 1. 29, ἔπεμπον λέγοντας ὅτι κτλ. *they sent men to say that*, etc. X. H. 2. 4. 37.

1281. Opposition or Concession. — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak)* do so P. Lach. 197 c, ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπείθων, καὶ ταῦτα (cp. 672) οὕτω πολέμιον ὄντα τῷ γέλωτι *you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter* X. C. 2. 2. 16.

a. καίπερ *although* is very common with the participle: πείθου γυναιξί, καίπερ οὐ στέργων ὅμως *take the advice of women none the less though thou likest it not* A. Sept. 712, συμβουλεύω σοι καίπερ νεώτερος ὤν *I give you advice though I am your junior* X. C. 4. 5. 32. In Homer and tragedy the parts of καίπερ are often separated: καὶ ἀχνύμενοί περ *although distressed* M 178. πέρ may stand without καί: ἀνάσχεο κηδομένη περ *bear up, though vexed* A 586. The participle with πέρ is not always concessive.

1282. Condition (negative μή). — σὺ δὲ κλύων (= ἐὰν κλύῃς) εἴσει τάχα *but if you listen you shall soon know* Ar. Av. 1390, οὐκ ἂν δύναιο μὴ καμὼν (= εἰ μὴ κάμοις) εὐδαιμονεῖν *you cannot be happy unless you toil* E. Fr. 461.

1283. Any Attendant Circumstance. — συλλέξᾶς στράτευμα ἐπολιόρκει Μίλητον *he collected an army and laid siege to Miletus* X. A. 1. 1. 7, παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσᾱλον *they took Boeotians with them and marched against Pharsalus* T. 1. 111.

a. ἔχων *having*, ἄγων *leading*, φέρων *carrying* (mostly of inanimate objects), χρώμενος *using*, λαβών *taking* are often used where English employs *with*. Thus ἔχων στρατιὰν ἀφικνεῖται *he arrives with an army* T. 4. 30, βοῇ χρώμενοι *with a shout* 2. 84, ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους *he ordered him to come with all the men he could* (or *to take . . . and come*) X. A. 1. 1. 11.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

1284. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun not in the main construction of the sentence, stands in the genitive absolute. The participle in the genitive absolute may express the same relations as other circumstantial participles (1275).

ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος *these things were effected while Conon was in command* I. 9. 56, οὐ δεῖ ἀθῡμεῖν ὡς (cp. 1279 b) οὐκ εὐτάκτων ὄντων Ἀθηναίων *we must not be discouraged on the ground that the Athenians are not well disciplined* X. M. 3. 5. 20, καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν *even*

though he is sending for me, I am unwilling to go X. A. 1. 3. 10 (cp. 1281), οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων *if these measures should be taken, I think that even now our situation might be rectified* D. 9. 76, Κῦρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *Cyrus ascended the mountains without opposition* (*since* no one opposed him) X. A. 1. 2. 22.

a. ἑκών *willing*, ἄκων *unwilling* are properly participles and are treated as such: ἐμοῦ οὐχ ἑκόντος *without my consent* S. Aj. 455.

1285. The noun or pronoun of the genitive absolute may be omitted

a. When it may easily be supplied from the context: οἱ δὲ πολέμιοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τέως μὲν ἡσυχίαζον *the enemy, as they were approaching, for a while remained quiet* X. A. 5. 4. 16.

b. When it may easily be supplied otherwise. As ἀνθρώπων or πραγμάτων in ἰόντων εἰς μάχην *when* men *are going into battle* X. C. 3. 3. 54, τοῦτον τὸν τρόπον πραχθέντων τῆς πόλεως γίγνεται τὰ χρήματα *when* things *have happened in this way, the property becomes the possession of the State* D. 24. 12, οὕτως ἐχόντων (things *being thus*) *since this is the case* X. A. 3. 1. 40 (cp. οὕτω ἔχοντος P. R. 381 c). For ὕοντος πολλῷ *when it was raining hard* X. H. 1. 1. 16 see 667 a.

c. When a subordinate clause with ὅτι depends upon a passive participle, which is generally plural because the subject of the subordinate clause is plural or because several circumstances are mentioned: σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ *notice having been given to Astyages that the enemy was in the country* X. C. 1. 4. 18. The singular is less common: δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο *it having been shown that the salvation of the Greeks depended on their navy* T. 1. 74.

1286. The subject of a genitive absolute is occasionally identical with a noun or pronoun expressed or understood elsewhere in the sentence. This exception to the rule is made to emphasize the special force of the participle (time, condition, cause, etc.). Thus a genitive absolute may be used in place of a participle agreeing with

a. A nominative: βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε ναυτικὸν ἔχουσαν μέγα *if you assist us heartily, you will gain to your cause a State having a large navy* T. 3. 13.

b. A dative: διαβεβηκότος Περικλέους ἠγγέλθη αὐτῷ (instead of διαβεβηκότι Περικλεῖ ἠγγέλθη) ὅτι Μέγαρα ἀφέστηκε *when Pericles had crossed over, news was brought to him that Megara had revolted* T. 1. 114.

c. An accusative: ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὔσης αἱρήσοντες *they came against Epidaurus expecting to capture it undefended* T. 5. 56.

1287. The genitive absolute took its rise from cases where a genitive dependent on a verb or a substantive had a participle in agreement with it. Thus in τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός *the son of Tydeus hurled a*

lance at him, as he rushed straight upon him Θ 118, Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος *but grief came on Sarpedon for Glaucus — departing* M 392, the words τοῦ and Γλαύκου are properly dependent on ἀκόντισε (887) and ἄχος (881). In course of time this connection was gradually weakened until the genitive with the participle was regarded as independent, and used in cases where the governing word did not take the genitive.

1288. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive absolute, when it is impersonal, or has an infinitive as its subject (as in c). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

a. **Impersonal Verbs**: οὐδεὶς τὸ μεῖζον κακὸν αἱρήσεται ἐξὸν τὸ ἔλαττον (αἱρεῖσθαι) *no one will choose the greater evil when it is possible to choose the less* P. Pr. 358 d, δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι *for it is plain that you know, since it concerns you* P. A. 24 d.

b. **Passive participles** used impersonally: εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε εὕδουσι *though it was told them to meet here, they are asleep* Ar. Lys. 13.

c. **Adjectives with ὄν**: σὲ οὐχὶ ἐσώσαμεν οἷόν τε ὂν καὶ δυνατόν *we did not rescue you although it was both feasible and possible* P. Cr. 46 a, ὡς οὐκ ἀναγκαῖον (ὂν) τὸ κλέπτειν, αἰτιᾷ τὸν κλέπτοντα *on the ground that stealing is unnecessary, you accuse the thief* X. C. 5. 1. 13.

1289. The accusative absolute is probably in its origin an internal object, developed, at least in part, by way of apposition (990 a), the neuter of a participle or of an adjective standing in apposition to an idea set forth in the leading clause: προσταχθὲν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν (Is. 1. 22) *they did not dare to bring* him *in* — a duty *that was enjoined* (*although it was enjoined*) *upon them.*

1290. The participle of a *personal* verb is occasionally used absolutely if it is preceded by ὡς or ὥσπερ; as οὐκ ἀξιοῦντες τοῦ Ἀλκιβιάδου υἱὸς τοσαύτην ζημίαν καταγνῶναι, ὡς ἐκεῖνον πολλῶν ἀγαθῶν αἴτιον γεγενημένον *demanding that you should not condemn the son of Alcibiades to so great a penalty, on the ground that he had proved himself the cause of many blessings* L. 14. 16.

a. Cases of the accusative absolute used personally without ὡς or ὥσπερ are rare, and occur especially with neuter participles that are generally impersonal: δόξαντα ὑμῖν ταῦτα εἵλεσθε ἄνδρας εἴκοσι *on reaching this conclusion you chose twenty men* And. 1. 81; cp. δόξαν ταῦτα X. A. 4. 1. 13 (by analogy to ἔδοξε ταῦτα) and δοξάντων τούτων X. H. 1. 7. 30.

THE SUPPLEMENTARY PARTICIPLE

1291. The supplementary participle completes the idea of the verb by showing that in which its action consists or to which it refers.

1292. The supplementary participle agrees with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, and generally with the object when the verb is transitive.

ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτᾱς ἀχθομένους *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἐλεγχθήσεται γελοῖος ὤν *he will be proved to be ridiculous* X. M. 1. 7. 2, ἀδικοῦντα Φίλιππον ἐξήλεγξα *I proved that Philip was acting unjustly* D. 18. 136.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject: ὁρῶ ἐξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὤν *know that you are foolish* X. A. 2. 1. 13. But for the sake of emphasis or contrast the object may be expressed by the reflexive pronoun: οἶδα ἐμαυτὸν δικαίως κεχρημένον αὐτοῖς (τοῖς λόγοις) *I know that I have presented my case honestly* I. 15. 321, δεῖξον οὐ πεποιηκότα ταῦτα σαυτόν *show that you have not done this yourself* D. 22. 29. Observe ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22.

b. A participle with ἔοικα (personal use, cp. 1228) is generally dative: ἔοικας ὀκνοῦντι λέγειν strictly *you are like to one who is* (i.e. *you seem*) *reluctant to speak* P. R. 414 c. The nominative occurs: ἐοίκατε τυραννίσι ἡδόμενοι *you appear to take delight in despotisms* X. H. 6. 3. 8.

1293. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίγνομαι. The aorist participle is here chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φιλίππῳ *there were some who were distrustful of Philip* D. 19. 53, ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρᾱκώς *I am the one who has done this deed* D. 21. 104.

1294. The supplementary participle after certain verbs represents a dependent statement.

In ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia*, ὄντα stands for ἐστί, what was heard being "Κῦρος ἐν Κιλικίᾳ ἐστί." According to the principles of indirect discourse the same idea may be expressed by ἤκουσεν ὅτι Κῦρος ἐν Κιλικίᾳ εἴη (or ἐστί, 1581).

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

1295. τυγχάνω (poet. κυρῶ) *happen, am just now*, λανθάνω *escape the notice of, am secretly*, φθάνω *anticipate, am beforehand* take a supplementary participle, which contains the main idea.

τυγχάνω: *προξενῶν τυγχάνω I happen to be proxenus* D. 52. 5, *ἄριστα τυγχάνουσι πράξαντες they happen to have fared the best* I. 4. 103, *ἐτύγχανον λέγων I was just saying* X. A. 3. 2. 10, *ἔτυχον καθήμενος ἐνταῦθα I was, by chance, sitting there* P. Eu. 272 e. **λανθάνω**: *φονέα τοῦ παιδὸς ἐλάνθανε βόσκων he entertained the murderer of his son without knowing it* Hdt. 1. 44, *ἔλαθον ἐσελθόντες they got in secretly* T. 2. 2, *οὐκ ἔλαθες ἀποδιδράσκων you did not escape notice in attempting to escape* P. R. 457 e, *λήσομεν ἐπιπεσόντες we shall fall on them unawares* X. A. 7. 3. 43. **φθάνω**: *φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες they are the first to have recourse to them* Aes. 3. 248, *φθάνουσιν* (hist. pres.) *ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους they anticipated the enemy in getting to the summit* X. A. 3. 4. 49, *οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἦκον no sooner had they heard of the war than they came* I. 4. 86, *ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες which party shall anticipate* the other *in doing some service to the State* I. 4. 79.

a. With the present or imperfect of *λανθάνω* and *φθάνω* a participle is commonly present, with the aorist commonly aorist. But a present participle is occasionally used with the aorist of these verbs in order to mark an action or a state as continuing. The aorist of *τυγχάνω* often takes the present participle. With a present or imperfect of *τυγχάνω, λανθάνω, φθάνω,* the (rare) aorist participle refers to an anterior action or state. Many of the cases of the present of *τυγχάνω* with the aorist participle are historical presents. With other tenses of these verbs than present or imperfect, an aorist participle generally refers to time coincident with that of the verb.

b. *οὐκ ἂν φθάνοις* (*φθάνοιτε*) with the participle is used in urgent, but polite, exhortations: *οὐκ ἂν φθάνοις λέγων the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11.

c. *λανθάνω* and *φθάνω* (rarely *τυγχάνω*) may appear as participles, generally aorist, with finite verbs, thus reversing the ordinary construction: *διαλαθὼν ἐσέρχεται εἰς τὴν Μῑτυλήνην he entered Mitylene secretly* T. 3. 25, *φθάνοντες ἤδη δῃοῦμεν τὴν ἐκείνων γῆν we got the start of them by ravaging their territory* X. C. 3. 3. 18. Cp. also 1277 a.

1296. *διάγω, διαγίγνομαι, διατελῶ, διαμένω continue, am continually,* often take a supplementary participle.

διάγουσι μανθάνοντες they are continually learning X. C. 1. 2. 6, *κρέᾳ ἐσθίοντες οἱ στρατιῶται διεγίγνοντο the soldiers kept subsisting on meat* X. A. 1. 5. 6, *διατελεῖ μῑσῶν he continues to hate* X. C. 5. 4. 35.

1297. Verbs signifying *to begin, end, endure, grow weary of* an action may take a supplementary participle.

ἄρξομαι ἀπὸ τῆς ἰατρικῆς λέγων I will begin my speech with the healing art P. S. 186 b, *παύσω τοῦτο γιγνόμενον I shall put a stop to this* (*happening*) P. G. 523 c, *οὐπώποτε διέλειπον ζητῶν I never left off seeking* X. Ap. 16, *ἀνέχου πάσχων support thy sufferings* E. Fr. 1090, *μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν do not grow weary of doing good to your friend* P. G. 470 c.

a. Verbs signifying *to support, endure* ordinarily take the present participle; but the complexive aorist occurs in the case of acts to which one must submit despite all resistance: *οὐκ ἠνέσχεσθε ἀκούσαντες you did not endure* (though you had) *to listen* L. 13. 8.

1298. With some verbs of *coming* and *going* a supplementary participle specifies the manner of coming and going, and contains the main idea.

οἴχονται διώκοντες they have gone in pursuit X. A. 1. 10. 5, *οὐ τοῦτο λέξων ἔρχομαι I am not going to say this* X. Ages. 2. 7.

1299. With verbs of emotion (*rejoicing, grieving*, and the like) a supplementary participle often indicates the cause of the emotion (cp. 1267).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις I like to converse with very old men P. R. 328 d, *οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις I am not content to live on these conditions* I. 12. 8, *χαλεπῶς ἔφερον οἰκίας κατελείποντες they were distressed at the thought of abandoning their homes* T. 2. 16, *ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι men are more angered at being the victims of injustice than of compulsion* 1. 77, *οὐ γὰρ αἰσχύνομαι μανθάνων for I am not ashamed to learn* P. Hipp. Min. 372 c, *οὔ μοι μεταμέλει οὕτως ἀπολογησαμένῳ I do not repent having made such a defense* P. A. 38 e.

a. The participle agrees with the word denoting the person in regard to whom the emotion is manifested: *Κύρῳ ἥδετο οὐ δυναμένῳ σιγᾶν he rejoiced that Cyrus was unable to remain silent* X. C. 1. 4. 15. In poetry *χαίρω, ἄχθομαι*, and like verbs, which commonly take the dative, often admit the accusative and participle: *τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι for the gods do not rejoice at the death of the righteous* E. Hipp. 1339.

1300. With verbs signifying *to do well* or *ill, to surpass* or *be inferior*, a supplementary participle specifies that *in which* the action of the verb consists (cp. 1267, 1277).

εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me P. Ph. 60 c (cp. 1159 c. 2), *ὀνήσεσθε ἀκούοντες you will profit by hearing* P. A. 30 c, *ἀδικεῖτε πολέμου ἄρχοντες you do wrong in being the aggressors in the war* T. 1. 53, *οὐχ ἡττησόμεθα εὖ ποιοῦντες we shall not be outdone in well-doing* X. A. 2. 3. 23.

1301. *περιορῶ* (and sometimes *ἐφορῶ, εἰσορῶ, προΐεμαι*), signifying *to overlook, allow*, often take a supplementary participle.

μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν we allow the man to grow greater (*we look with indifference on his growing power*) D. 9. 29, *ἔτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾱν πορθουμένην they had the courage to look calmly upon their city desolated and their country being ravaged* I. 4. 96.

1302. Some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (*it is fitting, profitable, good*, etc.), may take a supplementary participle.

ἐπηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται *they asked the god whether it would be better for them to make war* T. 1. 118. The personal construction is often preferred: οἴκοι μένων βελτίων (ἐστίν) *by staying at home he is* all the *better* D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

1303. With Verbs of Intellectual Perception. — With verbs signifying *to know, be ignorant of, learn* (not *learn of*), *remember, forget, show, appear, prove, acknowledge, announce*, etc., the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with ὅτι (ὡς), the present including also the imperfect, the perfect including also the pluperfect (cp. 1160).

οὐδένα γὰρ οἶδα μῖσοῦντα (= μῖσεῖ) τοὺς ἐπαινοῦντας *for I know no one who dislikes his admirers* X. M. 2. 6. 33, ἔγνω τὴν ἐσβολὴν ἐσομένην (= ἔσται) *he knew that the invasion would take place* T. 2. 13, (Χερρόνησον) κατέμαθε πόλεις ἔνδεκα ἢ δώδεκα ἔχουσαν (= ἔχει) *he learned that Chersonesus contained eleven or twelve cities* X. H. 3. 2. 10, μέμνημαι ἀκούσᾶς (= ἤκουσα) *I remember to have heard* X. C. 1. 6. 6, μέμνημαι Κριτίᾳ τῷδε ξυνόντα σε (= ξυνῆσθα) *I remember that you were in company with Critias here* P. Charm. 156 a, ἐπιλελήσμεσθ' ἡδέως γέροντες ὄντες (= ἐσμέν) *we have gladly forgotten that we are old* E. Bacch. 188, δειχθήσεται τοῦτο πεποιηκώς (= πεποίηκε) *he will be shown to have done this* D. 21. 160, ἡ ψῡχὴ ἀθάνατος φαίνεται οὖσα (= ἐστί) *the soul is manifestly immortal* P. Ph. 107 c, ἀδικοῦντ' (= ἀδικεῖ) Φίλιππον ἐξήλεγξα *I convicted Philip of acting unjustly* D. 18. 136, ῥᾳδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) *he will easily be convicted of lying* 27. 19, αὐτῷ Κῦρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἤγγειλα *I was the first to announce that Cyrus was taking the field against him* X. A. 2. 3. 19.

1304. δῆλός (φανερός) εἰμι *I am plainly*, with a participle is generally used instead of the impersonal δῆλόν (φανερόν) ἐστιν ὅτι, as δῆλος ἦν οἰόμενος (= δῆλον ἦν ὅτι οἴοιτο or οἴεται) *it was clear that he thought* X. A. 2. 5. 27. Cp. 1567.

1305. When σύνοιδα or συγγιγνώσκω *am conscious* is accompanied by the dative of a reflexive pronoun, a participle may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive: συνειδὼς αὐτὸς αὑτῷ ἔργον εἰργασμένος *himself conscious (to himself) that he had done the deed* Ant. 6. 5, ἐμαυτῷ ξυνήδη οὐδὲν ἐπισταμένῳ *I was conscious of knowing nothing* P. A. 22 c. But when the dative is not a reflexive, the participle stands in the dative only: ξυνίσᾶσι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύ-

οντι they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth P. A. 34 b. The force of σύν at times almost disappears, and these verbs may take an accusative and participle: συνειδὼς τῶν ἀθλημάτων δούλους μετέχοντας *knowing that slaves participate in the contests* D. 61. 23.

1306. The use of a participle to represent a dependent statement is derived from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (1303), τεθνηκότα agrees with the object of ᾔδεσαν; and from *they did not know him as dead* the thought passes into *they did not know* (the fact) *that he was dead.*

1307. With Verbs of Perceiving. — When verbs of *perceiving* denote the act or state perceived, the participle (not in indirect discourse) stands in the genitive with ἀκούω and πυνθάνομαι, and sometimes with αἰσθάνομαι, which generally takes the accusative like ὁρῶ. When verbs of *perceiving* denote the fact that something is perceived, the participle (in indirect discourse) stands in the accusative, and represents a finite mood with ὅτι (ὡς) or an infinitive. But the above distinction is at times scarcely perceptible. Cp. 891, 892, 1303.

a. ἤκουσαν αὐτοῦ φωνήσαντος *they heard him speaking* X. S. 3. 13, ἐπύθοντο τῆς Πύλου κατειλημμένης *they learned of the capture of Pylos* T. 4. 6, ᾔσθησαι πώποτέ μου ψευδομαρτυροῦντος; *have you ever noticed me bearing false witness?* X. M. 4. 4. 11, αἰσθόμενος Λαμπροκλέᾶ πρὸς τὴν μητέρα χαλεπαίνοντα *perceiving Lamprocles angry with his mother* 2. 2. 1, εἶδε Κλέαρχον διελαύνοντα *he saw Clearchus riding through* X. A. 1. 5. 12.

b. ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* X. A. 1. 5. 5, πυθόμενοι Ἀρταξέρξην τεθνηκότα *having learned that Artaxerxes was dead* T. 4. 50, αἰσθάνομαι ταῦτα οὕτως ἔχοντα *I perceive that this is so* X. M. 3. 5. 5, ὁρῶσι τοὺς πρεσβυτέρους οὐκ ἀπιόντας *they see that their elders are not departing* X. C. 1. 2. 8.

1308. ἀκούω τινός with part. means *I hear* (immediately, with my own ears); ἀκούω τι or τινά with part. *I hear* (through others, *i.e. I am told*) *that*; ἀκούω with inf. *I hear* (of general, not certain knowledge, as by rumor) *that.* So also in the case of αἰσθάνομαι, πυνθάνομαι.

1309. Verbs of *finding* and *detecting* have the constructions of verbs of *perceiving*: κῆρυξ ηὗρε τοὺς ἄνδρας διεφθαρμένους *the herald found the men already put to death* (not in indir. discourse) T. 2. 6, διὰ τὴν Ἰλίου ἅλωσιν εὑρίσκουσι σφίσι ἐοῦσαν τὴν ἀρχὴν τῆς ἔχθρης *they conclude that the beginning of their enmity was on account of the capture of Ilium* (in indir. discourse) Hdt. 1. 5.

OMISSION OF THE PARTICIPLE ὤν

1310. The participle ὤν is often omitted

a. After ἅτε, οἷα, ὡς, or καίπερ; as συνδεῖπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη (ὄντας) *he took both parties to supper with him since they were now friends* X. C. 3. 2. 25.

b. With a predicate substantive or adjective coördinated with a participle in the same construction: οὐ ῥᾴδιον ἦν μὴ ἀθρόοις (οὖσι) καὶ ἀλλήλους περιμείνᾶσι διελθεῖν τὴν πολεμίᾱν *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

c. With some verbs taking it as a supplementary participle either in or not in indirect discourse: ὁρῶ μέγαν (ὄντα) τὸν ἀγῶνα *I see that the contest is important* T. 2. 45, εἰ ψευδὴς φαίνοιτο (ὢν) ὁ Γωβρύᾱς *if Gobryas seem to be false* X. C. 5. 2. 4, εἴ τις εὔνους (ὢν) τυγχάνει *if any one happens to be friendly* Ar. Eccl. 1141.

Ὡς WITH A PARTICIPLE IN INDIRECT DISCOURSE

1311. ὡς may be used with a participle in indirect discourse to mark the thought, assertion, or intention of the subject of the main verb or of some other person mentioned prominently in the sentence (see 1279 b); often for emphasis, when the mental attitude of the subject is already clearly marked.

ὡς μηδὲν εἰδότ' ἴσθι με *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, δῆλος ἦν Κῦρος ὡς σπεύδων *Cyrus was plainly bent on haste* X. A. 1. 5. 9.

1312. A participle with ὡς may follow a verb of *thinking* or *saying* though the verb does not take the participle in indirect discourse without ὡς. Thus ὡς στρατηγήσοντ' ἐμὲ ταύτην τὴν στρατηγίᾱν μηδεὶς ὑμῶν λεγέτω *let no one of you say* (i.e. *speak of me in the belief*) *that I will assume this command* X. A. 1. 3. 15.

1313. With verbs admitting the supplementary participle in indirect discourse (1303) we may have the genitive or accusative absolute with ὡς instead of the participle. Thus ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I report from you (on the assumption) that there is war?* (instead of πόλεμον ὄντα) X. A. 2. 1. 21, ὡς πάνυ μοι δοκοῦν, οὕτως ἴσθι *rest assured that it is my decided opinion* (lit. *on the assumption that this seems so to me, understand accordingly*) X. M. 4. 2. 30.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

1314. Some verbs admit either the supplementary participle or the infinitive with more or less marked differences of meaning. Most of these verbs admit also the construction with ὅτι (ὡς).

αἰσχύνομαι and αἰδοῦμαι with part. (1299) = *I am ashamed of* doing something which I do; with inf. = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus τοῦτο

μὲν οὐκ αἰσχύνομαι λέγων · τὸ δὲ . . . αἰσχῡνοίμην ἂν λέγειν I am not ashamed of saying this; but the following I should be ashamed to say X. C. 5. 1. 21. With a negative the distinction may disappear. If the participle is conditional its force is like that of the infinitive.

ἄρχομαι (cp. 1063) with part. (1297) = *begin to do* something and continue with something else (*begin by doing, do first*); with inf. (cp. 1153) *begin with* something and continue with the same thing. Thus *ἄρξομαι διδάσκων ἐκ τῶν θείων I will begin my instruction with things divine* X. C. 8. 8. 2, *πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; at what point did he begin to teach you generalship?* X. M. 3. 1. 5.

μανθάνω and **οἶδα** with part. (1303) = *learn* (*know*) *that* something is; with inf. (1239) = *learn* (*know*) *how to do* something. Thus *διαβεβλημένος οὐ μανθάνεις you do not perceive that you have been calumniated* Hdt. 3. 1, *ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν if we once learn to live in idleness* X. A. 3. 2. 25.

μέμνημαι with part. (1303) = *remember that* something is; with inf. = *remember to do* something: *μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι let him be mindful to be a brave man* X. A. 3. 2. 39.

παύω with part. (1297) = *stop* what is taking place; with inf. = *prevent* something from taking place. Thus *ἔπαυσαν φοβουμένους πλῆθος νεῶν they stopped their terror at the number of ships* P. Menex. 241 b, *παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁλκάδα preventing the merchantman from drawing near* T. 7. 53.

φαίνομαι with part. (1303) = *I am plainly;* with inf. = *I seem* or *it appears* (but may not be true) *that I.* Thus *φαίνεται τἀληθῆ λέγων he is evidently speaking the truth, φαίνεται τἀληθῆ λέγειν he appears to be speaking the truth* (but he may be lying).

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in *-τός, τή, τόν*, see 393 N, 433.

1315. Verbal adjectives in *-τέος* express necessity or duty. They admit two constructions; both with the copula *εἰμί*, which is generally omitted. The negative is *οὐ*.

1316. The Personal (Passive) Construction. — When the verbal in *-τέος* is used personally the *subject* is emphasized. It is so used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, always stands in the dative.

ποταμός τις ἡμῖν ἐστι διαβατέος a river must be crossed by us X. A. 2. 4. 6, *ὠφελητέα σοι ἡ πόλις ἐστί the State must be benefited by you* X. M. 3. 6. 3, *ἐμοὶ*

τοῦτο οὐ ποιητέον this must not be done by me (*I must not do this*) X. A. 1. 3. 15, *οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι those who would be allies must be well treated* X. M. 2. 6. 27, *οὐ τοσαῦτα ὄρη ὁρᾶτε ὑμῖν ὄντα πορευτέα; do you not see those* (lit. *so*) *high mountains that must be traversed by you?* X. A. 2. 5. 18.

1317. The Impersonal (Active) Construction. — When the verbal is used impersonally (the more common use) the *action* is emphasized. The verbal stands in the neuter nominative, usually singular (*-τέον*). Its object stands in the case (genitive, dative, or accusative) required by its verb; verbs taking the genitive or dative have only the impersonal construction. The agent, if expressed, generally stands in the dative (see **a**).

τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελητέον, τῶν βοσκημάτων ἐπιμελητέον you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, *τῷ ἀδικοῦντι δοτέον δίκην the wrong-doer must suffer punishment* P. Euth. 8 c, *πειστέον τάδε* (*σοι*) *thou must obey in this* S. Ph. 994 (distinguish *πειστέον ἐστί σε one must persuade thee*), *ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν we have serviceable allies, whom we must not abandon to the Athenians* T. 1. 86. Cp. 725.

a. Since the impersonal construction is virtually active, and hence equivalent to *δεῖ* with the accusative and infinitive, the agent sometimes stands in the accusative, as if dependent on *δεῖ*. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (= *δεῖ διώκειν καὶ ἀσκεῖν*) *it is necessary that the man who desires to be happy should pursue and practice temperance* P. G. 507 c.

COÖRDINATION AND SUBORDINATION

1318. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

SYNTAX OF THE COMPOUND SENTENCE

1319. A compound sentence consists of two or more simple or complex sentences, grammatically independent of one another and generally united by a coördinating conjunction: *τῇ δὲ ὑστε-*

ραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης εἵπετο but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

1320. The following are coördinating conjunctions:

A. Copulative: *τέ* (enclitic), *καί and*, *τὲ . . . τέ*, *τὲ . . . καί*, *καὶ . . . καί both . . . and*, *οὐδέ* (*μηδέ*) *and not, nor*, *οὔτε . . . οὔτε* (*μήτε . . . μήτε*) *neither . . . nor*.

B. Adversative: *ἀλλά but*, *δέ* (postpositive, often with *μέν* in the preceding clause) *but, and*, *ἀτάρ but, yet, however*, *μέντοι* (postpositive) *however, yet*, *καίτοι and yet*.

C. Disjunctive: *ἤ or*, *ἤ . . . ἤ either . . . or*, *εἴτε . . . εἴτε* (without a verb) *either . . . or*.

D. Inferential: *ἄρα then, accordingly*, *οὖν therefore, then*, *νῦν* (poetic and enclitic forms are *νυν* and *νῡν*) *then, therefore*, *τοίνυν now, then*, *τοιγάρ* (poetic), *τοιγάρτοι*, *τοιγαροῦν so then, therefore*.

E. Causal: *γάρ for*.

1321. Asyndeton. — Two or more sentences (or words) independent in form and thought, but coördinated without any connective, are *asyndetic* (from *ἀσύνδετον not bound together*). Such absence of connectives is called *asyndeton*.

1322. Asyndeton marks rapid and lively descriptions.

συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνῃσκον interlocking their shields, they shoved, they fought, they slew, they were slain X. H. 4. 3. 19. Likewise (especially in poetry) in the case of descriptive adjectives: *ἔγχος, βρῑθὺ μέγα στιβαρόν the spear, great and heavy and strong* Π 802.

1323. Asyndeton also appears when the unconnected sentence

(a) Summarizes the main contents, or expresses the result, of what has gone before: *ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε · δικάζετε you have heard, you have seen, you have suffered, you have the evidence; form your judgment* L. 12. 100. (b) Expresses a reason or explains what precedes: *μῑκρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ · ἔδοξεν αὐτῷ σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to have fallen*, etc. X. A. 3. 1. 11. (c) Repeats a significant word or phrase from the foregoing: *καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα · ἀνέτειναν ἅπαντες and let him who approves this, hold up his hand; they all held up their hands* X. A. 3. 2. 33. (d) Expresses various forms of emotion.

1324. Coördination in Place of Subordination — Parataxis. — The term *parataxis* (*παράταξις arranging side by side*), as here

employed, is restricted to the arrangement of two independent sentences side by side, though one is *in thought* subordinate to the other (*ὑπόταξις subordination*).

1325. Parataxis is common in Homer, Attic prose and poetry.

καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται κήρυκες and it was already about the time when the market-place fills and (= *when*) *heralds arrived* X. A. 2. 1. 7, *καὶ ἅμα ταῦτ' ἔλεγε καὶ ἀπῄει and as soon as he said this, he departed* X. H. 7. 1. 28. So in the case of *εὐθὺς . . . καί* = *no sooner . . . than*, and *δέ* meaning *for*.

1326. Many traces remain of an older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language. Several pronouns (cp. 752) and adverbs, originally demonstrative, have acquired a relative use. Thus *τεύχεα δ' ἐξενάριζε, τά οἱ πόρε χάλκεος Ἄρης* (H 146) meant originally *he stripped him of his arms; these* (later *which*) *brazen Ares had given him*. *τέως so long* is a demonstrative adverb, but is a relative in *καὶ τέως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πρᾱγμάτων and while there is time, take our policy in hand* D. 1. 20.

SYNTAX OF THE COMPLEX SENTENCE

1327. A complex sentence contains a principal clause and one or more subordinate clauses. The principal clause, as each subordinate clause, has its own subject and predicate. The principal clause may have any form of the simple sentence. The subordinate clause is introduced by a subordinating word, as *εἰ if*, *ἐπεί since*, *ὅτι that*, *ἕως until*, *ὅς who*, etc.

οἱ δὲ ἀπεκρίναντο (principal clause) *ὅτι οὐκ ἐνταῦθα εἴη* (dependent clause) *but they answered that he was not there* X. A. 4. 5. 10, *εἰ θεοί τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοί* (principal) *if gods do aught that's base, they are not gods* E. Fr. 292.

1328. A subordinate clause is in *primary sequence* when it depends on a primary tense (322); in *secondary sequence* when it depends on a secondary tense.

1329. Each tense in a subordinate clause denotes stage of action; the time is generally only relative to that of the verb of the principal clause. A subordinate clause may be marked by change of person in verb and pronoun.

1330. A clause dependent upon the principal clause may have a clause dependent upon itself (a *sub-dependent* clause): *οἱ δ' ἔλεγον* (principal) *ὅτι περὶ σπονδῶν ἥκοιεν ἄνδρες* (dependent) *οἵτινες ἱκανοὶ ἔσονται ἀπαγγεῖλαι* (sub-dependent) *and they said that they had come about a truce and were persons who would be competent to make report* X. A. 2. 3. 4.

1331. A verb common to the principal and to a subordinate clause sometimes appears only in the former: ὅ τι δὲ μέλλετε (πράσσειν), εὐθὺς πράσσετε *but whatever you intend, do it at once* T. 7. 15. When two clauses are compared, a verb common to both sometimes appears only in the second: ἥπερ (τύχη) ἀεὶ βέλτιον (*scil.* ἐπιμελεῖται) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα *fortune, which always cares better for us than we for ourselves* D. 4. 12.

1332. Classes of Subordinate Clauses. — Subordinate clauses are of three classes:

1. **Adverbial**: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb. The adverbial relations are those of purpose (1339), cause (1369), result (1375), condition (1387), concession (1434), and time (1485).

2. **Adjectival**: in which the subordinate clause plays the part of an attributive adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause (1437). Thus λέγε τὴν ἐπιστολὴν ἣν ἔπεμψε Φίλιππος *read the letter which Philip sent* D. 18. 39 (= τὴν ὑπὸ Φιλίππου πεμφθεῖσαν).

3. **Substantival**: in which the subordinate clause plays the part of a substantive and is either the subject or the object of the verb of the principal clause. The main divisions of dependent substantival clauses are: (a) Dependent clauses of *will* and *desire* after verbs of *effort* (1351), and after verbs of *fear* (1358). (b) Dependent statements after verbs of *saying* and *thinking* (1564, 1572 b). (c) Dependent questions (1546). (d) Dependent exclamations (1560).

1333. Anticipation (or Prolepsis). — The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (πρόληψις *taking before*).

ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος *he knew (him) that he held the centre of the Persian army* X. A. 1. 8. 21, ἐπεμέλετο αὐτῶν ὅπως ἀεὶ ἀνδράποδα διατελοῖεν *he took care (concerning them) that they should always continue to be slaves* X. C. 8. 1. 44.

ASSIMILATION OF MOODS

1334. The mood of a subordinate clause intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause.

1335. Indicative. — A subordinate clause dependent on a past

tense of the indicative (or its equivalent) denoting unreality, takes a past tense of the indicative.

εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτῑμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτείσειν *for if I had money, I should have assessed my penalty at the full sum that I was likely to pay* P. A. 38 b, οὐκ ἂν ἐπανόμην ἕως ἀπεπειράθην τῆς σοφίας ταυτησί *I would not have ceased until I had made trial of this wisdom* P. Crat. 396 c, ἐχρῆν μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν *they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute* I. 4. 19, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν *I ought to have taken security at the time in order that he could not have deceived us even if he wished* X. A. 7. 6. 23, τί δῆτ' οὐκ ἔρρῑψ' ἐμαυτὸν τῆσδ' ἀπὸ πέτρας, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why indeed did I not hurl myself from this rock, that I might have been freed from all these toils?* A. Pr. 747.

1336. Subjunctive. — Conditional relative or temporal clauses referring to *future* or *general present* time, when dependent on a subjunctive, take the subjunctive.

τῶν πρᾱγμάτων τοὺς βουλευομένους (ἡγεῖσθαι δεῖ), ἵν' ἃν ἐκείνοις δοκῇ, ταῦτα πρᾶττηται *men of counsel must guide events in order that what they resolve shall be accomplished* D. 4. 39, οὐδ', ἐπειδὰν ὧν ἂν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται *nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future* D. 18. 47.

1337. Optative. — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), a subordinate clause takes the optative by assimilation.

a. Usually in conditional relative and temporal clauses, and in indirect questions when the direct question was a deliberative subjunctive: τίς μῑσεῖν δύναιτ' ἄν ὑφ' οὗ εἰδείη καλός τε καὶ ἀγαθὸς νομῑζόμενος; *who could hate one by whom he knew that he was regarded as both beautiful and good?* X. S. 8. 17, ὁ μὲν ἑκὼν πεινῶν φάγοι ἂν ὁπότε βούλοιτο *he who starves of his own free will can eat whenever he wishes* X. M. 2. 1. 18, ὄλοιο μήπω, πρὶν μάθοιμι *perish not yet, until I learn* S. Ph. 961, οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῷο σαυτῷ *if you should escape, you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι ἐμαυτῷ;).

b. Rarely in prose, in purpose and object clauses: πειρῴμην (ἂν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην *I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself* X. C. 2. 4. 17. Ordinarily the subjunctive and future indicative are retained: ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ Κῦρος ἡμῖν δοίη μὴ ἡμᾶς καταδύσῃ *I*

should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17. In poetry after an optative of wish: ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος *may she come to prove my liberator from this affliction* A. Eum. 297.

1338. When an optative of the principal clause refers to *indefinite past* time in a generalizing supposition, a conditional relative or temporal clause takes the optative by assimilation.

ἔχαιρεν ὁπότε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι *he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted* (lit. *obtaining what they wanted*) X. Ages. 9. 2.

PURPOSE CLAUSES (FINAL CLAUSES)

1339. Purpose clauses are introduced by ἵνα, ὅπως, ὡς *in order that, that;* negative ἵνα μή, ὅπως μή, ὡς μή, and μή alone, *that not, lest.* Purpose clauses stand in apposition to τούτου ἕνεκα or διὰ τοῦτο expressed or understood: ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω *I have convened an assembly for this reason that I may remind* you T. 2. 6. Here τούτου ἕνεκα might be omitted.

a. μή alone and ὡς, as final particles, are mostly poetical, but ὡς is common in Xenophon. ὄφρα, strictly *while, until,* is used in Epic and Lyric; ἕως in Epic is almost final: δῶκεν ἔλαιον εἵως χυτλώσαιτο *she gave olive oil that* (*against the time when*) *she might anoint herself* ζ 79.

1340. Original coördination in place of later subordination sometimes appears; as θάπτε με ὅττι τάχιστα · πύλας Ἀΐδāο περήσω *bury me with all speed; let me pass* (*that I may pass,* cp. 1185) *the gates of Hades* Ψ 71. Cp. ἀπόστιχε μή τι νοήσῃ Ἥρη *depart lest Hera observe aught* A 522 (originally *let Hera not observe anything,* 1190).

1341. Purpose clauses take the subjunctive after primary tenses, the optative (sometimes the subjunctive in graphic sequence, 1342) after secondary tenses.

γράφω ἵνα (μή) ἔλθῃς *I write that you may* (*not*) *come,* ἔγραψα ἵνα (μὴ) ἔλθοις (or ἔλθῃς) *I wrote that you might* (*not*) *come.*

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα *remain behind that we may consider your case also* X. A. 6. 6. 28, παρακαλεῖς ἰᾶτρους ὅπως μὴ ἀποθάνῃ *you call in physicians in order that he may not die* X. M. 2. 10. 2, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς πένης γένῃ *haste not to be rich lest thou soon become poor* Men. Sent. 358,

ἀνέστη ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα *he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47.

a. The shift of mood by which the optative is used after a secondary tense, where a subjunctive is used after a primary tense, indicates a past point of reference.

1342. The subjunctive after secondary tenses sets forth the purpose in the original form in which it was conceived (*graphic sequence*): τὰ πλοῖα κατέκαυσεν ἵνα μὴ Κῦρος διαβῇ *he burned up the boats that Cyrus might not cross* X. A. 1. 4. 18. Here the purpose clause is given in a kind of quotation, since the thought, as originally conceived, was 'I will burn the boats that Cyrus may not cross.'

After a secondary tense both subjunctive and optative may be used in the same clause for variety: παρανίσχον δὲ καὶ οἱ Πλαταιῆς φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ᾖ καὶ μὴ βοηθοῖεν *and the Plataeans too raised counter beacons that the signals of the enemy might be unintelligible and that they might not render assistance* T. 3. 22.

1343. Less common constructions are the following (1344–1347):

1344. The optative after a primary tense is very rare except when that tense implies a reference to the past as well as to the present: οἴχονται ἵνα μὴ δοῖεν δίκην *they have gone away that they might not suffer punishment* L. 20. 21.

1345. The subjunctive sometimes takes ἄν in positive clauses, especially with ὅπως. Thus ἄξεις ἡμᾶς ὅπως ἂν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

a. ὅπως ἄν is common in Aristophanes and Plato. ὡς and ὄφρα with ἄν or κέν occur in poetry, especially in Homer. ὡς ἄν in Attic prose is chiefly Xenophontic. ἄν (κέν) does not appreciably affect the meaning.

1346. ὡς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose, and generally after secondary tenses. The optative is here potential. Thus ἔδωκε χρήματα Ἀνταλκίδᾳ ὅπως ἂν πληρωθέντος ναυτικοῦ . . . οἵ τε Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέοιντο *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16.

a. In this construction Homer has a few cases of ὡς ἄν (κέν) and ὄφρ' ἄν (κέν); ἵνα κεν once (μ 156). Hdt. has ὡς ἄν, ὅκως ἄν rarely.

1347. The future indicative is sometimes used, especially in poetry, after ὅπως (rarely after ὡς, ὄφρα, and μή) in the same sense as the subjunctive: μὴ πρόσλευσσε, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς *look not on him lest thou mar our fortune* S. Ph. 1068, οὐδὲ δι' ἓν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται *nor*

are they maintained for any other single purpose than for fighting (lit. *how they shall fight*) X. C. 2. 1. 21.

1348. The principal clause is sometimes omitted: *ἵν' ἐκ τούτων ἄρξωμαι to begin with this* D. 21. 43. On *ἵνα τί* (*ὡς τί*) see 671.

1349. By assimilation of mood, purpose clauses may take a past indicative without *ἄν* or the optative without *ἄν*. Examples 1335, 1337 b.

OBJECT CLAUSES

1350. Two types of object (substantival) clauses are closely connected in construction with purpose clauses.

1. Object clauses with verbs of *effort* (1351).
2. Object clauses with verbs of *fear* (1358).

Both stand in apposition to a demonstrative expressed or implied.

OBJECT CLAUSES WITH VERBS OF EFFORT

1351. Under verbs of *effort* are included verbs meaning *to strive, plan, manage, prepare*, and the like, and also such verbs of *caution* as signify *to take care* (*that*), *be on one's guard* (*that*), *see to it* (*that*), etc.

1352. Object clauses with verbs of *effort* are introduced by *ὅπως* (rarely by *ὡς* or *ἵνα*), and take the future indicative after primary and secondary tenses (rarely the future optative after secondary tenses). Negative *μή*.

ἐπιμελοῦμαι ὅπως (μὴ) ταῦτα ποιήσει I take care that he shall (not) do this, *ἐπεμελούμην ὅπως (μὴ) ταῦτα ποιήσει* (rarely *ποιήσοι*) *I took care that he should (not) do this.*

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχούμεθα if it is necessary to fight, we must strive (for this) that we fight as bravely as we can X. A. 4. 6. 10, *ἔπρᾶσσον ὅπως τις βοήθεια ἥξει they were managing how some reënforcements should come* T. 3. 4, *σκοπεῖσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον ἀλλὰ καὶ ἔργον τι δεικνύειν ἕξουσιν see to this, that they not only make speeches but also are able to show some proof* D. 2. 12, *ἐπεμέλετο ὅπως μήτε ἄσῖτοι μήτε ἄποτοί ποτε ἔσοιντο he took care that they should never be without food or drink* X. C. 8. 1. 43. Here *ἔσονται* would present the thought as it was conceived in the mind of the subject.

1353. *ὅπως* and *ὅπως μή* with the future indicative may be used without any principal clause, to denote an urgent exhor-

tation or a warning. This construction was probably developed from *σκόπει* (*σκοπεῖτε*), *ὅρᾱ* (*ὁρᾶτε*) *ὅπως see to it that*, by an ellipsis of the imperative.

ὅπως ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾱς ἧς κέκτησθε be men worthy of the freedom which you possess X. A. 1. 7. 3, *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα but don't tell anybody this* Ar. Nub. 824.

1354. Object clauses with verbs of *effort* sometimes have the construction of purpose clauses, and take *ὅπως* with the subjunctive or optative (cp. 1341).

ὅρᾱ ὅπως μὴ παρὰ δόξαν ὁμολογῇς see to it that it does not prove (1362) *that you acquiesce in what you do not really think* P. Cr. 49 c, *ἔπρᾱσσεν ὅπως πόλεμος γένηται he tried to bring it about that war should be occasioned* T. 1. 57, *ἐπεμέλετο αὐτῶν ὅπως ἀνδράποδα διατελοῖεν he took care that they should continue to be slaves* X. C. 8. 1. 44.

1355. Object clauses with verbs of *caution* (1351, 1358 a) have, if negative, the construction of clauses with verbs of *effort* or of clauses with verbs of *fear* (1360).

εὐλαβούμενοι ὅπως μὴ οἰχήσομαι taking care that I shall not depart P. Ph. 91 c, *φυλάττου ὅπως μὴ εἰς τοὐναντίον ἔλθῃς be on your guard lest you come to the opposite* X. M. 3. 6. 16, *ὁρᾶτε μὴ πάθωμεν see to it that we do not suffer* X. C. 4. 1. 15.

1356. In object clauses with verbs of *effort* the subjunctive sometimes takes *ἄν* after *ὅπως*, rarely after *ὡς*.

ὅπως ἂν οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλεύωνται, τούτου πειράσομαι ἐπιμέλεσθαι I will endeavor to make it my care that the soldiers deliberate about continuing the war X. C. 5. 5. 48.

a. *ὡς* and *ὡς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὡς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅκως ἄν* with the optative after secondary tenses. The optative with *ὡς ἄν* and *ὅπως ἄν* is potential.

b. After verbs meaning *to consider, plan*, and *try*, *ὅπως* or *ὡς* with the subjunctive (with or without *κέν*) or the optative is used by Homer, who does not employ the future indicative in such object clauses: *πείρᾱ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι try that thou mayest come to thy native land* δ 545.

1357. Verbs of *will* or *desire* signifying *to ask, command, entreat, exhort*, and *forbid*, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μή*) with the future indicative or

optative, or the subjunctive or optative. The ὅπως clause states both the command, etc., and the purpose in giving it.

διακελεύονται ὅπως τῑμωρήσεται *they urge him to take revenge* P. R. 549 e, ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην *you forbade me to give this answer* P. R. 339 a, δεήσεται δ' ὑμῶν ὅπως δίκην μὴ δῷ *he will entreat you that he may not suffer punishment* Ant. 1. 23, παραγγέλλουσιν ὅπως ἂν (1356) τῇδε τῇ ἡμέρᾳ τελευτήσῃ *they give orders (to the end) that he die to-day* P. Ph. 59 e, Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη *they begged the Lacedaemonians that the decree might be changed* Ar. Ach. 536.

OBJECT CLAUSES WITH VERBS OF FEAR

1358. Object clauses with verbs of *fear* are introduced by *μή that, lest*, negative *μὴ οὐ that . . . not, lest . . . not.*

a. Verbs of *fear* include such verbs of *caution* as denote *anxiety, apprehension, suspicion* (cp. 1351).

b. μή clauses denote fear that something *may* or *might* happen; μὴ οὐ clauses denote fear that something *may not* or *might not* happen.

1359. The construction of μή after verbs of *fear* has been developed from the coördinate construction in which μή was not a conjunction (*that, lest*) but a prohibitive particle. In δείδω μή τι πάθῃσιν (Λ 470) the meaning *I fear lest he may suffer aught* was developed from *I fear — may he not suffer aught* (1190).

1360. Object clauses with verbs of *fear* relating to the future take the subjunctive after primary tenses, the optative (or subjunctive, 1361) after secondary tenses.

φοβοῦμαι μὴ γένηται *I fear it may happen*, φοβοῦμαι μὴ οὐ γένηται *I fear it may not happen*; ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared it might happen*, ἐφοβούμην μὴ οὐ γένοιτο (but commonly γένηται) *I feared it might not happen.*

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, φροντίζω μὴ κράτιστον ᾖ μοι σῑγᾶν *I am thinking that it may prove* (1362) *best for me to be silent* X. M. 4. 2. 39, δέδιμεν μὴ οὐ βέβαιοι ἦτε *we fear you may prove not to be depended on* T. 3. 57, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν *some lost heart, being apprehensive that they might not have* any place *where to get provisions* X. A. 3. 5. 3.

1361. Graphic Sequence. — After secondary tenses, the subjunctive represents the fear as it was originally conceived (cp. 1342, 1359): ἐφοβοῦντο μή τι πάθῃ *they feared lest she might (may) meet with some accident* X. S. 2. 11.

1362. The subjunctive and optative after μή (or ὅπως μή, 1354) may denote what *may prove to be* an object of fear. Cp. 1368.

δέδοικα μὴ ἄριστον ᾖ *I am afraid lest it prove to be best* S. Ant. 1114, ἔδεισαν μὴ λύττα τις ἡμῖν ἐμπεπτώκοι *they were seized with the fear lest some madness might prove to have fallen upon us* X. A. 5. 7. 26, ὑποπτεύομεν μὴ οὐ κοινοὶ ἀποβῆτε *we suspect that you will not prove impartial* T. 3. 53. The aorist subjunctive may refer to the past in Homer: δείδοικα μή σε παρείπῃ *I fear it may prove that she beguiled thee* A 555.

1363. Less common constructions are the following (1364–1367):

1364. μή with the future indicative: φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας *and I apprehend that we shall find some pleasures opposite to* other *pleasures* P. Phil. 13 a. The fut. opt. almost never occurs after past tenses.

1365. ὅπως μή with the subjunctive or optative: οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; *are you not afraid that you may chance to be doing an unholy deed?* P. Euth. 4 e, ἡδέως γ' ἄν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο *I should gladly keep the man if I did not fear lest he might turn against me* X. M. 2. 9. 3.

1366. ὅπως μή with the future indicative (as after verbs of *effort*): δέδοικα ὅπως μὴ ἀνάγκη γενήσεται (some Mss. γένηται) *I fear lest a necessity may arise* D. 9. 75. Cp. 1355.

1367. The potential optative with ἄν after μή: δεδιότες μὴ καταλυθείη ἂν (Mss. καταλυθείησαν) ὁ δῆμος *fearful lest the people should be put down* L. 13. 51.

1368. Fear relating to the present or past is expressed by μή with the indicative (negative μὴ οὐ). Cp. 1362.

δέδοικα μὴ πληγῶν δέει *I fear that you need a beating* Ar. Nub. 493, ὁρᾶτε μὴ οὐκ ἐμοὶ προσήκει λόγον δοῦναι *have a care lest it does not beseem me to give an account* And. 1. 103, φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν *we are afraid that we have failed of both objects at once* T. 3. 53, ἀλλ' ὁρᾱ μὴ παίζων ἔλεγεν *but have a care lest he was speaking in jest* P. Th. 145 b. Contrast φοβοῦμαι μὴ ἀληθές ἐστιν *I fear that it is true* with φοβοῦμαι μὴ ἀληθὲς ᾖ *I fear it may prove true* (1362).

a. The aorist occurs in Homer: δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said was true* ε 300.

CAUSAL CLAUSES

1369. Causal clauses are introduced by ὅτι, διότι, διόπερ *because*, ἐπεί, ἐπειδή, ὅτε, ὁπότε *since*, ὡς *as, since, because*. The negative is οὐ.

a. Also by poetic **οὕνεκα** (= οὗ ἕνεκα) and **ὁθούνεκα** (= ὅτου ἕνεκα) *because*, **εὖτε** *since* (poetic and Ionic), and by **ὅπου** *since* (rarely). Homer has **ὅ** or **ὅ τε** *because*.

1370. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει ἐθέλειν ἀκούειν *since then this is so, it beseems you to be willing to listen* D. 1. 1, ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος διότι ἐτέτρωτο *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

1371. But causal clauses denoting an alleged or reported reason (1591) take the optative after secondary tenses: (οἱ Ἀθηναῖοι) τὸν Περικλέᾱ ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21.

1372. The unreal indicative with ἄν or the potential optative with ἄν may stand in causal clauses: ἐπεὶ διά γ' ὑμᾶς αὐτοὺς (cp. 1425) πάλαι ἂν ἀπολώλειτε *for if you had been left to yourselves you would long ago have perished* D. 18. 49, δέομαι οὖν σου παραμεῖναι ἡμῖν· ὡς ἐγὼ οὐδ' ἂν ἑνὸς ἥδιον ἀκούσαιμι ἢ σοῦ *accordingly I beg you to stay with us; because there is no one to whom I should more gladly listen than to you* P. Pr. 335 d.

1373. Some verbs of emotion may take causal ὅτι with the force of a dependent statement (negative οὐ), or may state the cause more delicately, as a mere supposition, by εἰ (ἐάν) *if* (negative μή or οὐ, 1627 c).

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει οὔτε αὐτὸς φαίνοιτο (1601) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς *I am surprised if you will not help yourselves* X. H. 2. 3. 53, μὴ θαυμάζετε δ' ἄν τι φαίνωμαι λέγων *do not be surprised if I seem to say something* I. Epist. 6. 7, ἀγανακτῶ εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμι εἰπεῖν *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, τέρας λέγεις εἰ οὐκ ἂν δύναιντο λαθεῖν *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

1374. After a past tense of a verb of emotion with εἰ we have either the form of direct discourse or the optative, as in indirect discourse: ἐθαύμαζον εἴ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ *I kept wondering if any one would be able to deal with his theory* P. Ph. 95 a, ᾤκτιρον εἰ ἁλώσοιντο *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 1591).

RESULT CLAUSES (CONSECUTIVE CLAUSES)

1375. Result clauses are introduced by ὥστε (rarely by ὡς). *as, that, so that.* In the principal clause a demonstrative word, as οὕτως *so, thus,* τοιοῦτος *such,* τοσοῦτος *so great,* is often expressed. There are two main forms of result clauses: ὥστε with the infinitive and ὥστε with a finite verb.

1376. ὥστε (ὡς) with the Infinitive. — The infinitive with ὥστε (rarely with ὡς) denotes an anticipated, natural, or possible result; the actual occurrence of the result is left to be inferred. The negative is generally μή (cp. 1377). The infinitive with ὥστε (ὡς) is used when the result clause serves only to explain the principal clause. The tenses of the infinitive (generally present or aorist) denote only stage of action.

τοσαύτην κραυγὴν ἐποίησαν ὥστε τοὺς ταξιάρχους ἐλθεῖν *they made such an uproar as to bring the taxiarchs* (lit. *so that the taxiarchs came*) D. 54. 5, ᾔσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he possessed too little power to benefit his friends* X. H. 4. 8. 23 (744), οὐκ ἀργύριον ἔχομεν ὥστε ἀγοράζειν τὰ ἐπιτήδεια *we have no money (so as) to buy provisions* X. A. 7. 3. 5, εἰ μὴ εἰς τοῦτο μανίας ἀφῖκόμην ὥστε ἐπιθῡμεῖν πολλοῖς μάχεσθαι *if I had not reached such a degree of madness as to desire to contend with many* L. 3. 29, διφθέρας συνέσπων ὡς μὴ ἅπτεσθαι τῆς κάρφης τὸ ὕδωρ *they stitched the skins so that the water should not touch the hay* X. A. 1. 5. 10 (intended result).

1377. A result clause with ὥστε and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, regularly takes the infinitive, and usually retains the negative of the direct form: ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν (direct: ἤθελον) πίνειν, εἰ μὴ ἀνθοσμίας εἴη *they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet* X. H. 6. 2. 6. The infinitive with ὥστε occasionally occurs when it is not preceded by an infinitive in indirect discourse: ἐννοησάτω ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον *let him consider that he was then already so far advanced in years that he would have died soon afterwards* X. M. 4. 8. 1.

1378. ἄν with the infinitive expressing *possibility* and representing either a potential indicative or a potential optative, occasionally follows ὥστε (ὡς): καί μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γνῶναι (= ἰδιώτης ἔγνω ἄν or γνοίη ἄν) *and the gods declared to me so* clearly *in the*

sacrifices that even a common man could understand X. A. 6. 1. 31, ἆρ' οὖν δοκεῖ τῳ ὑμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (direct discourse = παρέλιπεν) ἄν τι τῶν τοιούτων; *does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort?* Is. 3. 37.

1379. ὥστε with the infinitive is often used when the simple infinitive would be regular or more common. So especially with verbs of *will* or *desire*: ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6. With adjectives, positive in form but having a comparative force (739): ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still* too *young to decide so important a matter* P. Pr. 314 b.

1380. On the absolute infinitive with ὡς (ὥστε) see 1247.

1381. ὥστε (ὡς) with a Finite Verb. — ὥστε (ὡς) may be used with any form of the simple sentence. It is especially common with the indicative (generally aorist), and then states the *actual* result of the action of the leading verb (negative οὐ). The clause with ὥστε (ὡς) is often so loosely connected with the leading verb as to be practically independent.

ἐπιπίπτει χιὼν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους *an immense amount of snow fell so that it buried both the arms and the men* X. A. 4. 4. 11, οὕτω σκαιὸς εἶ ὥστ' οὐ δύνασαι κτλ. *are you so stupid that you are not able*, etc. D. 18. 120 (of a definite fact; with μὴ δύνασθαι the meaning would be *so stupid as not to be able*, expressing a characteristic).

a. ὥστε may virtually have the force of οὖν, τοίνυν, τοιγαροῦν *accordingly, therefore, consequently*; as καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον *and on the next day he did not come; consequently the Greeks were anxious* X. A. 2. 3. 25. Cp. 1382.

1382. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, ὥστε often has the force of καὶ οὕτως.

ὥστε θάρρει *and so be not afraid* X. C. 1. 3. 18, ὥστε μὴ θαυμάσῃς *and so do not wonder* P. Phae. 274 a, ὥστε πόθεν ἴσασιν; *and so how do they know?* D. 29. 47. Cp. 1381 a.

1383. ὥστε (ὡς) may be used with the potential indicative with ἄν and with the unreal indicative with ἄν.

τοιοῦτόν τι ἐποίησεν ὡς πᾶς ἂν ἔγνω ὅτι ἀσμένη ἤκουσε *she made such a movement that every one could realize that she heard* the music *with pleasure* X. S. 9. 3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὁρμώμενος ὁ Κλέων τῷ στρατῷ *everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force* T. 5. 6.

1384. ὥστε (ὡς) is occasionally used with the optative without ἄν (by assimilation) and with the potential optative with ἄν.

εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. *if some one should pay such attention to your wife as to make her love him better than yourself,* etc. X. C. 5. 5. 30, ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδών *so that I should not recognize him, if I were to see him* E. Or. 379.

CLAUSES OF PROVISO

1385. ἐφ' ᾧ and ἐφ' ᾧτε *on condition that, on the understanding that* take the infinitive (negative μή), less often the future indicative (negative μή or οὐ), to express a proviso.

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we acquit you, on this condition however, that you no longer pursue philosophy* P. A. 29 c, ξυνέβησαν ἐφ' ᾧτε μηδέποτε ἐπιβήσονται αὐτῆς *they made an agreement with the condition that they should never set foot on it again* T. 1. 103.

1386. ὥστε with the infinitive (neg. μή) sometimes has a similar force: ὑπῐσχνοῦντο ὥστε ἐκπλεῖν *they gave their promise on the condition that they should sail out* X. A. 5. 6. 26.

CONDITIONAL CLAUSES

1387. A conditional complex sentence commonly consists of two clauses:

The *condition:* the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*); and the *conclusion:* the conclusional, or principal, clause, expressing what follows if the condition is realized.

a. Conditional complex sentences differ from all other complex sentences in that the principal clause is not valid by itself alone.

b. The condition is often called *protasis*, from πρότασις (lit. *stretching forward*) *that which is put forward* (in logic, a premise); the conclusion is often called *apodosis*, from ἀπόδοσις, lit. *giving back, return; i.e.* the *resuming* or *answering* clause.

1388. The condition is introduced by εἰ *if* (in Epic also by

αἰ). Simple εἰ is used with the indicative and optative. With the subjunctive, εἰ commonly takes ἄν (Epic κέν, κέ).

a. Of εἰ + ἄν there are three forms: ἐάν, the ordinary form in Attic prose and inscriptions; ἤν in Ionic and in the tragic poets and Thucydides; ἄν generally in the later Attic writers. Epic has εἰ ἄν, εἴ (αἴ) κεν or κε, sometimes ἤν.

1389. The particle ἄν is used in the conclusion: (1) with the optative mood, to denote possibility (cp. 1204); (2) with the past tenses of the indicative mood, to denote non-fulfilment of the condition (1181) or, occasionally, repetition (1183).

1390. The negative of the condition is μή because the subordinate clause expresses something *conceived* or *imagined*. The negative of the conclusion is οὐ, when the conclusion is stated as a *fact* on the supposition that the condition is true. But the verb of the conclusion may stand in a construction requiring μή.

a. For exceptional cases in which οὐ is used in the condition, see 1627.

1391. The indicative, subjunctive, and optative moods, and the participle (1425, 1429) may stand in condition and conclusion. The imperative and infinitive may be used in the conclusion. The future optative is never used in a conditional sentence except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

1392. A *particular* conditional sentence refers to a definite act or to definite acts occurring at a definite time or at definite times. A *generalizing* conditional sentence refers to any one of a series of acts that may occur or may have occurred at any time.

a. Generalizing conditional sentences are commonly distinguished in form from particular conditional sentences only in present and past time, and then only when there is no implication as to the fulfilment of the action. Cp. 1419. Present and past unreal conditional sentences (1397) and all forms of future conditional sentences (1406) may be either particular or generalizing.

1393. TABLE OF COMMON ATTIC CONDITIONAL FORMS

Time	Form	Condition (Protasis)	Conclusion (Apodosis)
Present	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with ἄν
	Generalizing	ἐάν with subjunctive	present indicative or equivalent
Past	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with ἄν
	Generalizing	εἰ with optative	imperfect indicative or equivalent
Future	More Vivid	ἐάν with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	ἄν with optative

PRESENT AND PAST CONDITIONS

SIMPLE PRESENT AND PAST CONDITIONS

1394. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability: εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς *if you do this, you do well*, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well.*

a. Simple present and past conditional sentences are sometimes called *neutral*, because nothing is implied with regard to the truth of either condition or conclusion.

b. Simple conditional sentences though commonly particular may imply generality, especially if a word of general meaning, like τις, appears in the condition: εἴ τις δύο ἢ καί τι πλείους ἡμέρᾱς λογίζεται, μάταιός ἐστιν *if* ever *any one counts upon two or even perchance on more days, he is rash* S. Tr. 944, εἴ τίς τι ἐπηρώτᾱ, ἀπεκρίνοντο *if* ever *anybody asked any questions, they answered* T. 7. 10. For the special forms used to express a generalizing condition see 1420, 1421.

1395. Simple present and past conditional sentences have, in the condition, the indicative; in the conclusion, any form of the

simple sentence appropriate to the thought. Forms of the conclusion are

a. Simple Indicative: εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught immoral, they are not gods* E. Fr. 292, εἴ τι ἄλλο ἐγένετο ἐπικίνδῡνον τοῖς Ἕλλησι, πάντων μετέσχομεν *if any other danger befell the Greeks, we took our share in all* T. 3. 54, εἴπερ γε Δᾱρείου ἐστὶ παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *if indeed he is a son of Darius, I shall not gain this without a battle* X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοὺς ὅρκους ἔλῡε τὰς σπονδάς, τὴν δίκην ἔχει *assuming that Clearchus broke the truce contrary to his oath, he has his deserts* 2. 5. 41.

b. Unreal Indicative with ἄν (1181): καίτοι τότε τὸν Ὑπερείδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν *and yet, if indeed his present charge against me is true, he would then have had more reason for prosecuting Hyperides than (he now has for prosecuting) my client* D. 18. 223 (here ἂν ἐδίωκεν implies εἰ ἐδίωκεν *if he had prosecuted*, 1397). Unreal indicative without ἄν (1174): τοῦτο, εἰ καὶ τἄλλα πάντ' ἀποστεροῦσιν, ἀποδοῦναι προσῆκεν *even if they steal everything else, they should have restored this* D. 27. 37.

c. Subjunctive: ὅθεν δὲ ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν *but let us return to the point whence we digressed, if it is agreeable to you* P. Ph. 78 b, εἰ μὲν ἴστε με τοιοῦτον, μηδὲ φωνὴν ἀνάσχησθε *if you know that I am such a man, do not endure even* the sound of *my voice* D. 18. 10.

d. Optative of wish: κάκιστ' ἀπολοίμην, Ξανθίᾱν εἰ μὴ φιλῶ *may I perish most vilely, if I do not love Xanthias* Ar. Ran. 579. Potential optative with ἄν: θαυμάζοιμ' ἂν εἰ οἶσθα *I should be surprised if you know* P. Pr. 312 c, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ *for if they mean this, I must admit that I am an orator* but *not after their style* P. A. 17 b.

e. Imperative: εἴ τις ἀντιλέγει, λεγέτω *if any one objects, let him speak* X. A. 7. 3. 14.

1396. If the condition expresses a *present intention* or *necessity*, the future indicative may be used: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here is generally equivalent to μέλλω with the present or the future infinitive, which is more common in prose (1145).

UNREAL PRESENT AND PAST CONDITIONS

1397. In present and past unreal conditional sentences the condition implies that the supposition cannot, or could not, be realized, because contrary to a known fact. The conclusion states what *would be* or *would have been* the result if the condition *were* or *had been* realized. The condition has **εἰ**, the conclusion has **ἄν** with the indicative. The condition and con-

clusion may have different tenses. Unreal conditions may be either particular or generalizing.

1398. The **imperfect** refers to present time or to a continued or habitual past act or state: εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις *if you were* (now) *doing this, you would be doing well,* or *if you had been doing this, you would have been doing well.* The implied opposite is a present (ἀλλ' οὐ ποιεῖς *but you are* **not** *doing this*) or an imperfect (ἀλλ' οὐκ ἐποίεις *but you were* **not** *doing this*).

The **aorist** refers to a simple occurrence in the past: εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας *if you had done this, you would have done well.* The implied opposite is an aorist (ἀλλ' οὐκ ἐποίησας *but you did* **not** *do this*).

The (rare) **pluperfect** refers to an act completed in past or present time or to the state following on such completion: εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης *if you had finished doing this* (now or on any past occasion), *you would have done well.* The implied opposite is a perfect (ἀλλ' οὐ πεποίηκας *but you have* **not** *done this*) or a pluperfect (ἀλλ' οὐκ ἐπεποιήκης *but you had* **not** *done this*).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

1399. Same Tenses in Condition and Conclusion. — ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο *but they would not be able to do this, if they were not also following a temperate diet* X. C. 1. 2. 16, οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν *accordingly he would not have ruled over islands, if he had not possessed also some naval force* T. 1. 9, εἰ μὴ τότ' ἐπόνουν, νῦν ἂν οὐκ εὐφραινόμην *if I had not toiled then, I should not be rejoicing now* Philemon 153, οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not ordered him* X. A. 6. 6. 15.

1400. Different Tenses in Condition and Conclusion. — εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι *if I had known this before, I would not even have accompanied you* X. A. 7. 7. 11, εἰ ἠρώτων, . . . εἶπες ἄν *if I were asking . . . you would say* P. S. 199 d, καὶ τἆλλ' ἂν ἅπαντ' ἀκολούθως τούτοις ἐπέπρᾶκτο, εἴ τις ἐπείθετό μοι *and everything else would have been effected consistently with what I have said, if my advice had been followed* D. 19. 173, εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέᾱ *if you had not come, we should* now *be marching against the king* X. A. 2. 1. 4, εἰ ἐγὼ πάλαι ἐπεχείρησα πρᾶττειν τὰ πολῑτικὰ πράγματα, πάλαι ἂν ἀπολώλη *if I had long ago essayed to meddle with politics, I should long ago have perished* P. A. 31 d, ἡ πόλις ἐλάμβανεν ἂν δίκην, εἴ τι ἠδίκητο *the State would inflict punishment, if it had been wronged* Ant. 6. 10, οὐκ ἂν παρέμεινα, εἰ ἐλελύμην *I should not have stayed, if I had been set free* Ant. 5. 13.

1401. Homeric Constructions. — The unreal conditional sentence is rare and undeveloped in Homer. In Ψ 274 we have a present unreal conditional

sentence with εἰ and the opt. in the condition, and ἄν with the opt. in the conclusion. A past condition (imperf. or aor. indic.) and present conclusion (opt. with ἄν or κέν) occurs in B 80, Ω 220. Past unreal conditional sentences have, in the condition, the imperf. or aor. indic.; in the conclusion, either the imperf. or aor. indic. with ἄν or κέν or the aor. or pres. opt. with κέν. Thus καί νύ κεν ἔνθ' ἀπόλοιτο . . . Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε . . . Ἀφροδίτη *and here Aeneas had perished, if Aphrodite had not quickly observed him* E 311. The imperfect in unreal conditional sentences in Hom. is always past.

Unreal Conditions — Conclusion without ἄν

1402. ἄν may be omitted in the conclusion of unreal conditional sentences when the verb of the conclusion is an imperfect denoting unfulfilled *obligation*, *possibility*, or *propriety*. Such are the impersonal expressions ἔδει, χρῆν, ἐξῆν, εἰκὸς ἦν, καλὸν ἦν, etc. (1174), which take an infinitive, the action of which is usually not realized. The present infinitive generally expresses what *would necessarily*, *possibly*, or *properly be done* now. The aorist infinitive, sometimes the present, expresses what *would necessarily*, *possibly*, or *properly have been done* in the past.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιᾶσθαι αὐτόν *if he were doing this* (as he is not), *one ought to (might) blame him;* εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιάσασθαι (or αἰτιᾶσθαι) αὐτόν *if he had done this* (as he did not), *one ought to (might) have blamed him.*

χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτέ τι ξυνεβούλευσα, νῦνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν *if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me* P. A. 33 d, εἴ τινα (προῖκα) ἐδίδου, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι *if he had given any* dowry, *that which was actually delivered would naturally have been attested by those who professed to have been present* Is. 3. 28, εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξῆν αὐτῷ μισθῶσαι τὸν οἶκον *if he had wished to be just in regard to the children, he might properly have let the house* L. 32. 23.

1403. The emphasis falls on the action of the infinitive used with the impersonal expressions of 1402. The impersonal has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus ἔδει αἰτιᾶσθαι αὐτόν is virtually equivalent to δικαίως (or ἀναγκαίως) ἂν ᾐτιᾶτο, and εἰκὸς ἦν αἰτιάσασθαι αὐτόν to εἰκότως ἂν ᾐτιάθη *he would properly have been blamed.* If the emphasis falls on the necessity, possibility, or propriety of the act, rather than on the act itself, ἄν is regularly used. Thus εἰ ταῦτα ἐποίει, ἔδει

(ἐξῆν) ἂν αἰτιᾶσθαι αὐτόν *if he were doing this* (as he is **not**), *it would be necessary* (*possible*) *to blame him;* but, as the case now stands, it is not necessary (possible).

1404. In a conclusion formed by the imperfect of **μέλλω** and the infinitive (usually future) to denote an unfulfilled past intention or expectation, ἄν is omitted (cp. 1098 a, 1145 a): ἦ μάλα δὴ Ἀγαμέμνονος . . . φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον, εἰ μὴ . . . ἔειπες *in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken* ν 383.

1405. ἄν may be omitted with the aorist of **κινδῡνεύω** *run a risk* when the emphasis falls on the dependent infinitive: εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδῡνεύσαμεν ἀπολέσθαι *if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing* (= *we should* probably *have perished:* ἀπωλόμεθα ἄν) Aes. 3. 123.

FUTURE CONDITIONS

1406. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms: More Vivid Future conditions and Less Vivid Future conditions. A variety of the first class is the Emotional Future (1410).

a. The difference between the two main forms lies merely in the greater or lesser vividness of the conception. In both nothing is implied as to the truth of either condition or conclusion. Both may be particular or generalizing (1392).

MORE VIVID FUTURE CONDITIONS

1407. More vivid future conditional sentences have in the condition ἐάν (ἤν, ἄν) with the subjunctive; in the conclusion, the future indicative or any other appropriate form of the simple sentence referring to future time: ἐὰν ταῦτα ποιῇς (ποιήσῃς), καλῶς ποιήσεις *if you* (*shall*) *do this, you will do well.* Forms of the conclusion are

a. **Future Indicative**: ἐὰν ζητῇς καλῶς, εὑρήσεις *if you seek well, you shall find* P. G. 503 d, ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* X. A. 3. 4. 41.

b. **Other Tenses** of the indicative. **Present** (1085): ἢν θάνῃς σύ, παῖς ὅδ' ἐκφεύγει μόρον *if thou art slain, yon boy escapes death* E. And. 381. **Aorist** (1128): εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὤλετο μέν μοι νόστος *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 412. **Perfect**: see 1138.

c. **Subjunctive**: μηδ', ἢν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι (1192),

ὁπόσου πωλεῖ; *am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, κἂν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέῃ (1189) ὑπολογίζεσθαι κτλ. *and if we appear to do this unjustly, I rather think it may not be necessary to take notice,* etc. P. Cr. 48 d.

d. **Optative** of wish; as ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου, κάκιστ' ἀπολοίμην *if ever in the future I take* them *away from you, may I perish most vilely!* Ar. Ran. 586. Potential optative with ἄν; as ἐὰν κατὰ μέρος φυλάττωμεν, ἧττον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμιοι *if we keep guard by turns, the enemy may* (for *will*) *be less able to harry us* X. A. 5. 1. 9. Sometimes the opt. with ἄν seems to be merely a mild future: ἦν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί *if then you learn this unjust reason for me, I will not pay even an obol to anybody* Ar. Nub. 116.

e. **Imperative**, or infinitive for the imperative (1248): ἢν πόλεμον αἱρῆσθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων *if you choose war, do not come here again without your arms* X. C. 3. 2. 13, σὺ δ', ἄν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι *but if you can find anything better from any quarter, try to communicate it to me too* P. Crat. 426 b.

1408. The present subjunctive views an action as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time *of itself*. The aorist subjunctive may mark the action of the condition as completed before the action of the principal clause takes place (cp. the Lat. future perfect).

1409. Homeric Constructions. — (a) εἰ with the subjunctive, with no marked difference from εἴ κεν (εἰ ἄν, ἤν): εἴ περ γάρ σε κατακτάνῃ, οὔ σ' κλαύσομαι *for if he slay thee, I shall not bewail thee* X 86. This construction occurs in lyric and dramatic poetry, and in Hdt. (1169). (b) Subjunctive with κέν in condition and conclusion (1195): εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι *and if he do not give her up, then will I seize her myself* A 324. (c) εἴ (αἴ) κεν with the future in the condition (rare): σοὶ ὄνειδος ἔσσεται, εἴ κ' Ἀχιλῆος ἑταῖρον κύνες ἑλκήσουσιν *it will be a reproach unto thee, if the dogs drag the companion of Achilles* P 557. Some read here the subjunctive ἑλκήσωσιν.

1410. Emotional Future Conditions.—When the condition expresses strong feeling, the future indicative with εἰ is generally used instead of ἐάν with the subjunctive. Such conditional sentences commonly contain a warning or a threat or in general something undesirable. The conclusion may take any of the forms of 1407.

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά *if you won't hold your tongue, there's trouble in store for you* E. Fr. 5, ἀποκτενεῖς γάρ, εἴ με γῆς ἔξω βαλεῖς *for thou wilt slay me if thou shalt thrust me out of the land* E. Phoen. 1621, εἰ ὧδε στρα-

τευσόμεθα, οὐ δυνησόμεθα μάχεσθαι *if we keep the field thus, we shall not be able to fight* X. C. 6. 1. 13, ἀθλιώτατος ἂν γενοίμην (potential opt.), εἰ φυγὰς ἀδίκως καταστήσομαι *I should become most wretched, were I to be driven unjustly into exile* L. 7. 41.

1411. When εἰ with the future indicative is contrasted with ἐάν with the subj., the former usually presents the unfavorable, the latter the favorable, alternative: ἢν μὲν γὰρ ἐθέλωμεν ἀποθνῄσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν, εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς *if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion* I. 6. 107.

1412. εἰ with the future indicative may have a modal force and resemble δεῖ or μέλλω (*must, am to*) with the infinitive: βαρεῖα (κῆρ), εἰ τέκνον δαΐξω *hard is fate, if I must slay my child* A. Ag. 208.

LESS VIVID FUTURE CONDITIONS

1413. Less vivid future conditional sentences (*should . . . would*) have in the condition εἰ with the optative, in the conclusion ἄν with the optative: εἰ ταῦτα ποιοίης, καλῶς ἂν ποιοίης or εἰ ταῦτα ποιήσειας, καλῶς ἂν ποιήσειας *if you should do this, you would do well.*

οὐκ ἂν φορητὸς εἴης, εἰ πράσσοις καλῶς *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, κλάοις ἄν, εἰ ψαύσειας *thou wouldst regret it, if thou shouldst touch them* A. Supp. 925, δεινὰ ἂν εἴην εἰργασμένος, εἰ λίποιμι τὴν τάξιν *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. A thing physically impossible may be represented as supposable, hence this construction is occasionally used of what is contrary to fact: φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι *the dead would speak if gifted with a voice* S. El. 548. Cp. 1401.

1414. In poetry and Herodotus the reference is occasionally to present time: οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέχος *not even thou wouldst say so unless the marriage embittered thee* E. Med. 568.

1415. The conclusion may be an optative without ἄν, expressing a wish: εἰ μὲν συμβουλεύοιμι ἃ βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5. 6. 4.

1416. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). The future

optative is never used except in indirect discourse to represent a future indicative: *εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο he declared that if he caught any one attempting to escape, he would treat him as an enemy* (direct = *λήψομαι, χρήσομαι*) X. C. 3. 1. 3.

1417. Homeric Constructions. — (a) In the condition, *εἴ κεν* (*εἰ ἄν*) with the optative with about the same force as *εἰ* alone: *εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος if we should seize them, we would win renown* E 273, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην for I could not suffer anything worse, not even if I should learn of my father's death* T 321. See (d). (b) In the conclusion, the present indicative (*η* 52), future (I 388), future with *κέν* (*μ* 345: but this may be the aorist subjunctive). (c) In the conclusion, the hortatory subjunctive (Ψ 893), the subjunctive with *ἄν* or *κέν* (Λ 386). (d) In the conclusion, the optative not in a wish, but with the same force as the optative with *ἄν* (*κέν*). See T 321 in (a).

GENERALIZING CONDITIONS

1418. A generalizing conditional sentence refers indefinitely to any act or series of acts supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The condition has the force of *if ever*, the conclusion expresses a repeated or habitual action or a general truth.

1419. Unreal conditional sentences of present or past time and future conditional sentences may be either particular or generalizing (1392). Generalizing present and past conditional sentences are sometimes expressed in the same form as simple present or past conditional sentences (cp. 1394 b), but usually such conditional sentences have special forms in the conditional clause.

Present. Condition: *ἐάν* (= *ἐάν ποτε*) with the subjunctive; conclusion: the present indicative (1420).

Past. Condition: *εἰ* (= *εἴ ποτε*) with the optative; conclusion: the imperfect indicative (1421).

a. Observe that it is the character of the *conclusion* alone which distinguishes the present generalizing conditional sentence from the vivid future and the past generalizing conditional sentence from the less vivid future.

b. By reason of the past conclusion in a past generalizing conditional sentence, the optative in the condition refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative in Attic prose refer distinctly to the past. Cp. 1208, 1401.

c. The tenses of the condition have the same force as in future conditional sentences (cp. 1408, 1416).

PRESENT GENERALIZING CONDITIONS

1420. Present generalizing conditional sentences have, in the condition, ἐάν (ἤν, ἄν) with the subjunctive; in the conclusion, the present indicative or an equivalent: ἐὰν ταῦτα ποιῇς (ποιήσῃς), σὲ ἐπαινῶ *if* ever *you do this, I* always *praise you.*

ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν *but if death draws near, no one wishes to die* E. Alc. 671, ἐὰν ἴσοις ἴσα προστεθῇ, τὰ ὅλα ἐστὶν ἴσα *if equals be added to equals, the wholes are equal* Euclid, Ax. 2.

a. The gnomic aorist (1122) in the conclusion is equivalent to the present indicative: ἤν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν *but if any one* ever *transgresses any one of these regulations, they* always *impose punishment upon them (him)* X. C. 1. 2. 2.

b. In poetry εἰ is often used instead of ἐάν. Cp. 1169.

PAST GENERALIZING CONDITIONS

1421. Past generalizing conditional sentences have, in the condition, εἰ with the optative; in the conclusion, the imperfect or an equivalent: εἰ ταῦτα ποιοίης (ποιήσειας), σὲ ἐπῄνουν *if* ever *you did this, I* always *praised you.*

εἴ πού τι ὁρᾴη βρωτόν, διεδίδου *if* ever *he saw anything to eat anywhere, he* always *distributed it* X. A. 4. 5. 8, εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο *if the Athenians advanced, they* (the Syracusans) *retreated; if they retired, they fell upon them* T. 7. 79.

a. The optative is here sometimes called the *iterative* optative. The mood has, however, no iterative force in itself, the idea of repetition being derived solely from the context.

1422. The conclusion may have the **iterative imperfect** or **aorist** with ἄν (1095, 1127): εἴ δέ τις αὐτῷ περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον *if* ever *any one opposed him on any matter, he would* always *bring the entire discussion back to the main point* X. M. 4. 6. 13, εἴ τις αὐτῷ δοκοίη βλᾶκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *if* ever *any one seemed to him to be lagging, he would* always *pick out the likely man and strike him* X. A. 2. 3. 11.

VARIATIONS FROM THE ORDINARY FORMS OF CONDITIONAL SENTENCES

1423. εἰ with the optative (instead of ἐάν with the subjunctive) is not infrequent in the condition with a primary tense of the indicative, or an imperative, in the conclusion.

The present indicative occurs especially in general statements and maxims: *ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν for it is the part of prudent men to remain quiet if they should not be wronged* T. 1. 120. Fut. indic.: *εἰ σώσαιμί σ', εἴσῃ μοι χάριν; should I save thee, wilt thou be grateful to me?* E. Fr. 129. Imperative: *εἴ τις τάδε παραβαίνοι, ἐναγὴς ἔστω if any one should transgress these injunctions, let him be accursed* Aes. 3. 110. A perfect indicative and a subjunctive are very rare.

1424. *εἰ* with the optative in the condition and an unreal indicative in the conclusion is rare: *εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέρᾱν ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φόνος* (for *ἂν εἴη*) *for should we draw the sword upon a purer woman, foul were the murder* E. Or. 1132.

MODIFICATIONS OF THE CONDITION

1425. Condition Implied. — The condition may be implied in a participle, an adverb, a prepositional phrase, etc.

πῶς δῆτα δίκης οὔσης (= *εἰ δίκη ἐστίν*) *ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὑτοῦ δήσᾱς; how, pray, if there is* any *justice, has Zeus not perished since he bound his own father?* Ar. Nub. 904, *οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων* (= *εἰ ἠτρέμιζε*) *for he would not have been hit if he had been keeping quiet* Aut. 3. *β*. 5, *ὀλοῦμαι μὴ μαθών* (= *ἐὰν μὴ μάθω*) *I shall be undone if I don't learn* Ar. Nub. 792, *νῑκῶντες* (= *εἰ νῑκῷεν*) *μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων* (= *εἰ ἡττηθεῖεν*) *δ' αὐτῶν οὐδεὶς ἂν λειφθείη should they be victorious they would kill no one, but if defeated no one of them would be left* X. A. 3. 1. 2, *οὓς ἀχαρίστους εἶναι δικαίως* (= *εἰ δικαίως ὑπολαμβάνοιτε*) *ἂν ὑπολαμβάνοιτε whom you would justly consider to be ungrateful* Aes. 3. 196, *διά γ' ὑμᾶς αὐτοὺς* (= *εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε*) *πάλαι ἂν ἀπολώλειτε if you had been left to yourselves, you would have long ago perished* D. 18. 49.

1426. Verb Omitted. — The verb of the condition is usually omitted when the conclusion has the same verb (cp. 1430): *εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι if any other man* (is worthy to be admired), *Cyrus, too, is worthy to be admired* X. C. 5. 1. 6.

1427. a. *εἰ μή* (*if not*) *except: οὐ γὰρ ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους for we do not see* any *except a few men yonder* X. A. 4. 7. 5.

b. *εἰ μὴ εἰ* (*if not if, unless if*) *except if: ἐπράχθη οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς τοὺς περιοίκους τοὺς αὑτῶν ἑκάστοις nothing noteworthy was done on their part except it might be* (lit. *except if* there was done) *something between each of them and his neighbors* T. 1. 17.

c. *εἰ μὴ διά* (*if not on account of*) *except for:* (*οὐ*) *Μιλτιάδην εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there?* P. G. 516 e. With *εἰ μὴ διά* the ellipsis is to be filled by supplying the negatived predicate of the main clause (here *οὐκ ἐνέπεσεν*).

d. εἰ δὲ μή (*but if not*) *otherwise:* ἀπῄτει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he demanded back the property of the Calchedonians; otherwise* (*i.e.* if they should not restore it: εἰ μὴ ἀποδοῖεν) *he said that he should make war upon them* X. H. 1. 3. 3. εἰ δὲ μή often occurs even where the preceding clause is negative and we might expect εἰ δέ, as μὴ ποιήσῃς ταῦτα· εἰ δὲ μὴ . . . αἰτίαν ἕξεις *do not do this; but if you do, you will have the blame* X. A. 7. 1. 8. εἰ δὲ μή is generally used where (after a preceding ἐάν) we might expect ἐὰν δὲ μή, as ἐὰν μέν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak the truth at all, agree with me; otherwise, oppose me* P. Ph. 91 c.

1428. Condition Omitted. — To the potential optative with ἄν, and the indicative with ἄν, a condition may often be supplied either from the context or from the general sense of the passage; in some cases there was probably no conscious ellipsis at all: ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; *where, pray* (should I inquire) *would the strangers be found to be?* S. El. 1450, ἀριθμὸν δὲ γράψαι οὐκ ἂν ἐδυνάμην ἀκριβῶς *but to give the number accurately I should not be able* (if I were trying) T. 5. 68.

MODIFICATIONS OF THE CONCLUSION

1429. The conclusion may be expressed in a participle or infinitive with or without ἄν as the construction may require.

αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ μισθόν, ὡς οὕτως (1425) περιγενόμενος (= περιγενοίμην) ἂν τῶν ἀντιστασιωτῶν *he asked him for pay for two thousand mercenaries on the ground that thus he would get the better of his adversaries* X. A. 1. 1. 10, τἄλλ' εἰπὼν (= εἴποιμι) ἂν ἡδέως, ἐάσω *though I would gladly mention the other matters, I will forbear* D. 8. 52, οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν *no one spoke in opposition because the assembly would not have suffered it* (= εἴ τις ἀντεῖπε, οὐκ ἂν ἠνέσχετο ἡ ἐκκλησία) X. H. 1. 4. 20. Cp. 1220 ff.

1430. Verb Omitted. — The verb of the conclusion is often omitted, especially when the condition has the same verb (cp. 1426). Here a potential optative with ἄν is represented by ἄν alone (1166). Thus εἰ δή τῳ σοφώτερός του φαίην εἶναι, τούτῳ ἄν (φαίην εἶναι) *if I should say that in any respect I am wiser than any one,* (*I should say*) *in this* P. A. 29 b. So with ὡς ἄν, ὥσπερ ἂν εἰ, etc.: παρῆν ὁ Γαδάτας δῶρα πολλὰ φέρων, ὡς ἂν (φέροι τις) ἐξ οἴκου μεγάλου *Gadatas came bringing many gifts, such as one with large means* (*might bring*), X. C. 5. 4. 29, φοβούμενος ὥσπερ ἂν εἰ παῖς *fearing like a child* (ὥσπερ ἂν ἐφοβεῖτο, εἰ παῖς ἦν) P. G. 479 a, ἠσπάζετο αὐτὸν ὥσπερ ἂν (ἀσπάζοιτο) εἴ τις πάλαι φιλῶν ἀσπάζοιτο *he greeted him as one would* (*do*) *who had long loved him* X. C. 1. 3. 2.

1431. Conclusion Omitted. — (a) When the conclusion is *it is well* (καλῶς ἔχει) or the like: ἐὰν μὲν ἑκὼν πείθηται (καλῶς ἕξει)· εἰ δὲ μὴ (1427 d) εὐθὺ-

νοῦσιν ἀπειλαῖς if he willingly obeys (it will be well); *otherwise they straighten* them *by threats* P. Pr. 325 d. (b) In passionate speech for rhetorical effect (*aposiopēsis*): *εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς ἐξ ἑδέων στυφελίξαι· ὃ γὰρ πολὺ φέρτατός ἐστιν for if indeed the Olympian lord of lightning will to thrust us out from our habitations,* thrust us he will; *for he is by far the most powerful* A 581.

CONDITION AND CONCLUSION COMBINED

1432. εἰ and ἄν in the Condition. — The potential optative with *ἄν* or the unreal indicative with *ἄν*, standing in a clause with *εἰ*, is the conclusion of another condition expressed or understood.

καὶ ἐγώ, εἴπερ ἄλλῳ τῳ ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι and I, if (it is true that) *I would trust any man, trust you* P. Pr. 329 b (here *πειθοίμην* is the condition with *εἰ*; and also, with *ἄν*, the conclusion to an understood condition, *e.g. if I should think of so doing*); *εἰ τοίνυν τοῦτο ἰσχῦρὸν ἦν ἂν τούτῳ τεκμήριον, κἀμοὶ γενέσθω τεκμήριον if then* (it is true that) *this would have been strong evidence for him* (if he had been able to bring it forward), *let it be evidence for me too* D. 49. 58.

1433. εἰ, ἐάν, on the chance that. — A condition may set forth the motive for the action or feeling expressed by the clause on which it depends, *εἰ* and *ἐάν* having force of *on the chance that, in case that, in the hope that, if haply.* The real conclusion here is not the clause on which the condition depends, but the idea of purpose or desire suggested by the condition itself.

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταὐτὰ δοκῇ listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, *πορευόμενοι ἐς τὴν Ἀσίᾱν ὡς βασιλέᾱ, εἴ πως πείσειαν αὐτόν going into Asia to the king in the hope that somehow they might persuade him* T. 2. 67.

a. Homer uses this construction with *οἶδα, εἶδον*, and verbs of *saying: ἐνίσπες εἴ πως ὑπεκπροφύγοιμι Χάρυβδιν tell me if haply I shall (might) escape Charybdis* *μ* 112. Observe that this construction is not an indirect question.

CONCESSIVE CLAUSES

1434. Concessive clauses are commonly introduced by *καὶ εἰ (κεἰ), καὶ ἐάν (κἄν) even if, εἰ (ἐὰν) καί although,* and have the construction of conditional clauses (negative *μή*).

1435. καὶ εἰ (*even if*) clauses. — *καὶ εἰ (ἐάν)* commonly implies that the conclusion must hold even in the extreme case which these words introduce (*even supposing that, even in the case that*).

ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι *he would make a road for them, even supposing they should want to depart with four-horse chariots* X. A. 3. 2. 24.

1436. εἰ καί (*although*) **clauses.** — εἰ (ἐάν) καί commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance.

πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἵᾳ νόσῳ σύνεστιν *though thou canst not see, thou yet dost feel with what a plague our city is afflicted* S. O. T. 302.

RELATIVE CLAUSES

1437. Relative clauses are introduced by relative pronouns or by relative-adverbs of *time*, *place*, or *manner* (cp. 304, 310). The antecedent of the relative may be either expressed or implied in the main clause. Common demonstrative antecedents of the relative pronouns are οὗτος . . . (ὅς), τοιοῦτος . . . (οἷος), τοσοῦτος . . . (ὅσος).

a. For temporal clauses, which are like relative clauses in many respects, see 1485 ff. On relatives in interrogative and exclamatory sentences, see 1548, 1559 ff.

1438. A relative pronoun may often have the force of a personal or demonstrative pronoun with a conjunction or a connective particle (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus πῶς οὖν ἂν ἔνοχος εἴη τῇ γραφῇ; ὅς (= οὗτος γὰρ, cp. 1470) φανερὸς ἦν θεραπεύων τοὺς θεούς *how then could he be subject to the indictment? For he* (lit. a man *who*) *manifestly worshipped the gods* X. M. 1. 2. 64.

1439. Transition from a relative to an independent clause sometimes occurs: (ἰχθύων) οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων (cp. 1101), οὐδὲ τὰς περιστερᾶς fish *which the Syrians regard as gods and do not permit to be injured* (cp. 1224 a), *nor* do they permit *the doves* to be injured X. A. 1. 4. 9.

1440. A subordinate relative clause may precede the main clause or be incorporated into it (1463). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. (Examples 1443, 1476.)

1441. ὅς *who* and the other simple relatives (*e.g.* οἷος, ὅσος) refer to a particular person or thing. ὅσπερ *the very one who* is especially definite and denotes identity (302 b). ὅς γε (*quippe qui*) is causal (1470).

a. ὅς is often used for ὅστις *whoever* (1445) if followed by the subjunctive with ἄν, by the optative, or by μή; and in clauses of purpose (1339) and of cause (1369).

1442. ὅστε (or ὅτε), ἥτε, ὅτε *whoever, whichever*, formed of the relative pronoun and τε, which serves to mark a statement as *general*, occurs in Homer and sometimes in Attic poetry.

1443. ὅ at the beginning of a sentence may have the force of *as to what* suggesting the matter to which it pertains: ὃ δ' ἐζήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους εὖ ποιεῖν δυνάμεθα, οὐδὲ ταῦθ' οὕτως ἔχει *as to what excited your envy of us — that we are able to benefit our friends — not even this is as you suppose* X. Hi. 6. 12.

1444. An introductory relative clause with ὅ may stand in apposition to an entire clause that follows (694): ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἑώρακεν ἀνθρώπων *what is most wonderful, no one whatsoever has ever yet seen Socrates drunk* P. S. 220 a.

1445. ὅστις *whoever*, ὁποῖος, ὁπόσος *of what sort, as much as, as many as*, denote a person or thing in general, or mark the *class, character, quality* or *capacity* of a person (less often of a thing).

μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει *happy is the man who possesses property and sense* Men. Sent. 340.

a. After a negative expressed or implied, ὅστις (not ὅς) is commonly used because of its general meaning. So οὐκ (οὐδείς) ἔστιν ὅστις, τίς ἐστιν ὅστις (1472); cp. πᾶς ὅστις (plural generally πάντες ὅσοι).

1446. Relative local clauses are introduced by οὗ, ὅπου, ἔνθα, ἵνα (usually poetic) *where*, οἷ, ὅποι, ἔνθα *whither*, ὅθεν, ὁπόθεν, ἔνθεν *whence*, ᾗ, ὅπῃ *which way, where, whither*. ὅθι, ὁπόθι *where* are Epic and Lyric, ἦχι *where* is Epic.

1447. Relative clauses of manner are introduced by ὡς, ὥσπερ, καθάπερ, ὅπως, ᾗ, ὅπῃ, ὅτῳ τρόπῳ, etc., *as, how.*

1448. Definite and Indefinite Antecedent. — The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. With a definite antecedent the relative clause may take any form that occurs in an independent sentence; negative οὐ, unless the particular construction requires μή. With an indefinite antecedent the relative clause commonly has a conditional force (negative μή).

1449. The antecedent is either definite (negative *οὐ*) or indefinite (negative *μή*) when the relative clause has the indicative. The antecedent is indefinite (negative *μή*) when the relative clause has the subjunctive with *ἄν* or the optative (not in a wish).

ἃ βούλεται πράττει he does what he wishes (*i.e.* the particular things he wishes to do); negative *ἃ οὐ βούλεται πράττει. ἅτινα βούλεται πράττει he does whatever he wants* (*i.e.* if he wants to do anything, he does it); negative *ἅτινα μὴ βούλεται πράττει.*

a. When the verb of the relative clause is indicative, it is often doubtful whether the antecedent is definite or indefinite; but in negative clauses the kind of negative (*οὐ* or *μή*) generally makes this clear: *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι whatever I do not know* (= *εἴ τινα μὴ οἶδα*) *I do not even think I know* P. A. 21 d. Here *ἃ οὐκ οἶδα* would mean *the particular things I am ignorant of*, and would have no conditional force.

1450. When the antecedent is definite, the simple relatives (*ὅς*, *οἷος*, *ὅσος*, etc.) are used; when indefinite, the compound relatives (*ὅστις*, *ὁποῖος*, *ὁπόσος*, etc.) are regular, but the simple relatives often occur. When the antecedent is indefinite, *ὅς* is used with the subjunctive with *ἄν* or the optative; while *ὅστις* is preferred to *ὅς* if the verb is indicative (1476 a).

1451. Omission of the Antecedent to a Relative. — The demonstrative pronoun antecedent to a relative is often omitted when it expresses the general idea of person or thing.

ἐγὼ δὲ καὶ (οὗτοι) ὧν κρατῶ μενοῦμεν but I and those *whom I command will remain* X. C. 5. 1. 26, *καλὸν τὸ θνῄσκειν οἷς* (for *τούτοις οἷς*) *ὕβριν τὸ ζῆν φέρει death is sweet* to those *to whom life brings contumely* Men. Sent. 291.

1452. A demonstrative adverb may be suppressed: *ἄξω ὑμᾶς ἔνθα* (for *ἐκεῖσε ἔνθα*) *τὸ πρᾶγμα ἐγένετο I will bring you* to the spot *where the affair took place* X. C. 5. 4. 21.

1453. The antecedent is omitted in the phrases **ἔστιν ὅστις** (rarely *ὅς*) *there is some one who, somebody*, plural **εἰσὶν οἵ** *some* (less often **ἔστιν οἵ**): *ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; is there then any one who wishes to be harmed by his companions?* P. A. 25 d, *ἔστιν ὅτῳ πλείω ἐπιτρέπεις ἢ τῇ γυναικί; is there any one to whom you entrust more than to your wife?* X. O. 3. 12, *εἰσὶ δὲ καὶ οἳ φεύγουσιν some* horses *too run away* X. Eq. 3. 4. *ἔστιν οἵ* imitates *ἔστιν ὅτε* (*ἐνίοτε*), *ἔστιν οὗ*, etc. (1454).

a. The oblique cases of **εἰσίν οἵ** (**ἔνιοι**) are generally **ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὕς** (or **οὕστινας**): *πλὴν Ἰώνων καὶ ἔστιν ὧν ἄλλων ἐθνῶν except the Ionians and some other nations* T. 3. 92, *αὐχμοὶ ἔστι παρ' οἷς μεγάλοι great droughts among some* 1. 23, *ἔστι μὲν οὓς αὐτῶν κατέβαλον some of them they struck down* X. H. 2. 4. 6.

1454. Here belong certain idiomatic phrases due to the omission of the antecedent: **ἔστιν οὗ** (**ὅπου**) *somewhere, sometimes,* **ἔστιν ᾗ** *in some way,* **ἔστιν ὅτε** (and **ἐνίοτε** = **ἔνι ὅτε**, cp. 148 b) *sometimes,* **ἔστιν ὅπως** *somehow* (in questions = *is it possible that?*), **οὐκ ἔστιν ὅπως** *in no way, it is not possible that* (lit. *there is not how*). Thus *ἔστι δ' οὗ σιγὴ λόγου κρείσσων γένοιτ' ἄν but sometimes silence may prove better than speech* E. Or. 638, *ἔστιν ὅτε καὶ οἷς* (1453) *βέλτιον τεθνάναι ἢ ζῆν sometimes and for some people it is better to die than to live* P. Ph. 62 a, *οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν it is not possible that he will not attack us* X. A. 2. 4. 3.

1455. Relative not repeated.—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is generally omitted. Its place is often taken by **αὐτός** (less often by **οὗτος** or **ἐκεῖνος**) or by a personal pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ (ᾧ) ἐδώκαμεν καὶ (παρ' οὗ) ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειρᾶται Ariaeus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us X. A. 3. 2. 5, *ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; where, pray, is that man who used to hunt with us and whom you seemed to me to admire so greatly?* X. C. 3. 1. 38. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

1456. Verb omitted.—A verb common to a relative clause and the main clause often appears only in the main clause. Cf. 1331.

1457. Attraction.—A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. An unemphatic demonstrative pronoun as antecedent, though it attracts the relative, is commonly omitted. Cp. "Vengeance is his, or whose he sole appoints."

πρὸ τῶν κακῶν ὧν (for *ἃ*) *οἶδα instead of the evils which I know* P. A. 29 b,

ἀφ' ὧν (for τούτων ἃ) ἴστε *from what you know* D. 19. 216, φοβοίμην ἂν τῷ ἡγεμόνι ᾧ (for ὃν) δοίη ἕπεσθαι *I should fear to follow the leader whom he might give* X. A. 1. 3. 17, σὺν οἷς (for τούτοις οὕς) εἶχεν ἦει *he went with those he had* X. H. 3. 5. 18. Similarly in the case of adverbs: διεκομίζοντο ὅθεν (for ἐκεῖθεν οἷ) ὑπεξέθεντο παῖδας *they conveyed their children from the places where (whither) they had deposited them* T. 1. 89.

a. Attraction is not *necessary*, and takes place only when the relative clause is essential to complete the meaning of the antecedent, but not always then. If the relative clause is added merely as a remark, attraction does not take place.

1458. οἷος, ὅσος, ἡλίκος, ὅστις δή, ὁστισοῦν and a following nominative may be attracted to the case of the antecedent. The antecedent, if expressed, is often incorporated (1463) in the relative clause.

χαριζόμενος οἵῳ σοι ἀνδρί (for χαριζόμενος τοιούτῳ ἀνδρὶ οἷος σὺ εἶ) *showing favor to such a man as you are* X. M. 2. 9. 3, πρὸς ἄνδρας τολμηροὺς οἵους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοί εἰσι) *to bold men such as the Athenians* T. 7. 21. Here the whole relative clause (with copula omitted) is attracted.

1459. Case of the Relative with Omitted Antecedent. — If the omitted antecedent would have been genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case: δηλοῖς δὲ καὶ ἐξ ὧν (for ἐκ τούτων ἃ) ζῇς *you show it also by the life you lead* D. 18. 198, τοῦτο δ' ὅμοιόν ἐστιν ᾧ (for τούτῳ ὃ) νῦν δὴ ἐλέγετο *this is like that which was said just now* P. Ph. 69 a. But ἦ θίγω δῆθ' οἵ μ' ἔφῦσαν; *am I to embrace him who begat me?* E. Ion 560, εἰδέναι τὴν δύναμιν (τούτων) ἐφ' οὓς ἂν ἴωσιν *to discover the strength* of those *against whom they are to proceed* X. A. 5. 1. 8.

1460. Inverse Attraction. — A nominative or, oftener, an accusative antecedent may be attracted to the case of the relative. Cp. "When him (= he whom) we serve's away," *urbem quam statuo vestra est.*

τάσδε (for αἵδε) δ' ἅσπερ εἰσορᾷς χωροῦσι *but the women whom thou seest are coming* S. Tr. 283, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρᾱγότες εἶεν *they said that the Lacedaemonians had gained all they asked for* X. H. 1. 1. 4. 2. Similarly in the case of adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε *and elsewhere, wherever you go, they will love you* P. Cr. 45 c.

1461. οὐδεὶς ὅστις οὐ *every one* (lit. *nobody who not*) for οὐδείς ἐστιν ὅστις οὐ commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενὸς ὅτου οὐ, etc. Thus οὐδενὸς ὅτου οὐχὶ ἀλογώτερον *than which there is nothing more irrational* P. Charm. 175 c, οὐδενὶ ὅτῳ οὐκ ἀποκρῑνόμενος

replying to every one P. Men. 70 c, περὶ ὧν οὐδένα κίνδῡνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι *for which our ancestors underwent every danger* D. 18. 200.

1462. In like manner θαυμαστὸς ὅσος, standing for θαυμαστόν ἐστιν ὅσος, is declined: χρήματα ἔλαβε θαυμαστὰ ὅσα *he received a wonderful amount of money* P. Hipp. M. 282 c. Similarly θαυμασίως ὡς for θαυμαστόν ἐστιν ὡς.

1463. Incorporation. — The antecedent taken into the relative clause is said to be *incorporated*. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

1464. A nominative, accusative, or vocative antecedent, when incorporated, generally conforms to the case of the relative. A genitive or dative antecedent generally attracts the relative to its own case.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετήν, ἀληθής (for ἔστιν ἡ ἀρετὴ ἀληθής, ἣν) *if the virtue which you were speaking of before, is real* P. G. 503 c, εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη ἦν (for ἡ κώμη εἰς ἣν) *the village at which they arrived was large* X. A. 4. 4. 2, εἴ τινα ὁρᾷη κατασκευάζοντα ἧς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἧς ἄρχοι) *if ever he saw any one improving the district which he governed* 1. 9. 19, κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες (for θεὸς ὃ or ὦ θεὸς ὅ) *hear me thou that camest yesterday in thy godhead* β 262; περὶ δ' οὗ πρότερον ἔθηκε νόμου διελθών (for τοῦ νόμου ὅν) *dealing in detail with the law which he formerly passed* D. 24. 61, ἐπορεύετο σὺν ᾗ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν) *he advanced with what force he had* X. H. 4. 1. 23. So even when the antecedent is omitted: πρὸς ᾧ εἶχε συνέλεγε στράτευμα (for πρὸς τῷ στρατεύματι ὅ) *he was collecting an army in addition to that which he had* X. H. 4. 1. 41.

a. But a relative in the *nominative* attracts an incorporated genitive or dative antecedent into its own case: ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι (*sc.* εἰσί) (for τοσούτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοί εἰσι) *in courts and all the other public assemblies* P. Phae. 261 a.

THE MOODS IN CERTAIN RELATIVE CLAUSES

1465. An extension of the deliberative subjunctive occurs in relative clauses after such expressions as οὐκ ἔχω, οὐκ ἔστι, etc., which usually denote baffled will, or an impediment to carrying out an act desired. The subjunctive follows primary tenses; the optative, secondary tenses: οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύγωσιν *they will not have* any place *whither to escape* X. A. 2. 4. 20, οὐδένα γὰρ εἶχον ὅστις τὰς ἐμὰς ἐπιστολὰς πέμψειε *for I had no one to convey my letter* E. I. T. 588.

1466. The deliberative future (1111) occurs in relative clauses: ὅπως μολούμεθ' ἐς δόμους οὐκ ἔχω *how we are to go home I cannot tell* S. O. C. 1742.

1467. οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogatives τίς ἐστιν ὅστις (ὅς) and ἔσθ' ὅπως are sometimes followed by the optative without ἄν (probably potential) in Attic poetry: οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν *there is no one except myself who could cut it* A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά *I could not* (lit. *there is no way how I could*) *call false tidings fair* A. Ag. 620, ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι; *is there then a way by which Alcestis might reach old age?* E. Alc. 52. Cp. 1202. The potential optative *with* ἄν also occurs after these expressions.

CLASSES OF RELATIVE CLAUSES

1468. Ordinary Relative Clauses simply define more exactly a definite antecedent, and have the constructions and negatives of simple sentences.

ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι *this is what I want* X. A. 7. 2. 34, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἅπερ ἂν ἔπαθεν ἄλλῳ τῳ συγγενόμενος τῶν σοφιστῶν *in coming to me he will not suffer the treatment he would have suffered had he consorted with any other of the sophists* P. Pr. 318 d, Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has taken his seat here and let us give him* (lit. *to whom let us give*) *a share in the investigation* P. Men. 89 e, οἶομαι ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *I think we should endure such things as* I pray *the gods may inflict upon our enemies* X. A. 3. 2. 3, δόρατα ἔχοντες ὅσα ἀνὴρ ἂν φέροι μόλις *having as many spears as a man could carry with difficulty* 5. 4. 25, πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν *I will tell thy wandering, which do thou inscribe in the tablets of thy memory* A. Pr. 788. Cp. 1218.

a. Homer has κέν or ἄν with the future: παρ' ἐμοί γε καὶ ἄλλοι, οἵ κέ με τῑμήσουσι *I have others too by my side who will honor me* A 175.

1469. Relative Clauses of Purpose take the future indicative (negative μή).

ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι, οἳ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολῑτεύσουσι *the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government* X. H. 2. 3. 2, πέμψον τιν' ὅστις σημανεῖ *send some one who will announce* E. I. T. 1209, κρύψω τόδ' ἔγχος ἔνθα μή τις ὄψεται *I will hide this sword where no one shall see it* S. Aj. 659.

a. After a secondary tense the future optative is seldom used: ἔφυγον ἔνθα μήποτ' ὀψοίμην *I fled where I should never see* S. O. T. 796.

b. For past purpose expressed by ἔμελλον and the infinitive, see 1145 a.

c. Homer uses the subjunctive (with κέν, except Γ 287) after primary

tenses, the optative after secondary tenses: *μάντις ἐλεύσεται, ὅς κέν τοι εἴπησιν ὁδόν a seer will come to tell thee the way* κ 538, *ἄγγελον ἦκαν ὅς ἀγγείλειε γυναικί they sent a messenger to tell the woman* ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

1470. Relative Clauses of Cause take the indicative (negative *οὐ*). *γέ* is often used after *ὅς*.

θαυμαστὸν ποιεῖς, ὅς (= *ὅτι σύ*, 1438) *ἡμῖν οὐδὲν δίδως you act strangely in giving us nothing* X. M. 2. 7. 13.

a. *μή* is used when there is also an idea of characteristic (*of such a sort*; cp. 1608) or condition (perhaps to avoid a more downright form of statement).

1471. Relative Clauses of Result generally take the indicative. With *οὐ*, the relative clause approximates *ὥστε οὐ* with the indicative; with *μή*, it expresses an anticipated result (1473) more precisely than *ὥστε μή* with the infinitive.

τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; who is so infatuated that he does not wish to be a friend to you? X. A. 2. 5. 12, *ψηφίσασθε τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει pass such a vote that in consequence you will never feel regret* And. 3. 41.

a. The indicative with *ἄν* and the optative with *ἄν* are rare.

1472. The indicative is used in relative clauses of result introduced by *οὐκ ἔστιν ὅστις* (*οὐ*), *οὐδείς ἐστιν ὅστις* (*οὐ*), *οὐκ ἔστιν ὅπως* (*οὐ*), *εἰσὶν οἵ*, *ἔστιν οἷς*, etc. Thus *οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὑτὸν φιλεῖ there is no one who does not love himself* Men. Sent. 407, *οὐκ ἔστιν ὅπως ἥβην κτήσῃ πάλιν αὖθις it cannot be that thou canst regain thy youth* E. Heracl. 707.

a. The indicative with *ἄν* and the optative with *ἄν* also occur: *οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε for there was nothing that you could have done* D. 18. 43, *ὧν οὐκ ἔστιν ὅστις οὐκ ἂν καταφρονήσειεν whom every one would despise* I. 8. 52.

1473. The future indicative is often used to express an *anticipated* result (negative *μή*): *ἀνόητον ἐπὶ τοιούτους ἰέναι ὧν κρατήσας μὴ κατασχήσει τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them* T. 6. 11.

1474. The future indicative is very common when the main clause contains an idea of *ability*, *capacity*, or *characteristic*, and the relative clause denotes what is to be expected of its subject: *ἱκανοί ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες συμμαχοῦνται* (cp. *ὥστε συμμάχεσθαι*) *we are able to send you ships and men who will fight with you* X. A. 5. 4. 10, *δεῖταί τινος ὅστις αὐτὸν ὀνήσει he needs some one to improve him* P. Eu. 306 d.

CONDITIONAL RELATIVE CLAUSES

1475. Conditional relative clauses resemble *if* clauses, ὅς (ὅστις) corresponding to εἴ τις, ὅς (ὅστις) ἄν to ἐάν τις. The antecedent is indefinite (1448); the negative is μή.

a. Such relative clauses have the effect of imposing a condition on the main clause, and correspond in form to the conditions of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. Observe that ὅς ἄν always generalizes, whereas ἐάν may be particular in prose.

1476. **Simple present** and **past conditional relative clauses** have the present or past indicative. The main clause may have any form of the simple sentence appropriate to the thought (cp. 1395).

οὐ γὰρ ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ (cp. εἴ τινα) μὴ πράττουσι, ταῦτα λέγεις *for it is not what the just do, but what they do not do, that you keep telling* us X. M. 4. 4. 11, ἄνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν *they killed all of the Athenians who had not swum out* T 2. 90, ὃ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη κακοῦ αἴτιον; *and that which produces no evil cannot be the cause of any evil either?* P. R. 379 b, ἃ μὴ προσήκει μήτ' ἄκουε μήθ' ὁρᾶ *neither hear nor behold that which beseems thee not* Men. Sent. 39.

a. Since the antecedent is indefinite, simple conditional relative clauses with the indicative in the main clause often have the value of *generalizing* conditions. But generalizing clauses with ὅς (or ὅς μή) usually take the subjunctive or optative (1481, 1482), and those with ὅστις (or ὅστις μή), which is itself sufficiently general in meaning, the indicative; as ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται *he counsels wisely who incurs envy in causes of greatest moment* T. 2. 64. Cases with the imperfect are doubtful (X. A. 1. 1. 5, 1. 9. 27).

1477. If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used (cp. 1396): ἐν τούτῳ κεκωλῦσθαι (1138) ἐδόκει ἑκάστῳ τὰ πράγματα ᾧ μή τις αὐτὸς παρέσται *each thought that progress was surely impeded in any undertaking in which he was not going to take part in person* (= ἐν τούτῳ κεκώλῦται ᾧ μὴ παρέσομαι) T. 2. 8. More common is μέλλω with the present or future infinitive: ἕλοισθ' ὅ τι ἅπᾶσι συνοίσειν ὑμῖν μέλλει *may you adopt whatever course is likely to be of advantage to you all* D. 3. 36.

1478. **Present** and **past unreal conditional relative clauses** have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 1397).

οἱ παῖδες ὑμῶν, ὅσοι (cp. εἴ τινες) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο *your children, if there had been any of them present, would be now suffering insults*

from these men L. 12. 98, *οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα for we should not ourselves be attempting* (as we are) *to do what we did not understand* P. Charm. 171 e.

1479. More vivid future conditional relative clauses vividly anticipate the realization of a future event, and take the subjunctive with *ἄν*. The main clause has some form referring to the future (cp. 1407).

τῷ ἀνδρὶ ὅν ἂν (cp. *ἐάν τινα*) *ἕλησθε πείσομαι I will obey whatever man you may choose* X. A. 1. 3. 15, *ἕπεσθε ὅπῃ ἄν τις ἡγῆται follow where any one may lead you* T. 2. 11, *ὡς ἂν* (cp. *ἐάν πως*) *ἐγὼ εἴπω, πειθώμεθα let us all obey as I shall bid* B 139, *ὥστ' ἀποφύγοις ἂν* (potential opt.) *ἥντιν' ἂν βούλῃ δίκην so that you can get off in any suit you please* Ar. Nub. 1151, *ἀπόκρῖναι ὅ τι ἄν σε ἐρωτῶ answer whatever I ask you* L. 12. 24.

a. In the relative clause the future indicative is very rare (T. 1. 22).

b. Homer has some cases of the subjunctive (1169) without *κέν* or *ἄν* (*e.g.* N 234), and sometimes uses the future with *κέν* or *ἄν* in the main clause: *ὃ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι and he will be wroth to whom I shall come* A 139.

1480. Less vivid future conditional relative clauses set forth less vividly the realization of a future event, and take the optative. The main clause has the optative with *ἄν* (cp. 1413).

ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ (cp. *εἴ τινα*) *ἡμῖν Κῦρος δοίη I should hesitate to embark in the vessels that Cyrus might give us* X. A. 1. 3. 17, *ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον ἀεὶ ἀσπάζοιτο ἂν* (*χρήματα*) *the older he grows, the more he would always respect wealth* P. R. 549 b, *οὔ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο he were not a man without booty to whom so many things come* I 125. These clauses (as those of 1479) may be particular or generalizing.

a. The main clause has the optative without *ἄν* in *wishes*: *δῶρα θεῶν ἔχοι, ὅττι διδοῖεν may he keep the gifts of the gods whatever they may give* σ 142.

b. Homer sometimes uses *κέν* or *ἄν* in the relative clause (*φ* 161).

1481. Present generalizing relative clauses have *ἄν* with the subjunctive. The main clause has the present indicative or an equivalent (cp. 1420).

οὓς (cp. *εἴ τινας*) *ἂν γνῶσι τούτων τι ἀδικοῦντας, τῑμωροῦνται whomsoever they find doing wrong in any of these respects*, these *they punish* X. C. 1. 2. 6, *τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῇ, πάντων γίγνεται for the end of all events happens as God wills* D. 18. 192, *πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ for every land is a man's own country wheresoever he fares well* Ar. Plut. 1151, *ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον* (gnomic aorist) *αὐτοῦ whoever obeys the gods, him they most do hear* A 218.

a. The subjunctive without ἄν (κέν) is found in Homer, later poetry, and Herodotus. Cp. 1169.

1482. Past generalizing relative clauses have the optative. The main clause has the imperfect or an equivalent (cp. 1421).

ἔπρᾶττεν ἃ δόξειεν αὐτῷ *he* always *did whatever he pleased* D. 18. 235, ἐθήρᾱ ὅπου περ ἐπιτυγχάνοιεν θηρίοις *he used to hunt wherever they fell in with large game* X. C. 3. 3. 5, ὅπῃ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα, ἐπανήγαγεν ἄν (1422) τὸ κέρας *when the squadron was about to take breakfast, he would draw back the wing* X. H. 6. 2. 28.

LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

1483. Indicative with ἄν or potential optative with ἄν in the relative clause (cp. 1432): ὅντιν' ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἴσων ἂν αἴτιος ἦν κακῶν ὅσωνπερ καὶ οὗτος *whomsoever you might have appointed to this post, such a one would have been the cause of as great evils as this man has been* D. 19. 29, τὰς δ' ἐπ' Ἰλλυρίους καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείᾱς *I omit his expeditions against the Illyrians and many others* (lit. *whithersoever*) *one might speak of* 1. 13.

1484. Optative in the relative clause, with the present indicative in the main clause (cp. 1423): ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν *but whomever the State might appoint, him we must obey* S. Ant. 666, εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις *'tis best to live at hazard, as one may* S. O. T. 979. The future indicative and the imperative are rare.

a. The present indicative sometimes may have the force of an emphatic future (ζ 286). Sometimes the optative indicates a case that is not likely to occur; as ἄλλῳ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι *you are ready to be wroth with another, supposing any one do such things* Ψ 494.

TEMPORAL CLAUSES

1485. Temporal clauses are introduced by temporal conjunctions or relative expressions having the force of temporal conjunctions.

A. Denoting time usually *the same* as that of the main verb: ὅτε, ὁπότε, less often ἡνίκα and ὁπηνίκα, *when*; ὁσάκις *as often as*; ἕως, μέχρι, ὅσον χρόνον, *so long as*; ἕως, ἐν ᾧ, *while*. Poetic or Ionic: εὖτε (= ὅτε), ἧμος, ὄπως, *when*, ὄφρα *so long as*.

B. Denoting time usually *prior* to that of the main verb: ἐπεί, ἐπειδή, *after*, *after that* (less exactly *when*); ἐπεὶ πρῶτον, ὡς (ἐπεί, ἐπειδὴ) τάχιστα, *as soon as*; ἐξ (ἀφ') οὗ, ἐξ ὅτου, *since*. ἐπείτε *after* is common in Hdt.

C. Denoting time *subsequent* to that of the main verb: ἕως, ἕστε, μέχρι (οὗ), ἄχρι (οὗ), *until*; πρίν, πρότερον ἤ, *before, until*. ἕστε in prose is common only in Hdt. and Xen.; ἄχρι is not common. Hom. has also ὄφρα, εἰς ὅτε (κεν), εἰς ὅ (κεν), ὁππότε *until*. Hdt. has ἐς ὅ, ἐς (ἕως) οὗ, *until*.

1486. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions: ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τέως (μέχρι τούτου). So also ἐπεὶ . . . τότε, etc.

1487. Clauses introduced by conjunctions or relative adverbs of time have the effect of imposing a limitation or condition on the main clause. In general they have the same constructions as clauses introduced by relative pronouns and by relative adverbs of place and manner.

a. *Until* clauses differ from ordinary conditional relative clauses in the use of the optative in implied indirect discourse (1504) and in the greater frequency of the absence of ἄν (1479, 1481 a, 1494).

TEMPORAL CLAUSES WITH THE INDICATIVE

1488. Present or past temporal clauses take the indicative if the action is marked as a fact and refers to a definite present or past occasion (negative οὐ). The main clause commonly has the indicative, but may take any form of the simple sentence. Cp. 1394, 1476.

ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πρᾱγμάτων *while there is opportunity, take our public affairs in hand* D. 1. 20, ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτός *but when it was getting to be afternoon, a cloud of dust appeared* X. A. 1. 8. 8, ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον τὴν παῖδα δοῦναι, ἐπιστρατεύει *when he could not persuade her sire to give him his daughter, he made war* S. Tr. 359, ἐν ᾧ ὡπλίζοντο, ἦκον οἱ σκοποί *while they were arming, the scouts came* X. A. 2. 2. 15. — ἐπεὶ δ' ἐξῆλθεν (1132), ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντᾱ ὡς ἐγένετο *but after he had come out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5, ἐπειδὴ δὲ ἐτελεύτησε Δᾱρεῖος, Τισσαφέρνης διαβάλλει τὸν Κῦρον *after Darius died, Tissaphernes calumniated Cyrus* 1. 1. 3, ὡς τάχιστα ἕως ὑπέφαινεν, ἐθύοντο *as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9. — ἐξ οὗ τὰ ξενικὰ ὑμῖν στρατεύεται, τοὺς φίλους νῑκᾷ *ever since mercenaries have been in your service, they have been vanquishing your friends* D. 4. 24, ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί *they waited until the generals arrived* X. H. 1. 1. 29, καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο *and they kept doing this until darkness came on* X. A. 4. 2. 4.

1489. μέμνημαι, οἶδα, ἀκούω often take ὅτε *when* instead of ὅτι *that;* as μέμνημαι ὅτε ἐγὼ πρὸς σὲ ἦλθον *I remember when (that) I came to you* X. C. 1. 6. 12. οἶδα (ἀκούω) ὅτε probably imitates μέμνημαι ὅτε, originally *I remember* (the moment) *when.*

1490. The negative is μή only when the temporal relation is regarded as conditional (indefinite): ὁπότε τὸ δίκαιον μὴ οἶδα, ὅ ἐστι, σχολῇ εἴσομαι εἴτε

ἀρετή τις οὖσα τυγχάνει εἴτε καὶ οὔ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c (cp. 1449).

1491. A temporal clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative.

ἐβασάνιζον ἂν μέχρι αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased D. 53. 25. Cp. 1335, 1397, 1478.

1492. The indicative is seldom used in temporal clauses of present and past indefinite frequency (cp. 1420, 1421, 1481, 1482).

περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε δικάζονται, δεῖ παρὰ τῶν κατηγόρων πυθέσθαι with regard to other malefactors, one has to learn during their trial (lit. *when they are tried*) *from the accusers* L. 22. 22, *καὶ ᾖδον καὶ ἐχόρευον ὁπότε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον they both sang and danced whenever the enemy were likely to see them* X. A. 4. 7. 16.

1493. The future indicative is rarely used in temporal clauses, and when so used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὅ τι χρὴ ποιεῖν ἕξετε at that time when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. For ὅτε with the future, ὅταν with the subj. is commonly used.

TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

1494. Temporal clauses with the subjunctive and ἄν refer either to the future or to indefinite present time.

a. ἕως (ἐστ', μέχρι) ἄν means *as long as* or *until.* The subjunctive without ἄν (κέν) occurs in poetry (cp. 1169) and in Hdt.; in Attic prose only with μέχρι, μέχρι οὗ, and πρίν (1515 b).

1495. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present generally sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb (cp. the Lat. future perfect). The same distinction holds true in the case of the tenses of the optative.

1496. Future Time. — The subjunctive with ἄν, referring to the future, stands in temporal clauses corresponding to more

vivid future conditions (negative *μή*). The main clause has the future indicative or any form of the verb referring to the future except the optative without *ἄν*. Cp. 1407, 1479.

ἡνίκα δ' ἄν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα but when any one wrongs you, we will fight in your defense X. C. 4. 4. 11, *ὅταν μὴ σθένω, πεπαύσομαι when my strength fails, I shall cease* S. Ant. 91, *ἐπειδὰν ἅπαντ' ἀκούσητε, κρίνατε when you have heard everything, decide* D. 4. 14, *περιμένετε ἕστ' ἂν ἐγὼ ἔλθω wait until I come* X. A. 5. 1. 4, *μὴ ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένωνται let us not wait until they outnumber us* X. C. 3. 3. 46, *ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει so long as a single Athenian is left, I never would recommend the city to make this peace* D. 19. 14 (here the opt. with *ἄν* is nearly equivalent to the future).

1497. In *until* clauses the main verb is negative only if the main action does not continue until the subordinate action begins: *οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται we are not waiting until our country is being ravaged* X. C. 3. 3. 18. *ἕως while* generally takes the pres. subj., *ἕως until* generally takes the aor. subjunctive.

1498. Indefinite Present Time. — In temporal sentences of indefinite frequency, if the main clause has the present indicative or some other tense denoting a present customary or repeated action or a general truth, the temporal clause has the subjunctive with *ἄν*. Cp. 1420, 1481.

μαινόμεθα πάντες ὁπόταν ὀργιζώμεθα we are all mad whenever we are angry Philemon 184, *ποιοῦμεν ταῦθ' ἑκάστοτε, ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν we always do this until we throw him into misfortune* Ar. Nub. 1460, *ὅταν σπεύδῃ τις αὐτός, χὠ θεὸς συνάπτεται whenever a man is eager himself, God too works with him* A. Pers. 742, *ὅταν δ' ἑτέρῳ ταῦτα παραδῷ, καταλέλυκε* (1136) *τὴν αὐτὸς αὑτοῦ δυναστείαν but whenever he surrenders these* rights *to another, he destroys once and for all his own sovereignty* Aes. 3. 233, *πολλάκις ἐθαύμασα* (1121) *τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ὅταν ἐνθυμηθῶ κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider,* etc. L. 12. 41.

TEMPORAL CLAUSES WITH THE OPTATIVE

1499. Temporal clauses with the optative refer either to the future or to indefinite past time.

1500. Future Time. — The optative, referring to the future, stands in temporal clauses corresponding to less vivid future

conditions (negative μή). The main clause has the optative referring to the future. Cp. 1413, 1480.

πεινῶν φάγοι ἄν ὁπότε βούλοιτο *when hungry he would eat whenever he wished* X. M. 2. 1. 18, εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης; *should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι *may I die, when I shall no longer care for these* (delights) Mimnermus 1. 2.

1501. Homeric Constructions. — **a.** The optative with ἄν (κέν) in the temporal clause in Homer for the simple optative in Attic, is either potential, or virtually equivalent to a future; as αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς, ἐπὴν γόου ἐξ ἔρον εἴην *for let Achilles slay me forthwith, when I (shall) have satisfied my desire for lamentation* Ω 227, ἕως κε (potential) β 78.

b. The future indicative rarely occurs in the main clause (cp. 1417 b): αἲπύ οἱ ἐσσεῖται νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλὸν νήεσσι *hard will it be for him to fire the ships unless* (lit. *when . . . not*) *the son of Kronos himself hurl upon the ships a blazing brand* N 317.

c. The subjunctive with ἄν (κέν) in the main clause: οὐκ ἄν τοι χραίσμῃ κίθαρις, ὅτ' ἐν κονίῃσι μιγείης *thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

1502. The potential optative with ἄν having its proper force may appear in temporal clauses (cp. 1432): φυλάξᾱς τὸν χειμῶν' ἐπιχειρεῖ, ἡνίκ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι *by watching for winter* to set in *he begins his operations when we could not* (in his opinion) *reach the spot* D. 4. 31 (cp. 1501 a).

1503. After a secondary tense introducing indirect discourse (real or implied) the optative without ἄν may represent the subjunctive with ἄν.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, πάντας ἀναπαύεσθαι καὶ ἕπεσθαι ἡνίκ' ἄν τις παραγγέλλῃ (= ἐπειδὰν δειπνήσητε, ἀναπαύεσθε) *they issued orders that, when they had supped, all should rest and follow when any one should give the command* X. A. 3. 5. 18, ἔδοξεν αὐτοῖς προϊέναι, ἕως Κύρῳ συμμείξειαν (= προΐωμεν ἕως ἂν συμμείξωμεν) *they resolved to keep advancing until they should join Cyrus* 2. 1. 2.

1504. Temporal conjunctions meaning *so long as, while,* and *until* sometimes seem to imply purpose, and take the aorist optative after a secondary tense. Since such optatives are due to the principle of implied indirect discourse (1591), the subjunctive with ἄν, denoting mere futurity, might have been used instead. Thus σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα *they made a truce* (to last) *until the terms should be announced* X. H. 3. 2. 20 (here we might have had ἕως ἂν ἀπαγγελθῇ). Compare ἕως ἂν ταῦτα διαπράξωνται φυλακὴν κατέλιπε *he left a garrison* (to remain there) *until they should settle these matters* X. H. 5. 3. 25 (here ἕως διαπράξαιντο might have been used).

1505. Indefinite Past Time. — In temporal sentences of indefinite frequency, if the main clause has the imperfect or some other tense denoting a past customary or repeated action, the temporal clause has the optative. Cp. 1421, 1482, 1492.

ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν he was wont to hunt on horseback whenever he wanted to exercise himself X. A. 1. 2. 7, *ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσιν, εἶπεν ἄν* (1422) *κτλ. whenever he looked toward any of the men in the ranks, he would say* X. C. 7. 1. 10.

1506. Indefinite Present Time. — The optative is rarely used for the subjunctive (1423) in sentences of indefinite present time: *φρονήσεως δεῖ πολλῆς πρὸς τοὺς πολὺ πλείους, ὁπότε καιρὸς παραπέσοι when the critical moment arrives, he must have intelligence to cope with forces much more numerous* than his own X. Hipp. 7. 4.

πρίν BEFORE, UNTIL

1507. *πρίν* takes sometimes the infinitive and sometimes the indicative, subjunctive, and optative. After an *affirmative* clause *πρίν* generally takes the infinitive and means *before*. After a *negative* clause *πρίν* generally means *until* and takes a secondary tense of the indicative (of definite time), and the subjunctive or optative (of future or indefinite time).

1508. When the main clause is affirmative, the clause with *πρίν* simply designates the time before which something happens. When the main clause is negative, the clause with *πρίν* not only defines the time as before, but generally serves also as a *condition* realized or to be realized before the action of the main clause is realized; as *μὴ ἀπέλθητε πρὶν ἂν ἀκούσητε do not go away until you hear* X. A. 5. 7. 12 (*i.e. without hearing* = *ἐὰν μὴ ἀκούσητε*).

1509. *πρίν* is used with the aorist or (less often) with the imperfect indicative only when *πρίν* is equivalent to *ἕως until;* but, when the verb of the main clause is negatived, *πρίν may* be translated by either *before* or *until.* When *πρίν* means *before* and not *until*, it takes the infinitive. Thus, *I was doing this before Socrates arrived* is *ταῦτα ἐποίουν πρὶν Σωκράτην ἀφικέσθαι* (not *Σωκράτης ἀφίκετο*); *I was not doing this until* (or *before*) *Socrates arrived* is *οὐ ταῦτα ἐποίουν πρὶν Σωκράτης ἀφίκετο.*

It is correct to say *οὐ ποιήσω τοῦτο πρὶν ἂν κελεύσῃς, ποιήσω* (or *οὐ ποιήσω*) *τοῦτο πρὶν κελεῦσαι,* but incorrect to say *ποιήσω τοῦτο πρὶν ἂν κελεύσῃς.*

1510. *πρίν* was originally an adverb meaning *before*, i.e. *sooner* or *formerly.* This use appears in Homer when *πρίν* occurs with the indic., the

anticipatory subj. (1195), or the opt. with κέν. Thus τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν *but her I will not release; sooner shall old age come upon her* A 29, οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551, πρίν κεν . . . πατρίδα γαῖαν ἵκοιο *sooner you would return to your native country* γ 117. The adverbial force survives in Attic only after the article: ἐν τοῖς πρὶν λόγοις *in the foregoing statements* T. 2. 62.

1511. πρότερον or πρόσθεν may be used in the principal clause as a forerunner of πρίν. Examples 1512, 1515, 1516. Hom. has πρὶν . . . πρίν.

πρίν WITH THE INDICATIVE

1512. πρίν in Attic prose when referring to a definite past action takes the indicative if the verb of the main clause is *negative* or implies a negative (rarely when it is affirmative).

οὔτε τότε Κύρῳ ἰέναι ἤθελε πρὶν ἡ γυνὴ αὐτὸν ἔπεισε *nor was he willing then to enter into relations with Cyrus until his wife persuaded him* X. A. 1. 2. 26, οὐ πρόσθεν ἐπαύσαντο πρὶν ἐξεπολιόρκησαν τὸν Ὄλουρον *they did not cease from hostilities until they had captured Olurus by siege* X. H. 7. 4. 18. The tense in the πρίν clause is usually the aorist or historical present.

a. The verb of the main clause may be *virtually* negative: τοὺς Ἀθηναίους λανθάνουσι πρὶν δὴ τῇ Δήλῳ ἔσχον *they escaped the notice of the Athenians (i.e.* οὐχ ὁρῶνται ὑπὸ τῶν Ἀθηναίων*) until at last they reached Delos* T. 3. 29.

b. When the verb of the principal clause is *affirmative* (in prose only in T. 7. 39, 7. 71, Aes. 1. 64), the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the πρίν clause.

1513. A πρίν clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative. See 1335, third example.

πρίν WITH THE SUBJUNCTIVE

1514. πρίν with the subjunctive and ἄν refers to the future or to indefinite present time.

1515. After a negative clause referring to the future, unless it contains an optative without ἄν, πρίν takes the subjunctive (generally the aorist) with ἄν, to denote an anticipated future action.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν *States will not find relief from their miseries until philosophers become rulers*

in them P. R. 487 e, μὴ ἀπέλθητε πρὶν ἂν ἀκούσητε *do not go away until you hear (shall have heard)* X. A. 5. 7. 12, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην *I must not depart hence until I have suffered punishment* 5. 7. 5, μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις *make no one your friend until you have inquired how he has treated his former friends* I. 1. 24 (a rule of action).

a. The principal clause may be *virtually* negative: αἰσχρὸν (= οὐ καλὸν or οὐ δεῖν) δ' ἡγοῦμαι πρότερον παύσασθαι πρὶν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσησθε *I consider it base (i.e.* I do not consider it to be *honorable*, or *necessary) to stop until you have voted what you wish* L. 22. 4.

b. Homer does not use κέν or ἄν in this construction since πρίν is used adverbially by him (cp. 1510). But Hom. has πρίν γ' ὅτ' ἄν. πρίν with the subjunctive without ἄν occurs as an archaism in Hdt. and the drama; in Attic prose rarely, except in Thuc.

1516. After a negative clause of present time expressing a customary or repeated action or a general truth, πρίν takes the subjunctive with ἄν.

οὐ πρότερον παύονται πρὶν ἂν πείσωσιν οὓς ἠδίκησαν *they do not cease* to endure *until they have won over those whom they have wronged* P. Ph. 114 b, οὐδεὶς πώποτε ἐπέθετο (1121) πρότερον δήμου καταλύσει πρὶν ἂν μεῖζον τῶν δικαστηρίων ἰσχύσῃ *no one has ever attempted the subversion of the people until he became superior to the courts of justice* Aes. 3. 235.

1517. In actual or implied indirect discourse depending on a secondary tense, the subjunctive with ἄν is often retained unchanged after πρίν (cp. 1519).

εἶπον μηδένα τῶν ὄπισθεν κινεῖσθαι πρὶν ἂν ὁ πρόσθεν ἡγῆται *I ordered that none in the rear should move until the one before him led the way* X. C. 2. 2. 8 (here πρὶν ἡγοῖτο is possible).

πρίν WITH THE OPTATIVE

1518. πρίν with the optative is used only in indirect discourse or by assimilation to another optative.

1519. In actual or implied indirect discourse, after a negative secondary tense, πρίν with the optative may represent πρίν with ἄν and the subjunctive of the direct form. Cp. 1515, 1517, 1504.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη θηρῶν *he forbade any one to shoot until Cyrus should have had his fill of hunting* X. C. 1. 4. 14 (= μηδεὶς βαλλέτω πρὶν ἂν Κῦρος ἐμπλησθῇ). But in indirect discourse the infinitive is preferred (1522).

1520. πρίν may take the optative by assimilation to a negative optative on which it depends. See 1337 a, third example.

πρίν WITH THE INFINITIVE

1521. When the main clause is *affirmative*, πρίν *before* regularly takes the infinitive (generally the aorist).

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρίν τινας αἰσθέσθαι τῶν πολεμίων *Chirisophus ascended the height before any of the enemy perceived him* X. A. 4. 1. 7, πρὶν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη *before the army halted for breakfast, the king appeared* 1. 10. 19.

1522. When the main clause is *negative*, πρίν sometimes takes the infinitive in Attic. In such cases πρίν generally means *before*, though occasionally it means *until*. There is often a contrast between *before* and *after*. Thus πρὶν ἀνάγεσθαί με εἰς τὴν Αἶνον οὐδεὶς ᾐτιάσατό με *before* (and not *after*) *I proceeded to set sail for Aenus no one accused me* Ant. 5. 25, οὓς (λόγους) εἴ τις ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν δυσκόλως πρὸς σὲ διετέθησαν *and if any one had shown these arguments to them before I discussed them, it is inevitable that they would have been discontented with you* I. 12. 250, καί μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι *and pray let no one raise a disturbance before he hears* D. 5. 15.

a. In some cases the subjunctive with ἄν or the optative might have been used instead of the infinitive: ἐκέτευον μηδαμῶς ἀποτρέπεσθαι πρὶν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώρᾱν *they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians* X. H. 6. 5. 23 (here the opt. might stand to represent the subj. with ἄν, 1519), οὐκοῦν εἴ τίς τινα μηχανὴν ἔχοι πρὸς τοῦτο, οὐκ ἄν ποτε λέγων ἀπείποι τὸ τοιοῦτον πρὶν ἐπὶ τέλος ἐλθεῖν; *if ever any* lawgiver *should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 769 e (here the subj. with ἄν is permitted).

1523. The lyric poets and Herodotus use πρίν with the infinitive as it is used in Attic. Homer has the inf. after affirmative or negative clauses (*before* and *until*), and often where Attic would use a finite verb: ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν υἷας Ἀχαιῶν *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, οὔ μ' ἀποτρέψεις πρὶν χαλκῷ μαχέσασθαι (= Attic ἂν μαχέσῃ) *thou shalt not dissuade me until thou hast fought with the spear* Υ 257.

πρότερον ἤ, πρόσθεν ἤ, πρὶν ἤ, πάρος

1524. πρότερον ἤ *sooner than, before*, is used with the (a) indicative: οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς ἐσφάλησαν *they did not succumb before they were overthrown by themselves* T. 2. 65; (b) infinitive: τὰς δ' ἄλλᾱς πόλεις ἔφη ἀδικεῖν, αἳ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνήλουν *he said the*

other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45; (c) subjunctive (without ἄν), chiefly in Hdt.

1525. **πρόσθεν ἤ** *sooner than, before: ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms* X. A. 2. 1. 10.

1526. **πρὶν ἤ** *sooner than, before* with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); in Hdt. also with the indicative and subjunctive.

1527. **πάρος** *before* in Homer takes the infinitive (*e.g.* Z 348).

INTERROGATIVE SENTENCES (QUESTIONS)

1528. Questions are either direct (independent) or indirect (dependent): *τίς ἔλεξε ταῦτα; who said this? ἐρωτῶ ὅστις ἔλεξε ταῦτα I ask who said this.*

1529. ***Yes* and *No* Questions** are asked by the verb (whether something *is* or *is done*) and are commonly introduced by an interrogative particle. **Questions of Detail** are asked by an interrogative pronoun, adjective, or adverb (*who, what, where, when, how*, etc.).

1530. **Deliberative Questions** ask what *is to be done* or what *was to be done.* Questions asking what *is to be done* in the present or future are expressed by the deliberative subjunctive (1192) or future (1111), by δεῖ or χρή with the infinitive, or by the verbal in *-τέον* with *ἐστί*. Questions asking what *was to be done* are expressed by χρῆν (*ἐχρῆν*) or ἔδει with the infinitive, or by the verbal in *-τέον* with *ἦν*.

1531. **Rhetorical Questions** are questions asked for effect and not for information: *ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; but this is not so. How can it be?* D. 18. 47, cp. other examples 1537, 1540.

1532. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence: *τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; for what act then did you condemn Evander?* D. 21. 176.

1533. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct question of detail, though the construction of the clause remains unaltered: *ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοοῦνται βουλεύεσθαι, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate* (lit. *about what?*) *do you get up to give them advice?* P. Alc. I. 106 c.

1534. Two questions may be condensed into one by placing an interrogative expression between a noun and its article: *ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; am I then waiting for a general to do this? From what city?* X. A. 3. 1. 14.

1535. Two or more interrogative pronominal words without a connective may occur in the same sentence: *ἀπὸ τούτων τίς τίνος αἴτιός ἐστι γενήσεται φανερόν from this it will become clear who is chargeable with what* D. 18. 73.

1536. An interrogative pronoun may be used as a predicate adjective with a substantive having the article or with a demonstrative pronoun. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 799): *τίς ὁ πόθος αὐτοὺς ἵκετο; what is this longing that has come upon them?* S. Ph. 601, *τίνας τούσδ' εἰσορῶ; who are these I see?* E. Or. 1347 (in fuller form *τίνες εἰσὶ οἵδε οὓς εἰσορῶ;*).

DIRECT (INDEPENDENT) QUESTIONS

1537. Any form of statement may be used as a direct question. The interrogative force may be indicated by the use of certain particles (see 1539, 1540), by placing an emphatic word first, or merely by the context, as

Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; shall we, who are Greeks, be subject to barbarians? E. Fr. 719, *ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν; have we anything else to say on the other side?* P. Ph. 80 b.

1538. Questions of detail (1529) generally have no interrogative particle: *πόσον ἄπεστιν ἐνθένδε τὸ στράτευμα; how far distant from here is the army?* X. C. 6. 3. 10, *τί ἂν αὐτῷ εἶπες; what would you have said to him?* P. R. 337 c.

1539. Direct Questions Introduced by Interrogative Particles. *ἦ* and *ἆρα* introduce questions asking merely for information and imply nothing as to the answer expected.

ἦ τέθνηκεν Οἰδίπου πατήρ; is Oedipus' father dead? S. O. T. 943, *ἆρ' εἰμὶ μάντις; am I a prophet?* S. Ant. 1212.

1540. *οὐ, ἆρ' οὐ, οὐκοῦν* expect the answer *yes; μή, ἆρα μή, μῶν* (= *μὴ οὖν*) expect the answer *no*.

οὐχ οὕτως ἔλεγες; did you not say so? P. R. 334 b (*i.e.* 'I think you did, did you not?'), *ἆρ' οὐχ ὕβρις τάδε; is not this insolence?* S. O. C. 883, *οὐκοῦν εὖ σοι δοκοῦσι βουλεύεσθαι; do they not then seem to you to plan well?* X. C. 7. 1. 8, *μή τι νεώτερον ἀγγέλλεις; no bad news, I hope?* P. Pr. 310 b, *ἆρα μὴ αἰσχυνθῶμεν; we shall not be ashamed, shall we?* X. O. 4. 4, *μῶν τί σε ἀδικεῖ; surely he has not wronged you, has he?* P. Pr. 310 d.

1541. εἶτα and ἔπειτα (more emphatic κᾆτα, κᾆπειτα) strengthen questions expressing surprise, indignation, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him: εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με; *then why did you not rouse me at once?* P. Cr. 43 b.

1542. ἄλλο τι ἤ; *is it anything else than?* and ἄλλο τι; *is it not?* are used as direct interrogatives: ἄλλο τι ἢ οὐδὲν κωλύει παρεῖναι; *there's nothing to hinder our passing, is there?* (lit. *is there anything else* the case *than* this that *nothing prevents*, etc.) X. A. 4. 7. 5, ἄλλο τι φιλεῖται ὑπὸ θεῶν; *is it not loved by the gods?* P. Euth. 10 d.

1543. ἀλλά (or ἀλλ' ἤ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection): ἤτουν τί σε καὶ ἐπεί μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπῄτουν; *did I ask anything of you and strike you when you would not give it to me? Or did I demand* anything *back?* X. A. 5. 8. 4, ἀλλ' ἤ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν; *but have we arrived, as the proverb says, late for a feast?* P. G. 447 a.

1544. Direct Alternative Questions. — Direct alternative questions are generally introduced by πότερον (πότερα) . . . ἤ *whether . . . or.*

πότερον δέδρᾶκεν ἢ οὔ; *has he done it or not?* D. 23. 79. ἤ often stands alone without πότερον: ἔλῡε τὴν εἰρήνην ἢ οὔ; *did he break the peace or not?* D. 18. 71.

1545. ἦ (ἠὲ) . . . ἦ (ἦε), or ἦ (ἦε) alone, occur in Homer, who does not use πότερον; as ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* δ 632, ψεύσομαι ἦ ἔτυμον ἐρέω; *shall I speak falsehood or the truth?* K 534. Cp. 1554. These words are so accented by the ancients.

INDIRECT (DEPENDENT) QUESTIONS

1546. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (304, 310), or by certain interrogative words (1550, 1553).

1547. The interrogative of the direct question may be retained in an indirect question, but frequently an interrogative pronoun, adjective, or adverb, is replaced by the corresponding indefinite relative.

ἠρώτων αὐτοὺς τίνες εἶεν *they asked them who they were* X. A. 4. 5. 10 (= τίνες ἐστέ;), ἠρώτων ὅ τι ἐστὶ τὸ πρᾶγμα *I asked what the matter was* 5. 7. 23 (= τί ἐστι;). Cp. 847.

1548. After verbs meaning *to say, know, see, make known, perceive,* etc. (but not after verbs of *asking,* 1547) the indirect question has the form of a relative sentence, the simple relatives being found where the indefinite relatives (or the interrogatives) might stand in an indirect question. When ὅς is so used, it has the force of οἷος; and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking.* The usual forms are *e.g.* οἶδά σε ὅς εἶ *I know thee who thou art* and οὐκ οἶδά σε ὅστις εἶ. Thus ἐκέλευσε δεῖξαι ὅς εἴη *he ordered him to explain who* (*what sort of person*) *he was* D. 52. 7 (direct τίς; indirect τίς or ὅστις), προυδήλου ἃ ἔμελλε πράξειν *he set forth what* (*sort of things*) *he intended to do* T. 1. 130 (direct τίνα or ποῖα, indirect τίνα (ἅ τινα) or ποῖα (ὁποῖα)), ᾔδει τὸ ἀργύριον οὗ ἦν (cp. 1594) *he knew where the money was* D. 48. 14 (direct ποῦ, indirect ποῦ or ὅπου). Cp. 1558.

1549. The context must often determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὐκ εἶχον ὅποι ἀποσταῖεν (X. H. 3. 5. 10) might mean *they did not know to whom* (= ἠγνόουν πρὸς τίνας) *to revolt* or *they had no* allies *to whom* (πρὸς οὕς) *to revolt.* But the present or aorist optative in relative clauses of purpose is rare (1469 c).

1550. Simple indirect questions are introduced by εἰ *whether,* less often by ἆρα.

ἤρετο αὐτὸν εἰ βληθείη (= ἐβλήθης;) *he asked him whether he had been struck* X. C. 8. 3. 30, ἴδωμεν ἆρ' οὑτωσὶ γίγνεται πάντα *let us see whether everything is thus produced* P. Ph. 70 d.

1551. εἰ often has an affirmative force (*whether*); but it not seldom has a negative force (*whether . . . not*) after verbs expressing uncertainty: εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα *I don't know whether or not I shall do what is right* X. A. 1. 3. 5.

1552. ἐάν rarely, if ever, means *whether,* even after verbs of *examining, considering,* where its use is best explained by 1433. Such conditional clauses often approach closely to indirect questions. Cp. σκέψαι ἐὰν ἄρα καὶ σοὶ συνδοκῇ ἅπερ ἐμοί *consider if* (in case that, on the chance that) *you too agree with me* (P. Ph. 64 c) with σκέψασθε εἰ ἄρα τοῦτο πεποιήκασιν οἱ βάρβαροι *consider whether the barbarians have* (not) *done this* X. A. 3. 2. 22. Cp. ἀναμιμνήσκεσθαι ἐὰν ἀληθῆ λέγω *to recall to your recollection if I speak the truth* And. 1. 37.

1553. Indirect Alternative Questions. — Indirect alternative questions are introduced by words signifying *whether . . . or:* πότερον (πότερα) . . . ἤ, εἴτε . . . εἴτε, εἰ . . . εἴτε, εἰ . . . ἤ.

πότερον (πότερα) . . . ἤ: διηρώτα τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι *she asked Cyrus whether he wanted to stay or go away* X. C. 1. 3. 15.

εἴτε (εἰ) . . . εἴτε: *τὴν σκέψιν ποιώμεθα εἴτε ὠφελίᾱν εἴτε βλάβην παρέχει let us make the inquiry whether it produces benefit or injury* P. Phae. 237 d. εἰ . . . ἦ: *ἠρώτᾱ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἕσοιντο σπονδαί he asked whether he was making a truce merely with the individual men who were coming and going or* whether *the truce would be with the rest as well* X. A. 2. 3. 7.

1554. ἦ (ἠὲ) . . . ἦ (ἦε) is Homeric: *ὄφρ' ἐὺ εἰδῶ ἠὲ νέον μεθέπεις ἦ καὶ πατρώιός ἐσσι ξεῖνος that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend* α 175, *φρασσόμεθ' ἤ κε νεώμεθ' ἦ κε μένωμεν* (cp. 1192) *we shall consider whether we are to go or stay* I 619. Cp. 1545.

1555. The Moods in Questions. — The moods and tenses of *direct* questions are the same as those used in other simple sentences. The moods and tenses of *indirect* questions follow the same rules as govern clauses in indirect discourse. After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with *ἄν*, deliberative subjunctive, potential optative with *ἄν*). After secondary tenses, the mood and the tense of the direct form are either retained or more commonly the optative is used instead. But a past indicative with *ἄν* always remains unchanged. Examples 1580, 1581.

1556. Homer does not change an indicative to an optative in indirect discourse except in indirect questions; as *εἴροντο τίς εἴη καὶ πόθεν ἔλθοι they asked who he was and whence he had come* ρ 368. See 1595.

1557. In the same indirect question, after a secondary tense, one verb may be retained (usually for vividness) in the mood of the direct question and then changed to the optative (cp. 1601).

1558. For the dependent past tense in cases like *ᾔδει ὅπου ἔκειτο* (direct *κεῖται*) *ἡ ἐπιστολή he knew where the letter had been put* X. C. 2. 2. 9, see 1594.

EXCLAMATORY SENTENCES

1559. **Direct** (independent) exclamatory sentences are formed with the infinitive (1250, 1262), or with a finite verb (expressed or understood) introduced by *οἷος*, *ὅσος*, or *ὡς*. These words are commonly associated with vocatives or interjections. Cp. 304. The moods are the same as in questions (1555).

οἷα ποιεῖς, ὦ ἑταῖρε *what are you about, my friend!* P. Euth. 15 c, ὅσην ἔχεις τὴν δύναμιν *how great your power is!* Ar. Plut. 748, ὡς ἀστεῖος ὁ ἄνθρωπος *how charming the man is!* P. Ph. 116 d.

a. Direct exclamations without a verb may be expressed by the vocative or nominative (861) or by the genitive of cause (906 a).

1560. **Indirect** (dependent) exclamations are introduced by οἷος, ὅσος, οἵως, ὡς, οἱ, ἵνα, and form subordinate clauses (neg. οὐ).

a. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by οἷος or ὅσος. Dependent exclamations are not introduced by the direct interrogatives ποῖος, πόσος, πῶς, etc., nor by the indefinite relatives ὁποῖος, ὁπόσος, ὅπως, etc., both of which classes of words may stand in indirect questions.

b. The introductory verb is sometimes omitted; as ὦ μαρώτατος, ἵν' ὑποδέδυκεν *oh the rascal!* (to think) *where he crept in!* Ar. Vesp. 188.

1561. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (1555, 1585–1590).

οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι *what a noble man you say is in danger!* P. Th. 142 b, τίς οὐκ οἶδεν ἐξ οἵων συμφορῶν εἰς ὅσην εὐδαιμονίαν κατέστησαν; *who does not know into what good fortune they came and after how great sufferings?* I. 6. 42, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία *pointing out what their difficulty was* X. A. 1. 3. 13. See also 1562.

1562. Verbs and other words expressing *emotion* or its manifestations are often followed by a dependent exclamatory clause with οἷος, ὅσος, ὡς, etc., which is nearly equivalent to a causal sentence introduced by ὅτι τοιοῦτος (τοσοῦτος, οὕτως). In English such clauses are generally preceded by *considering, upon the reflection how,* or the like. Thus ἀπέκλαιον τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἐστερημένος εἴην *I bewailed my fate considering what a companion I had lost* (direct = οἷον ἀνδρὸς ἑταίρου (ὄντος) ἐστέρημαι) P. Ph. 117 c.

DEPENDENT STATEMENTS

1563. Dependent statements, or subordinate clauses stating that something *is*, are expressed by an infinitive or participle with or without an accusative (735 ff., 1303 ff.), by ὅτι (ὡς) with the indicative or optative, especially in indirect discourse.

a. Other such conjunctions are διότι, ὅπως (rare), οὕνεκα and ὀθούνεκα (both poetic), and Hom. ὅττι, ὅ, ὅ τε.

1564. ὅτι, ὡς, etc., *that* introduce dependent statements in the indicative or optative after verbs of emotion (*rejoicing,*

grieving, wondering, 1373) and after verbs of *saying, thinking, knowing, perceiving, showing,* etc.

1565. A dependent statement with ὅτι (ὡς) sometimes does not depend directly on a verb but serves simply to explain a clause or a word in the main clause: τοῦτο ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν φόβον διέλῡσαν τῶν Ἑλλήνων *it is right to praise this in the men who engaged in the sea-fight of those days,* (namely) *that they dispelled the fear felt by the Greeks* P. Menex. 241 b.

1566. Some verbs of *saying* or *thinking* are followed, in most cases at the option of the writer, either by a clause with ὅτι or ὡς or by an infinitive. ὡς is often preferred to ὅτι when the writer wishes to mark a statement as an opinion, a pretext, or as untrue; so when the main clause or the subordinate clause is negative, or when both are negative: διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν *slanderously attacking them on the score that their intentions were not sincere* T. 5. 45, οὐ τοῦτο λέγω ὡς οὐ δεῖ κτλ. *I do not say (this) that it is not necessary* X. C. 5. 4. 20.

1567. The personal δῆλός εἰμι ὅτι (cp. 1304), λανθάνω ὅτι are often used instead of δῆλόν ἐστιν ὅτι, λανθάνει ὅτι, etc.: ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνουσιν *not even you fail to perceive that they are the very worst* X. O. 1. 19.

1568. δῆλον ὅτι (δηλονότι) *evidently,* οἶδ' ὅτι (εὖ οἶδ' ὅτι) *surely,* εὖ ἴσθι ὅτι *be assured* are often used parenthetically and elliptically: ἔχει δὴ οὑτωσὶ δῆλον ὅτι τούτων πέρι *the case then stands clearly thus about these matters* P. G. 487 d. ὅτι here loses all conjunctive force.

1569. A clause with ὡς may be used independently in poetry to mark a decisive statement: ὡς τῆσδ' ἑκοῦσα παιδὸς οὐ μεθήσομαι (know) *that I will not willingly let my daughter go* E. Hec. 400.

INDIRECT DISCOURSE

1570. In a *direct* quotation or question the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker. In an *indirect* quotation or question the words or thoughts are given at second hand with necessary modifications of person to indicate that the words or thoughts are reported. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 1578 ff.

1571. Direct quotations may, in prose, be introduced by ὅτι, which has the value of quotation marks. So usually when the finite verb is omitted; as ἀπεκρίνατο ὅτι οὔ *he answered (that) "no"* X. A. 1. 6. 7.

1572. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* (cp. 1566) take either the infinitive or ὅτι (ὡς). φημί almost always takes the infinitive. λέγω takes ὅτι (ὡς), or the infinitive (especially with the passive λέγεται, etc.). εἶπον generally takes ὅτι (ὡς). With the infinitive λέγω, especially in the active, φράζω and φωνῶ, and εἶπον generally mean *command.*

b. Most verbs of *thinking* and *believing* take the infinitive.

c. Most verbs of *knowing, learning, perceiving, hearing, showing* and the like take the participle (1303, 1307), but admit the construction with ὅτι (ὡς). Some of these verbs take the infinitive (cp. 1308, 1314).

d. On the construction with verbs of *hoping, promising,* and *swearing,* see 1157.

1573. The change from direct to indirect discourse often involves a change of *mood,* seldom a change of *tense.* No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without ἄν) may, after a secondary tense, become optative without ἄν. No verb *can* be changed to the optative in indirect discourse except after a secondary tense, and no verb is *necessarily* changed to the optative even after a secondary tense.

1574. All optatives in the direct form are retained (with or without ἄν) in indirect discourse introduced by ὅτι or ὡς. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without ἄν).

a. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (1593 b) indicative; (3) the present subjunctive with or without ἄν; (4) the present optative.

1575. ἄν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here ἐάν, ὅταν, ἐπειδάν, ἕως ἄν, etc., become εἰ, ὅτε, ἐπειδή, ἕως, etc.

1576. The same negative (οὐ or μή) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle μή takes the place of οὐ (1616 ff., 1622, 1626).

1577. The retention of the mood of direct discourse, where either the changed or unchanged form is possible, is at the option of the writer or speaker; and reproduces with vividness the time and situation in which the quoted words were used.

SIMPLE SENTENCES IN INDIRECT DISCOURSE

(INCLUDING INDIRECT QUESTIONS)

1. *Indicative and Optative after* ὅτι *or* ὡς

1578. In indirect quotations introduced by ὅτι (ὡς), after primary tenses the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι *he says that I am insolent* L. 24. 15 (= ὑβριστὴς εἶ *you are insolent*), οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι *he replied that he would have nothing to say in this matter* X. A. 5. 6. 37 (= ἂν εἴποιμι *I will say*).

Indirect questions (1555): εἰ ξυμπονήσεις σκόπει *consider whether you will assist me?* S. Ant. 41, οὐκ ἔχω τί εἴπω *I do not know what I shall say* D. 9. 54 (= τί εἴπω; *what shall I say?*).

1579. After secondary tenses, an indicative or subjunctive without ἄν usually becomes optative, but may be retained unchanged. An indicative with ἄν and an optative with ἄν are retained.

1580. Changed Form. — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστί), ᾔδη ὅτι εὑρήσοιμι *I knew that I should find* P. A. 22 d (= εὑρήσω), ἠγγέλθη ὅτι ἡττημένοι εἶεν οἱ Λακεδαιμόνιοι καὶ Πείσανδρος τεθναίη *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 4. 3. 10 (= ἡττημένοι εἰσι and τέθνηκε). Indirect questions (1555): ὅ τι δὲ ποιήσοι οὐ διεσήμηνε *he did not distinctly indicate what he was going to do* X. A. 2. 1. 23 (= τί ποιήσω; *what am I intending to do?*), τὸν θεὸν ἐπηρώτων εἰ παραδοῖεν Κορινθίοις τὴν πόλιν *they questioned the god whether they should surrender the city to the Corinthians* T. 1. 25 (= παραδῶμεν; *shall we surrender?*).

1581. Direct Form Retained. — διῆλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρῑνάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν, *we shall send*). Indirect questions: ἠπορεῖτο τί ποιήσει *he was uncertain what to do* X. A. 7. 3. 29 (= τί ποιήσω; *what shall I do?*), ἠρώτησε ποῦ ἂν ἴδοι Πρόξενον *he asked where he could see Proxenus* 2. 4. 15 (= ποῦ ἂν ἴδοιμι; *where shall I find?*).

2. *Infinitive or Participle*

1582. After primary and secondary tenses of verbs which take the infinitive or participle in indirect discourse, the finite verb of the direct form is changed to an infinitive or participle. The tense is unchanged except that a present infinitive or participle may represent an imperfect, and a perfect infinitive or participle may represent a pluperfect. The infinitive or participle with ἄν represents either a past indicative with ἄν or an optative with ἄν, the context determining which mood is meant.

1583. Infinitive. — Σωκράτη φησὶν ἀδικεῖν *he says that Socrates is guilty* P. A. 24 b (= Σωκράτης ἀδικεῖ), τριήρεις παρασκευάσασθαί φημι δεῖν *I say you must prepare triremes* D. 4. 16 (= παρασκευάσασθε or παρασκευάσασθαι δεῖ), ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (= ἄξω, ἀποκτενῶ).

With ἄν: ἀκούω Λακεδαιμονίους ἂν ἀναχωρεῖν ἐπ' οἶκου *I hear the Lacedaemonians used to return home* D. 9. 48 (= ἀνεχώρουν ἄν, 1183), οἴεσθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν *for do you think my father would not have taken care* 49. 35 (= ἐφύλαττεν ἄν, 1181), οὐδ' ἂν εἷς εὖ οἶδ' ὅτι φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἡλωκέναι *no one, I know full well, would say that all this would have been captured by the barbarians* 19. 312 (= ἡλώκει ἄν), ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκοῦντας *he thought the besiegers would not be able to maintain their position* X. A. 7. 4. 22 (= δύναιντο ἄν), τί ἂν οἰόμεθα παθεῖν; *what do we think our fate would be?* 3. 1. 17 (= τί ἂν πάθοιμεν;), ἡγεῖτο τοὺς ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι *he thought that those who were ignorant might deservedly be called slaves* X. M. 1. 1. 16 (= κεκλημένοι ἂν εἶεν). Other examples, 1156, 1252, 1377, 1378, 1615.

1584. Participle. — ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον *and I see that you, too, will have need of these* X. M. 2. 6. 29 (= δεήσει), οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= τέθνηκε).

With ἄν: οὔτε ὄντα οὔτε ἂν γενόμενα λογοποιοῦσιν *they make up stories of what neither is, nor could be, the case* T. 6. 38 (= ἃ οὔτε ἔστιν οὔτ' ἂν γένοιτο), πάντ' ἂν φοβηθεῖσ' ἴσθι *know that thou wouldst fear anything* E. Hipp. 519 (= ἂν φοβηθείης). Other examples 1160, 1303–1309.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

1585. When a complex sentence passes into indirect discourse, its *principal* verb is treated like the verb of a simple sentence and stands, according to the leading verb, in a finite mood after ὅτι or ὡς, in the infinitive, or in the participle.

1586. After primary tenses, all *subordinate* verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδάν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν ἔχει *they say that, when a good man dies, he enjoys great esteem* P. Crat. 398 b, συλλέγεσθαί φησιν ἀνθρώπους ὡς ἐμὲ πονηροὺς καὶ πολλούς, οἳ τὰ μὲν ἑαυτῶν ἀνηλώκασι *he asserts that there gather about me many base men who have squandered their property* L. 24. 19, παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστῆται θανάτῳ ζημιωσόμενον *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημιώσεται).

1587. After secondary tenses, all *subordinate* verbs in the present, future, perfect, and future perfect indicative, and in the subjunctive, are usually either changed to the corresponding tenses of the optative, or they are retained unchanged (*graphic sequence*). Subjunctives with ἄν lose ἄν on passing into the optative.

1588. Optative for Indicative, and Indicative Retained. — εἶπε . . . ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἄγω, δεῖ), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσοιντο *for they said that they knew well that they would come* 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγον ὅτι ἥκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια *they said that they had come with guides who would lead them, should a truce be made,* to a place *where they would get their supplies* X. A. 2. 3. 6 (= ἥκομεν, ὑμᾶς, ἄξουσιν, ἕξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

1589. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξοιτο, εἰ μὴ σιωπήσειεν *he said that he would rue it unless he became silent* X. H. 2. 3. 56 (= οἰμώξει, ἐὰν μὴ σιωπήσῃς), ἔλεγες ὅτι οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῷο (1337 a) σαυτῷ *you were saying that if you escaped you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι ἐμαυτῷ;), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσι, σοί, ὁπόταν ἀπάγῃς), ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι κτλ. *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that,* etc. X. Ages. 1. 10 (= ἐὰν σπείσῃς ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω, διαπράξομαι), οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν, ἡμῖν), τὴν αἰτίαν, ᾗ πρόδηλος ἦν ἐπ' ἐκείνους ἥξουσα εἴ τι πάθοι Χαρίδημος *the charge which it was plain in advance would be brought against them if anything happened to Charidemus* D. 23. 12 (= ἐάν τι πάθῃ).

1590. *Subordinate* verbs in the imperfect, aorist (usually), and pluperfect indicative, and in the optative, remain unchanged.

ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους συγκαλέσαντας τοὺς στρατιώτας εἰπεῖν ὡς ὧν μὲν πρόσθεν ἐποίουν μέμφοιντο αὐτοῖς κτλ. they reported *that the ephors enjoined upon them to call together the soldiers and say that they blamed them* (the soldiers) *for what they had done before* X. H. 3. 2. 6 (= ἐποιεῖτε, μεμφόμεθα ὑμῖν), ἤλπιζον τοὺς Σικελούς, οὓς μετέπεμψαν, ἀπαντήσεσθαι *they were expecting that the Sicels whom they had sent for would meet them* T. 7. 80 (μετεπέμψαμεν, ἀπαντήσονται), εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρους λάβοι *he said that he would enter into negotiations if he should receive hostages* X. H. 3. 1. 20 (= ἔλθοιμ' ἄν, εἰ λάβοιμι). See 1593 a, 1596.

IMPLIED INDIRECT DISCOURSE

1591. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse shows itself formally only after secondary tenses.

οἱ δ' ᾤκτιρον εἰ ἁλώσοιντο *others pitied them if they should be captured* X. A. 1. 4. 7 (= οἰκτίρομεν εἰ ἁλώσονται *we pity them if they are going to be captured*, 1374), ἔμελλον μαχεῖσθαι ἢν περιτύχωσιν *they intended to fight if they met* the enemy T. 5. 66 (= μαχούμεθα ἢν περιτύχωμεν). Cp. 1371, 1504.

1592. So in clauses depending on an infinitive introduced by a verb meaning *to command, advise, plan, ask, wish*, etc. (1233). Here the infinitive expressing the command, wish, etc. is not itself in indirect discourse. The negative is μή. Thus ἀφικνοῦνται (historical pres.) ὡς Σιτάλκην βουλόμενοι πεῖσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι *they came to Sitalces with the desire of persuading him, if they could, to make an expedition* T. 2. 67 (= ἐὰν δυνώμεθα).

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

1593. Past Tenses in Indirect Discourse. — **a.** The potential indicative with ἄν, the unreal indicative with ἄν (or without ἄν, as ἐχρῆν, etc.), remain unchanged to prevent confusion with the optative of the direct form. Thus ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μῶροι ἦσαν εἰ ᾔδεσαν *they pleaded that they never would have been so foolish, if they had known* X. H. 5. 4. 22 (= οὐκ ἂν ἦμεν, εἰ ᾐσμεν), (ἔλεγεν) ὅτι κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν *he said that it would have been better for him to die then* L. 10. 25 (= ἦν μοι).

b. The imperfect and pluperfect in simple sentences or principal clauses usually remain unchanged after secondary tenses to prevent ambiguity; but

when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In *subordinate* clauses both tenses are kept. Thus εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαιντο (cp. c) ἐπὶ βασιλέᾱ *for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king* X. H. 7. 1. 34 (= συνεμαχόμεθα, ἐστρατευσάμεθα), τὰ πεπρᾱγμένα διηγοῦντο, ὅτι αὐτοὶ μὲν πλέοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυᾱγῶν προστάξαιεν *they related what had occurred to the effect that they were themselves sailing* against the enemy *and that they had given orders for the rescue of the men on the wrecks* X. H. 1. 7. 5 (= ἐπλέομεν, προσετάξαμεν).

c. The aorist indicative without ἄν in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive: ἀπεκρῑνάμην αὐτῷ ὅτι σκεύη οὐ λάβοιμι *I answered him that I did not take the furniture* D. 50. 36 (= οὐκ ἔλαβον), τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατὴρ αὐτῷ ἔδωκεν *he said that he would use his own money that his father had given him* X. H. 1. 5. 3 (= χρήσομαι, μοὶ ἔδωκεν).

1594. Inserted Statement of Fact. — When the present or perfect indicative would have stood in the direct discourse, the imperfect or pluperfect after a secondary tense is often inserted as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse from the point of view of the subject of the leading verb. Here ὅτι may often be translated by *the fact that.*

ἐπείθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *they obeyed him seeing that he alone had the mind of an officer* X. A. 2. 2. 5 (= φρονεῖ), ἔφη εἶναι παρ' ἑαυτῷ ὅσον μὴ ἦν ἀνηλωμένον *he said that he had in his possession all that had not been expended* D. 48. 16 (= παρ' ἐμοί ἐστιν ὅσον μὴ ἔστιν ἀνηλωμένον), τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε *he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes* X. A. 1. 2. 2 (= ἢν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάγω). Cp. δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was clear that the king was somewhere near* X. A. 2. 3. 6 with δῆλον ἦν ὅτι πρᾶγμά τι εἴη *it was clear that something was the matter* 4. 1. 17.

1595. Except in indirect questions, the optative of indirect discourse is unknown to Homer (1556). After primary or secondary tenses Homer em-

ploys, in a principal clause, the same past tense that would have been used in an independent clause, from the point of view of the speaker: γίγνωσκον ὃ (= ὅτι) δὴ κακὰ μήδετο *I knew that he was planning evil* γ 166 (*i.e.* κακὰ ἐμήδετο καὶ ἐγίγνωσκον *he was planning evil and I knew it*). Here Attic would commonly have μήδεται or μήδοιτο. After secondary tenses the future is usually expressed in Homer by ἔμελλον and the infinitive: οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν *nor did he know this, that she had no thought to comply* γ 146.

1596. Optatives with or without ἄν are retained after ὅτι (ὡς).

ἐδίδασκον ὡς συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατευόμεθα, ὅποι ἡγοῖσθε, cp. 1482), ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάνοιμεν, παραδοῖμεν).

1597. Indirect discourse introduced by ὅτι (ὡς) may pass into the infinitive as if the leading verb required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιτο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (for νομίζοι) καταλιπεῖν *she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination* X. C. 1. 3. 13.

1598. An optative introduced by ὅτι (ὡς) may be followed, in a parenthetical or appended clause (often containing γάρ or οὖν), by an *independent* optative, which continues the quotation as if dependent.

ἔλεγον πολλοὶ ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμὼν γὰρ εἴη *many said that what Seuthes said was of supreme importance; for it was winter* X. A. 7. 3. 13 (here we might have had χειμῶνα γὰρ εἶναι by 1597).

1599. An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.

ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἰέναι· οὐ γὰρ εἶναι κύριος αὐτός *he recommended them to go to Lacedaemon; for* (he said that) *he was not himself empowered to act* X. H. 2. 2. 12.

1600. In subordinate temporal, relative, and conditional clauses the infinitive may be used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*.

οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *and they said that Ariaeus said that there were many Persians better than himself, who would not endure his being king*

X. A. 2. 2. 1 (= πολλοί εἰσι ἐμαυτοῦ βελτίους, οἳ οὐκ ἂν ἀνάσχοιντο ἐμοῦ βασιλεύοντος). Here the relative is equivalent, in sense, to καὶ τούτους (1438).

1601. In the same sentence transition from indirect to direct quotation is not seldom permitted, and one verb may become optative while another remains unchanged after a past tense introducing indirect discourse.

κἂν μὲν ᾖ ἐκεῖ, τὴν δίκην ἔφη χρῄζειν (= χρῄζω) ἐπιθεῖναι αὐτῷ, ἢν δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα *if he were there, he said he wished to inflict punishment on him, "but if he be fled, we will there take counsel about this"* X. A. 1. 3. 20, οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη *these said that Cyrus was dead but that Ariaeus had fled* 2. 1. 3 (here we might have τεθνήκοι, πέφευγε), ἐδόκει δῆλον εἶναι ὅτι αἱρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι *it seemed to be clear that they would elect him if any one should put it to vote* 6. 1. 25 (here we might have αἱρήσοιντο, ἐὰν ἐπιψηφίζῃ), παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, ἀναπαύεσθαι καὶ ἕπεσθαι, ἡνίκ' ἄν τις παραγγέλλῃ *they gave orders that, when they had supped, they should rest and follow when any one gave the command* 3. 5. 18 (here we might have ἐπειδὰν δειπνήσωσι, ἡνίκα παραγγέλλοι).

1602. The idea conveyed by an imperative, a hortatory (or even a deliberative) subjunctive, of direct discourse may be set forth in the infinitive by a *statement* as to what *ought to be*.

ἀπηγόρευε μηδένα βάλλειν *he forbade any one to shoot* X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω), εἷς δὲ δὴ εἶπε (1236) στρατηγοὺς μὲν ἑλέσθαι ἄλλους *and some one urged that they choose other generals* X. A. 1. 3. 14 (cp. ἕλεσθε or ἕλωμεν), ᾤοντο ἀπιέναι *they thought that they should retire* X. H. 4. 7. 4 (cp. ἀπίωμεν). The imperative idea may be expressed by ἔφη χρῆναι (δεῖν), as ἔφη χρῆναι πλεῖν ἐπὶ Συρᾱκούσᾱς *he said that they ought to sail to Syracuse* T. 4. 69.

1603. Long sentences (and even some short complex sentences), and a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek. To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek may, *e.g.*, repeat the verb of *saying* or *thinking*, abandon the indirect for the direct form (1601), insert ἔφη χρῆναι or ἐκέλευσε (1602). Some long passages in indirect discourse do, however, appear; as X. C. 1. 3. 4, 8. 1. 10–11, T. 6. 49, P. R. 614 b.

NEGATIVE SENTENCES

1604. The simple negative particles are *οὐ* and *μή*. *οὐ contradicts* or *denies*, and negatives assertions; *μή rejects* or *deprecates*, and negatives commands, conditions, and wishes. The rules for the simple negatives apply also to their compounds *οὔτε μήτε*, *οὐδέ μηδέ*, *οὐδείς μηδείς*, etc.

a. The rarer **οὐχί** (*οὐ-χί*) denies with greater emphasis than **οὐ**. The form **μηκέτι** *no longer* is due to the analogy of *οὐκ-έτι*.

b. *And not* is expressed by **καὶ οὐ** (**μή**) after a positive clause, by **οὐδέ** (**μηδέ**) after a negative clause.

c. In *οὐδ'* (*μηδ'*) *εἰ* or *ἐάν not even if*, the negative belongs to the leading clause, while *even* (*-δέ*) belongs to the dependent clause. The negative may be repeated in the leading clause: *οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers* X. C. 2. 1. 8.

1605. *οὐ* and *μή* generally precede the word they negative; but may follow an emphatic word they negative.

οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὔ, συνεκάλεσαν δέ and the generals did not lead them out, but called them together X. A. 6. 4. 20.

a. The negative may stand before an infinitive though the English translation joins it to another verb in the sentence. Cp. 1233 (second example).

b. *οὐ* with the governing verb may be equivalent in sense to *μή* with a dependent infinitive: *οὐ συμβουλεύων Ξέρξῃ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα advising Xerxes not to march against Greece* (= *συμβουλεύων μὴ στρατεύεσθαι*) Hdt. 7. 46.

1606. *οὐ adherescent* adheres closely to the following word, with which it practically forms a compound.

ἃ οὐκ ἐᾶτε (= *κωλύετε*) *ἡμᾶς ποιεῖν what you* (*do not permit* =) *forbid us to do* X. C. 1. 3. 10. Similarly *οὔ φημι refuse, deny* (cp. *nego*), *οὐκ ἐθέλω be unwilling*, *οὐκ ἀξιῶ regard as unworthy*, *οὐκ ὀλίγοι not a few* = *πολλοί many*, *οὐχ ἧττον not less* = *μᾶλλον more*, *οὐ πάνυ not at all.*

a. With verbs of *saying* and *thinking* *οὐ* is often to be translated with a dependent infinitive: *οὐκ ἔφη ἰέναι he said that he would not* (i.e. *refused to*) *go* X. A. 1. 3. 8, *οὔ φασιν εἶναι ἄλλην ὁδόν they say there is no other road* 4. 1. 21.

b. *οὐ* adherescent is sometimes called *οὐ privative* because it deprives the following word of its positive meaning.

1607. *οὐ* is used in declarations, *μή* in commands and wishes. In direct questions, *οὐ* expects the answer *yes*, *μή* expects the

answer *no*. In deliberative questions μή is employed. For the use of the negatives in subordinate clauses see the Index.

1608. μή is often used to mark *character (of such a sort)*: ὁ μηδὲν ἂν ὀμόσᾱς *the man who would not take an oath* D. 54. 40. In such cases ὃς μή may refer to a definite person or thing: ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῷοί εἰσι μήτε ἱερά *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b. But note οὐδείς (or οὐκ ἔστιν) ὅστις οὐ (1445 a).

1609. *Oaths* and *protestations* in the indicative with μή express a solemn denial or refusal, or repudiate a charge: ἴστω νὴν Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποιχήσεται ἄλλος *let Zeus now know* (*i.e.* I swear by Zeus) *that no other man shall mount these horses* K 329.

1610. The negatives of finite verbs in direct discourse are retained in indirect discourse introduced by ὅτι (ὡς).

εἶπε . . . ὅτι οὐ περὶ πολῑτείᾱς ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίᾱς, εἰ μὴ ποιήσαιθ' (= ἐὰν μὴ ποιήσητε) ἃ Θηρᾱμένης κελεύοι *he said that the question would not be about your constitution but about your safety, if you did not do what Theramenes urged* L. 12. 74.

οὐ AND μή WITH THE INFINITIVE

NEGATIVES OF THE INFINITIVE NOT IN INDIRECT DISCOURSE

1611. μή is the regular negative of the infinitive not in indirect discourse (1233–1250). Cp. 1376, 1385.

a. The articular infinitive has μή, as τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε *'tis better for thee not to learn than to learn these things* A. Pr. 624.

1612. χρή takes either μή or οὐ with the infinitive: χρὴ μὴ καταφρονεῖν τοῦ πλήθους *one must not despise the multitude* I. 5. 79, χρὴ δ' οὔποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν *but one must never call any mortal happy* E. And. 100. δεῖ takes μή with the infinitive: μὴ ὀκνεῖν δεῖ αὐτούς *they must not fear* T. 1. 120. οὐ δεῖ may be used for δεῖ μή (cp. 1605 b).

a. For οὐ χρή was substituted (for emphasis 1605) χρὴ οὐ, where οὐ was still taken with χρή; then οὐ was felt to belong with the infinitive.

1613. μή is used in oaths and protestations: ἴστω νὴν τόδε γαῖα . . . μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this* (*i.e.* I swear by earth) *that I will not devise any other harmful mischief to thine own hurt* ε 187.

1614. μή is used when the infinitive stands in *apposition* (1230): τοῦτο ἔν ἐστιν ὧν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c.

NEGATIVES OF THE INFINITIVE IN INDIRECT DISCOURSE

1615. The infinitive in indirect discourse after verbs of *saying* and *thinking* retains **οὐ** if **οὐ** was the negative of the direct discourse.

ᾗ (*i.e.* **ἀνάγκῃ**) **φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαί ποτε** *we declare that no one of the gods either now contends with necessity, or ever will contend* P. L. 818 e (= **οὐδείς, μάχεται, μαχεῖται**). See 1583. On **οὔ φημι**, see 1606 a.

1616. Verbs of *saying* and *thinking* may take **μή** in emphatic declarations involving a wish that the utterance may hold good. Cp. 1618.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος *but for my part I would maintain that no one gets any education from (a teacher) who is not pleasing* X. M. 1. 2. 39, **πάντες ἐροῦσι μηδὲν εἶναι κερδαλεώτερον ἀρετῆς** *all will say that nothing is more profitable than bravery* X. C. 7. 1. 18.

1617. **μή** is often found after verbs denoting an oracular response or a judicial decision actual or implied: **ἀνεῖλεν ἡ Πῡθίᾱ μηδένα σοφώτερον εἶναι** *the Pythian prophetess made answer that no one was wiser* P. A. 21 a (direct **οὐδεὶς σοφώτερός ἐστι**).

1618. The infinitive in indirect discourse after verbs and other expressions of *asseveration* and *belief*, often takes **μή**, where we might expect **οὐ**. Such verbs are those signifying *to hope, expect, promise, put trust in, be persuaded, agree, testify, swear*, etc. The use of **μή** indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 1616.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is *hope that you will not be seen* X. C. 2. 4. 23, **ὑπῐσχνοῦντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι** *they promised that they should suffer no harm* X. H. 4. 4. 5, **πιστεύω μὴ ψεύσειν με ταύτᾱς τὰς ἀγαθὰς ἐλπίδας** *I trust that these good hopes will not deceive me* X. C. 1. 5. 13, **ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ θεοὺς μὴ σωφρονεῖν** *the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods* X. M. 1. 1. 20, **ὁμολογεῖ μὴ μετεῖναί οἱ μακρολογίᾱς** *he acknowledges that he cannot make a long speech* P. Pr. 336 b, **αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι** *he proves by his own testimony that he is not his son* D. 40. 47.

1619. **ἐπίσταμαι** and **οἶδα** generally take **μή** when they denote confident belief: **ἐξίσταμαι μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν** *I know well (= I assure you) this fair offering has not come from any one save from him* S. El. 908. Cp. 1622.

οὐ AND **μή** WITH PARTICIPLES AND SUBSTANTIVES

1620. The participle has **οὐ** when it states a fact, **μή** when it states a condition. On **μή** due to the force of the leading verb, see 1626.

ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος he went up on the mountains since no one hindered him X. A. 1. 2. 22, *οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν thou canst not be happy if thou hast not toiled* E. Fr. 461.

1621. On **οὐ** with circumstantial participles of cause, purpose, concession, see 1279–1281. **οὐ** is used with supplementary participles in indirect discourse (see 1299, 1303–1309).

1622. **ἐπίσταμαι** and **οἶδα** denoting confident belief may take **μή** for **οὐ**. Thus **ἔξοιδα φύσει σε μὴ πεφῡκότα τοιαῦτα φωνεῖν κακά** *well do I know that by nature thou art not adapted to utter such guile* S. Ph. 79; cp. 1619.

1623. The participle with the article has **οὐ** when a definite person or thing is meant, but **μή** when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who;* 1608). Thus **ὁ οὐ δράσᾱς** *the* definite *person who did not do* something, **ὁ μὴ δράσᾱς** *any one who did not do* something (a supposed case); **οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχειν** *the party of opposition* And. 1. 9, **οἱ μὴ δυνάμενοι** *any who are unable* X. A. 4. 5. 11 (= **οἵτινες μὴ δύνανται** or **ὅσοι ἂν μὴ δύνωνται**), **ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται** *he who gets no flogging gets no training* Men. Sent. 422.

1624. **οὐ** and (more commonly) **μή** are used with substantives and substantivized adjectives with the same general difference as with participles.

ἡ τῶν γεφῡρῶν οὐ διάλυσις *the non-destruction of the bridges* T. 1. 137, **οἱ μὴ πλούσιοι** *whoever are not rich* P. R. 330 a, **οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν οὐδ' ἐλπίς** *in schemes that are unwise there is no place even for hope* S. Tr. 725, **ἡ μὴ ἐμπειρίᾱ** *lack of experience* Ar. Eccl. 115.

THE NEGATIVES IN INDIRECT QUESTIONS

1625. The negative of the direct form is generally preserved in indirect questions.

εἴσομαι πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων *I shall know whether its possessor is happy or not* P. R. 354 c, **οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ** *I know not how I am to say this and not to say it* E. I. A. 643 (= **πῶς μὴ φῶ;**).

a. Indirect questions with **εἰ** have **οὐ** or **μή**. Thus **ἤρετο τὸν δῆμον εἰ οὐκ αἰσχύνοιντο** *he asked the people whether they were not ashamed* Aes. 1. 84, **ἤρετό με εἰ μὴ μέμνημαι** *he asked me whether I did not remember* 2. 36.

b. As the second member of an alternative question introduced by **εἰ, or not** may be either **ἢ οὐ** or **ἢ μή**. Thus **σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὔ** *let us consider whether it is proper for us or not* P. R. 451 d, **νῦν ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν** *now I have made out what you mean; and I will try to make out whether it is true or not* 339 a.

APPARENT EXCHANGE OF οὐ AND μή

1626. Where μή is used when we expect οὐ the expression negatived usually depends on a verb that either has μή or would have it, if negatived.

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι consider nothing in human life to be secure I. 1. 42 (= *μὴ νόμιζέ τι*), *εἰ δέ τις νομίζει τι μὴ ἱκανῶς εἰρῆσθαι but if any one thinks some point has not been sufficiently mentioned* And. 1. 70, *κελεύει μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας he orders them to remain by the river without crossing* X. A. 4. 3. 28 (cp. 1618).

a. But οὐ may assert itself even under the above circumstances: *ἢ ἀφίετέ με ἢ μὴ ἀφίετε ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise* P. A. 30 b, *εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην if thou thinkest not to suffer the penalty* S. O. T. 551 (direct *οὐχ ὑφέξω*).

1627. οὐ is sometimes found in clauses introduced by εἰ (ἐάν).

a. When οὐ is adherescent (1606): *εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν, οὐκ ἠδικοῦμεν but if we refused to revolt from the Athenians, we were not doing wrong* T. 3. 55.

b. When there is an emphatic assertion of fact or probability and not a hypothetical statement; as where a direct statement is quoted: *εἰ, ὡς νῦν φήσει, οὐ παρεσκεύαστο if, as he will presently assert, he had not made preparations* D. 54. 29.

c. When εἰ (ἐάν) is used instead of *ὅτι that* (*because*) after verbs of *emotion* (1373): *μὴ θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι do not be surprised if much of what has been said does not apply to you* I. 1. 44. Here μή is possible.

d. When εἰ (ἐάν) approaches the idea of *ἐπεί since*: *εἰ τούσδε οὐ στέργει πατήρ if* (*since*) *their father has ceased to love these* children E. Med. 88 (often explained as οὐ adherescent). Here μή is possible.

e. Homer sometimes has εἰ and the indicative with οὐ if the subordinate clause precedes; but usually he has εἰ μή if the subordinate clause follows: *εἰ δέ μοι οὐ τείσουσι βοῶν ἐπιείκε' ἀμοιβήν, δύσομαι εἰς Ἀΐδᾶο but if they will not pay a fitting compensation for the cattle, I will go down to Hades* μ 382. Some of the cases belong under **a**.

1628. οὐ may go with the leading verb though it stands with the infinitive.

βουλοίμην δ' ἂν οὐκ εἶναι τόδε I would fain it were not so (*I should not wish that this were so*) E. Med. 73.

1629. οὐ in a contrast may go closely with a following word or words.

κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίγνεσθαι *demanding that the proclamation be made not in the assembly but in the theatre* Aes. 3. 204.

μή AND μὴ οὐ WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. With the Infinitive depending on Verbs of Negative Meaning

1630. Verbs and expressions of negative meaning, such as *deny*, *refuse*, *hinder*, *forbid*, *avoid*, often take the infinitive with a redundant μή to confirm the negative idea of the leading verb.

καταρνῇ μὴ δεδρᾶκέναι τάδε; *dost thou deny that thou hast done this?* S. Ant. 442, ἀποκωλῦσαι τοὺς Ἕλληνας μὴ ἐλθεῖν *to hinder the Greeks from coming* X. A. 6. 4. 24, ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι *they abstained from marching upon each other's territory* T. 5. 25.

1631. When a verb of *denying*, *refusing*, etc., is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive generally has μὴ οὐ. Here both the introductory clause and the dependent clause virtually have an affirmative sense.

οὐδεὶς πώποτ' ἀντεῖπεν μὴ οὐ καλῶς ἔχειν αὐτούς (*i.e.* τοὺς νόμους) *no one ever denied that* the laws *were excellent* D. 24. 24, τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; *who, think you, will deny that he too understands what is just?* P. G. 461 c (= οὐδεὶς ἀπαρνήσεται).

1632. Constructions after Verbs of Hindering, etc. — After verbs signifying (or suggesting) *to hinder* and the like (1630), the infinitive admits the article τό or τοῦ (cp. 901). Hence we have a variety of constructions, here classed under formal types.

1. εἴργει με μὴ γράφειν *he hinders me from writing* (the usual construction: examples 1630).

2. εἴργει με γράφειν (less common): οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις *the oaths sworn in the name of the gods prevent us from being enemies to each other* X. A. 2. 5. 7.

3. εἴργει με τὸ μὴ γράφειν (rather common): εἶργον τὸ μὴ κακουργεῖν *they prevented* them *from doing damage* T. 3. 1.

4. εἴργει με τὸ γράφειν (not uncommon): ἔστιν τις, ὅς σε κωλύσει τὸ δρᾶν *there is some one who will prevent thee from the deed* S. Ph. 1241.

5. εἴργει με τοῦ μὴ γράφειν (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι *for each skin-bag will prevent two men from sinking* X. A. 3. 5. 11.

6. **εἴργει με τοῦ γράφειν** (rare): *κωλύσειε τοῦ κᾶειν ἐπιόντας* he said that *he would prevent* them *from attacking and burning* X. A. 1. 6. 2.

7. **οὐκ εἴργει με γράφειν** (not very common, but found especially with *κωλύω*): *τί κωλύει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us?* X. A. 1. 3. 16.

8. **οὐκ εἴργει με μὴ οὐ γράφειν** (regular): *οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ (εἶναι) I do not dispute that you are wiser than I* P. Hipp. Minor 369 d.

9. **οὐκ εἴργει με τὸ μὴ γράφειν** (occasionally): *καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή (δρᾶσαι) I both assent that I did the deed and do not deny that I did it* S. Ant. 443.

10. **οὐκ εἴργει με τὸ μὴ οὐ γράφειν** (very common): *οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all* A. Pr. 786.

II. μὴ οὐ with the Infinitive depending on Negatived Verbs

1633. Any infinitive that would take *μή* may take *μὴ οὐ* (with a negative force), if dependent on a negatived verb. Here *οὐ* is the sympathetic negative and is untranslatable. This use is often found with verbs and other expressions formed by *οὐ* (or *a-privative*) with a positive word and meaning *impossible*, *difficult*, *wrong*, and the like.

οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν I cannot consent not to learn this S. O. T. 1065, *πάνυ ἀνόητον ἡγοῦμαι εἶναί σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favor also* P. S. 218 c, *οὐδεὶς οἵός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous* P. G. 509 a, *ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν so that all were ashamed not* (*i.e.* felt it was *not* right) *to coöperate zealously* X. A. 2. 3. 11.

1634. Instead of **μὴ οὐ** we find also **μή** (rarely): **ἔλεγον ὅτι οὐ δυνήσοιντο** *μὴ πείθεσθαι τοῖς Θηβαίοις they said that they could not help submitting to the Thebans* X. H. 6. 1. 1; **τὸ μή**: *ἔφη οὐχ οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με he said it was not possible not to condemn me to death* P. A. 29 c; **τοῦ μή**: *ἡ ἀπορίᾳ τοῦ μὴ ἡσυχάζειν the inability to rest* T. 2. 49 (the whole result is negative); **τὸ μὴ οὐ**: *ἄλογον τὸ μὴ οὐ τέμνειν διχῇ it is irrational not to make a two-fold division* P. Soph. 219 e.

μὴ οὐ WITH THE PARTICIPLE

1635. *μὴ οὐ*, instead of *μή*, with conditional participles occurs after expressions preceded by *οὐ* or involving a negative, and generally when such expressions mean *impossible*, *difficult*, *wrong*, and the like.

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν nothing then is beloved by a lover except it love in return P. Lys. 212 d, *δυσάλγητος γὰρ ἂν εἴην τοίανδε μὴ οὐ κατοικτίρων ἕδρᾶν for I should prove hard of heart, did I not pity such a supplication as this* S. O. T. 11 (*μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίροιμι*).

REDUNDANT *οὐ*

1636. Redundant *οὐ* may appear in *ὡς* (*ὅτι*) clauses dependent on verbs of *denying*, *doubting*, etc.

ὡς μὲν οὐκ ἀληθῆ ταῦτ' ἐστίν, οὐχ ἕξετ' ἀντιλέγειν that this is true you will not be able to deny D. 8. 31.

1637. Redundant *οὐ* often appears after *πλήν*, *χωρίς*, *ἐκτός*, *ἄνευ except*, *without*, and after *πρίν* dependent on a negative (which may be involved in a question).

νῦν δὲ φαίνεται (ἡ ναῦς) πλέουσα πανταχόσε πλὴν οὐκ εἰς Ἀθήνᾱς but now it seems that the ship is sailing everywhere except to Athens D. 56. 23, *πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλέον λῦπουμένῃ γένοιτ' ἄν; before thou knowest the facts, what can sorrow avail thee?* E. Hel. 322. Redundant *οὐ* is sometimes used after *μᾶλλον ἤ rather than: πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους to destroy a whole city rather than the guilty* T. 3. 36.

οὐ μή

1638. An emphatic denial may be expressed by *οὐ μή* with the aorist subjunctive or by *οὐ μή* with the future indicative (first and third persons). The present subjunctive is less common.

οὐ μὴ παύσωμαι φιλοσοφῶν I will not cease from searching for wisdom P. A. 29 d, *οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων not one of the enemy will stand his ground any longer* X. A. 4. 8. 13, *οὔτι μὴ φύγητε you shall not escape* (a threat) E. Hec. 1039, *οὐ μή σοι δύνωνται ἀντέχειν οἱ πολέμιοι your enemies will not be able to withstand you* X. Hi. 11. 15, *οὔ σοι μὴ μεθέψομαί ποτε never will I follow thee* S. El. 1052, *οὐ μὴ δυνήσεται Κῦρος εὑρεῖν Cyrus will not be able to find* X. C. 8. 1. 5. In indirect discourse, the future indicative may become optative or infinitive: *ἐθέσπισεν ὡς οὐ μή ποτε πέρσοιεν he prophesied that they never would destroy* S. Ph. 611, *εἶπεν οὐ μή ποτε εὖ πράξειν πόλιν he declared that the city would never prosper* E. Phoen. 1590.

1639. A strong prohibition (cp. 1114) may be expressed in the drama by *οὐ μή* with the second person singular of the future indicative, rarely by *οὐ μή* with the aorist subjunctive.

οὐ μὴ καταβήσει don't come down Ar. Vesp. 397, *οὐ μὴ ληρήσῃς don't talk twaddle* Ar. Nub. 367 (many editors change to *ληρήσεις*).

a. A positive command in the future indicative (2 sing.) may be joined by ἀλλά or δέ to the prohibition introduced by οὐ μή: οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί *don't prattle but follow me* Ar. Nub. 505.

ACCUMULATION OF NEGATIVES

1640. If in the same clause a *simple* negative (οὐ or μή) with a verb follows a negative, either *simple* or *compound*, each keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκοντίζειν οὐκ ἔβαλον αὐτόν *it was not because they did not throw that they did not hit him* Ant. 3. δ. 6, οὐδεὶς οὐκ ἔπασχέ τι *no one was not suffering something* (*i.e.* everybody suffered) X. S. 1. 9.

a. Two negatives belonging to different words sometimes make an affirmative; as οὐκ ἔστιν (οὐδείς) ὅστις οὐ *every one.* Cp. 1445, 1472.

1641. If in the same clause one or more *compound* negatives follow a negative, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενίᾳ δράσει *no one will do anything because of want* Ar. Eccl. 605, μὴ θορυβήσῃ μηδείς *let no one raise an uproar* D. 5. 15, καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, τούτους φοβούμενοι μήποτε ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε *holding them* (the gods) *in fear, never do or intend anything either impious or unholy* X. C. 8. 7. 22.

1642. The negative of one clause is sometimes repeated in the same or in another clause either for emphasis or because of lax structure.

ὃς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μόρον, δρᾶσαι τόδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634.

SOME NEGATIVE PHRASES

1643. **οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καί)** *not only . . . but (also):* οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito in peace, but his friends also* X. M. 2. 9. 8.

a. These expressions and those of 1644, 1645 are probably due to an early omission of a verb of *saying.* Thus οὐ λέγω (or οὐκ ἐρῶ) ὅπως, μὴ εἴπω (λέγε, εἴπῃς) ὅτι *I do (will) not say that, let me not say that, do not say that.* But οὐχ ὅπως, etc., are often used when the above verbal forms cannot be supplied by reason of the form of the sentence.

1644. **οὐχ ὅπως** (rarely **οὐχ ὅτι**) or **μὴ ὅτι . . . ἀλλὰ (καί)** *not only not (so far from) . . . but (also):* **οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσᾱς σαυτὸν κατὰ τουτωνὶ πολῑτεύει** *not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131.

1645. **οὐχ ὅπως** (rarely **οὐχ ὅτι**) or **μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μηδέ)** or **ἀλλ' οὐ (μή)** *not only not (so far from) . . . but not even:* **νομίζει ἑαυτὸν μὴ ὅτι Πλαταιέᾱ εἶναι, ἀλλ' οὐδ' ἐλεύθερον** *he considers himself not only not a Plataean but not even a free man* L. 23. 12.

1646. **μόνον οὐ, ὅσον οὐ** *all but, almost:* **μόνον οὐ διεσπάσθην** *I was almost torn in pieces* D. 5. 5.

1647. **οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά** *nevertheless, notwithstanding* require a verb or some other word to be supplied. Thus **ὁ ἵππος μῑκροῦ κἀκεῖνον ἐξετραχήλισεν· οὐ μὴν (ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος** *the horse was within a little of throwing him also over his head; (not* that it did throw him over *however, but =) nevertheless Cyrus kept his seat* X. C. 1. 4. 8.

1648. **οὐ μὴν οὐδέ** *nor (yet) again, not however* corresponds to the positive **οὐ μὴν (μέντοι) ἀλλά.** Thus **οὐ μὴν οὐδὲ βαρβάρους εἴρηκε** *nor again has he spoken of barbarians* T. 1. 3, **οὐ μὰν οὐδ' Ἀχιλεύς** *no, nor even Achilles* B 703.

1649. In **οὐδὲ γὰρ οὐδέ** the first negative belongs to the whole sentence, while the second limits a particular part: **οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο** *for he did not deceive me even in this* X. C. 7. 2. 20.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Ausführliche Grammatik*.

The tenses cited are those of the *principal parts* (330). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect;* of alternative forms in ττ or σσ (64), that in ττ is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with σσ, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (453–476) to which the present system of each verb belongs; all verbs not so designated belong to the *first* class.

*ἀάω (ἀϝα-ω), ἀάζω *harm, infatuate:* pres. only in mid. ἀᾶται; aor. ἄασα (ἄᾱσα or ἄασσα), ἄσα, ἀασάμην (and ἀᾱσάμην or ἀασσάμην) *erred;* aor. pass. ἀάσθην; v. a. in ἀ-άατος, ἀ-ἀᾱτος, ἀν-ᾱτος. Chiefly Epic.

ἀγάλλω (ἀγαλ-) *adorn, honor* (act. in Com. poets): **ἀγαλῶ, ἤγηλα**; mid. **ἀγάλλομαι** *glory in* only pres. and imperf. (III.)

ἄγα-μαι *admire:* aor. **ἠγάσθην**, rarely **ἠγασάμην**, v. a. **ἀγαστός**. Epic fut. ἀγάσ-(σ)ομαι, Epic aor. ἠγασ(σ)άμην. Hom. has also ἀγάομαι *admire* and ἀγαίομαι (ἀγα- for ἀγασ-) *envy, am indignant at* or *with*.

ἀγγέλλω (ἀγγελ-) *announce:* **ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, ἀγγελθήσομαι, ἀγγελτός**. 2 aor. pass. ἠγγέλην rarely on Att. inscr. (III.)

ἀγείρω (ἀγερ-) *collect:* **ἤγειρα**. Epic are aor. mid. ξυν-ηγειράμην; 2 aor. mid. **ἀγέ-ροντο** *assembled*, ἤγρετο (MSS. ἔγρετο), ἀγερέσθαι 393 a, D. (some read ἀγέρε-σθαι), ἀγρόμενος; plupf. 3 pl. ἀγηγέρατο; and aor. pass. ἠγέρθην. Epic by-form ἠγερέθομαι. (III.)

ἀγῑνέω Epic and Ion. = **ἄγω**. Inf. ἀγῑνέμεναι Hom., 495.

ἀγνοέω *not to know:* regular, but **ἀγνοήσομαι** as pass. (1058). Hom. ἀγνοιέω.

ἄγ-νῡμι (ἀγ- for ϝαγ-) *break*, in prose generally κατάγνῡμι, κατᾱγνύω in all

tenses: **-άξω**, **-ᾶξα** (399), 2 perf. **-ᾶγα** (406), 2 aor. pass. **-ᾰ́χθην** (400), **-ακτός**. Epic aor. *ἦξα*, and 2 aor. pass. *ἐᾰ́γην* and *ᾔγην*; Ion. 2 perf. **ἔηγα**. (IV.)

ἄγω *lead:* **ἄξω**, 2 aor. **ἤγαγον**, **ἦξα**, **ἠγμαι**, **ἤχθην**, **ἀχθήσομαι**, **ἀκτέος**. Fut. mid. **ἄξομαι**, also = fut. pass. (1058 a). Aor. *ἦξα* suspected in Att., Hom. *ἀξάμην*: Hom. has mixed aor. *ἄξετε*, *ἀξέμεναι*, *ἀξέμεν* (515 D.).

ἀδε- or **ἀδε-** *be sated* in Epic aor. opt. *ἀδήσειεν* and perf. **ἀδηκότες**.

ᾄδω *sing:* **ᾄσομαι** (1057), **ᾖσα**, **ᾖσμαι**, **ᾔσθην**, **ᾀστέος**. Uncontracted forms in Epic and Ion. are *ἀείδω*, *ἀείσω* and *ἀείσομαι*, *ἤεισα*.

ἀε- *rest, sleep:* Epic aor. *ἄεσα*, *ἆσα*.

ἀείρω: see **αἴρω**.

ἀέξω: Hom. for **αὔξω** (**αὐξάνω**).

ἄημι (*ἀη-*, *ἀε-*, 458 a) *blow:* 3 s. **ἄησι**, 3 du. **ἄητον**, 3 pl. **ἀεῖσι**, inf. **ἀήμεναι**, **ἀῆναι**, part. **ἀείς**, imperf. 3 s. **ἄη**; mid. pres. **ἄηται**, part. **ἀήμενος**, imperf. **ἄητο**. Poetic, chiefly Epic.

αἰδέομαι (*αἰδε-* for *αἰδεσ-*) *respect, feel shame:* **αἰδέσομαι** (443 a), **ᾔδεσμαι**, **ᾐδέσθην**, **αἰδεσθήσομαι** rare (1107), **ᾐδεσάμην** *pardon a criminal* in prose, otherwise Tragic. Imv. *αἰδεῖο* Hom. (489). Poetic *αἴδομαι*.

αἰκίζομαι *outrage:* **αἰκιοῦμαι**, **ᾔκισάμην**, **ᾔκισμαι**, **ᾔκίσθην** *was outraged.* **αἰκίζω** act. *plague* poetic. Epic *ἀεικίζω*. (III.)

αἰνέω *praise*, usu. comp. w. *ἐπί*, *παρά*, etc., in prose: **-αινέσω** (in prose usu. **-αινέσομαι**, 443 b, 1057 a), **-ᾔνεσα**, **-ᾔνεκα**, **-ᾔνημαι**, **-ᾐνέθην**, **-αινεσθήσομαι**, **-αινετέος**, **-τός** Aristotle. Epic and Lyric are *αἰνήσω*, *ᾔνησα*.

αἴ-νυμαι *take:* only pres. and imperf. (*αἰνύμην*). Epic. (IV.)

αἱρέω (*αἱρε-*, *ἑλ-*) *take*, mid. *choose:* **αἱρήσω**, 2 aor. **εἷλον** (399), **ᾕρηκα**, **ᾕρημαι** (mid. or pass.), **ᾑρέθην** (usu. *was chosen*), **αἱρεθήσομαι**, **αἱρετός**, **-τέος**. Fut. perf. **ᾑρήσομαι** rare. Hdt. perf. *ἀραίρηκα*, *ἀραίρημαι*; Hom. v. a. **ἑλετός**. (VI.)

αἴρω (518 b) *raise:* **ἀρῶ**, **ἦρα** (**ἄρω**, **ἄραιμι**, **ἄρον**, **ἆραι**, **ἀρᾶς**), **ἦρκα**, **ἦρμαι**, **ἤρθην**, **ἀρθήσομαι**, **ἀρτέος**. Ionic and poetic *ἀείρω* (*ἀϝερ-*): **ἀερῶ**, **ἤειρα**, **ἠέρθην**, Hom. plupf. **ἄωρτο** (from *ἠορτο*) for **ἤερτο**. Fut. **ἀροῦμαι** and aor. **ἠρόμην** belong to **ἄρνυμαι** (*ἀρ-*) *win.* (III.)

αἰσθ-άνομαι (*αἰσθ-*, *αἰσθε-*) *perceive:* **αἰσθήσομαι**, 2 aor. **ᾐσθόμην**, **ᾔσθημαι**, **αἰσθητός**. The by-form *αἴσθομαι* is doubtful. (IV.)

ἄϊσσω *rush:* see **ᾄττω**.

αἰσχ-ῡ́νω (*αἰσχυν-*) *disgrace*, mid. *feel ashamed:* **αἰσχυνῶ**, **ᾔσχῡνα**, **ᾔσχύνθην** *felt ashamed*, **αἰσχυντέος**. On fut. mid. **αἰσχυνοῦμαι** and fut. pass. **αἰσχυνθήσομαι**, see 1107. Hom. perf. pass. part. *ᾐσχυμμένος*. (III.)

ἀΐω *hear*, with ᾱ usu. in Att. poets, ᾰ in Epic, Lyric, and in some Att. poets: imperf. Hom. *ἄϊον*, *ἀΐον* and *ἄΐον*, aor. *ἐπ-ᾔσε* Hdt. (MSS. *ἐπᾐσε*), v. a. **ἐπ-άϊστος** Hdt. Poetic and Ion. Hom. has also *ἀείω*, of which *ἀΐών* (MSS. *ἀΐων*) may be the 2 aor.

ἀΐω *breathe out:* imperf. **ἄϊον** Epic.

ἀκ-αχ-ίζω (*ἀκαχιδ-*, *ἀκαχ-*, *ἀκαχε-*, from *ἀχ-* redupl., 393 b, D.) *afflict, grieve:* **ἀκαχήσω**, **ἀκάχησα** (rare), 2 aor. *ἤκαχον*, *ἀκάχημαι am grieved* (3 pl. **ἀκηχέδαται**), inf. **ἀκάχησθαι** (cp. 393 a, D.), part. **ἀκαχήμενος** and **ἀκηχέμενος**. Cp. **ἀχέω**, *ἀχεύω*, **ἄχνυμαι**. Epic. (III.)

ἀκ-αχ-μένος (*ἀκ-*; cp. **ἄκ-ρον** *peak*) *sharpened;* Epic redupl. perf. part., with no present in use.

ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἄκος *cure*) *heal:* **ἠκεσάμην, ἀκεστός.** Hom. has also **ἀκείω.**

ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 443 d; cp. ἀκηδής *uncared for*) *neglect:* **ἀκήδεσα** Epic. Epic and poetic.

ἀκούω (ἀκου-, ἀκου̯-, 37) *hear:* **ἀκούσομαι** (1057), **ἤκουσα,** 2 perf. **ἀκήκοα** (409), 2 plupf. **ἠκηκόη** or **ἀκηκόη, ἠκούσθην, ἀκουσθήσομαι, ἀκουστός, -τέος.**

ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: **ἀλαλάξομαι** (1057), **ἠλάλαξα.** (III.)

ἀλάομαι *wander*, rare in prose: pres. Epic imv. ἀλάου (MSS. ἀλόω, 483), perf. Epic ἀλάλημαι as pres. (ἀλάλησο, ἀλάλησθαι, -ήμενος, 393 D.), aor. Epic **ἀλήθην.**

ἀλαπάζω (ἀλαπαγ-) *destroy, plunder:* Epic are **ἀλαπάξω, ἀλάπαξα.** By-forms λαπάζω, λαπάσσω. (III.)

ἀλδαίνω (ἀλδαν-) with the by-forms **ἀλδάνω,** ἀλδήσκω, *nourish:* Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic **ἄν-αλτος** *insatiate.* Poetic. (IV.)

ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint:* **ἀλείψω, ἤλειψα, ἀπ-αλήλιφα** (409), **ἀλήλιμμαι, ἠλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτέος.** 2 aor. pass. ἠλίφην, ἠλείφην doubtful.

ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off:* fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., **ἀλεξήσω** Hom., **ἀλεξήσομαι** Hdt.; aor. **ἤλεξα** Aesch., ἠλέξησα Epic, ἠλεξάμην Ion., Xen., ἠλεξησάμην (?) Xen., 2 aor. **ἄλαλκον** poetic (523. 2). By-form **ἀλκάθω** poetic (445).

ἀλέομαι *avoid:* aor. ἠλεάμην (37, 517 a, D.). Cp. ἀλεύω. Poetic.

ἀλεύω *avert:* ἤλευσα. Usu. in mid. **ἀλεύομαι** *avoid*, aor. ἠλευάμην, subj. ἐξ-αλεύ-σωμαι (ἐξ-αλύξωμαι ?). Poetic. Other forms with like meaning are ἀλεείνω, ἀλύσκω, ἀλυσκάζω, ἀλυσκαίνω.

ἀλέω *grind:* **ἀλῶ** (511), **ἤλεσα, ἀλήλεμαι** (ἀλήλεσμαι). By-form **ἀλήθω.**

ἀλῆναι: see εἴλω.

ἄλθομαι (ἀλθ-, ἀλθε-) *am healed:* Epic **ἄλθετο** and **ἐπ-αλθήσομαι.** Hippocr. has aor. -ηλθέσθην.

ἀλίνδω *cause to roll* (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: **-ήλῑσα, -ήλῑκα, ἠλίνδημαι.** ἀλίω is a pres. derived from ἤλῑσα (= ἠλινδσα).

ἁλ-ίσκομαι (ἁλ- for ϝαλ-, ἀλο-, 441) *am captured* (used as pass. of αἱρέω): **ἁλώσομαι,** 2 aor. **ἑάλων** (400) or **ἥλων (ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς,** 524 b), **ἐάλωκα** (406) or **ἥλωκα, ἁλωτός.** Epic 2 aor. subj. ἁλώω. Act. ἁλίσκω is not used, but see ἀνᾰλίσκω *expend.* (V.)

ἁλιταίνομαι (ἁλιτ-, ἁλιταν-) *sin:* Epic are aor. **ἥλιτον** (-όμην), perf. part. ἁλιτήμενος *sinning.* Mostly Epic. Epic by-form ἁλιτραίνω. (III. IV.)

ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: **ἀλλάξω, ἤλλαξα, -ήλλαχα, ἤλλαγμαι, ἠλλάχθην** (usu. in tragedy) and **ἠλλάγην** (both usu. in comp.), fut. pass. **ἀπ-αλλαχθήσομαι** (so in tragedy) and **ἀπ-αλλαγήσομαι,** fut. mid. **-αλλάξομαι,** fut. perf. **ἀπ-ηλλάξομαι,** v. a. **ἀπ-αλλακτέος.** (III.)

ἄλλομαι (ἁλ-) *leap:* **ἅλοῦμαι, ἡλάμην.** 2 aor. ἠλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος (8 D.). (III.)

ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic **ἀλαλύκτημαι** w. reduplication. (III.)

ἀλύσκω (ἀλυκ-, 475 d) *avoid:* **ἀλύξω, ἤλυξα.** Hom. has also ἀλυσκάζω and ἀλυσκάνω. Poetic. (V.)

ἀλφ-άνω (ἀλφ-) *find, acquire:* Epic 2 aor. **ἤλφον.** (IV.)

ἁμαρτ-άνω (ἁμαρτ-, ἁμαρτε-) *err:* **ἁμαρτήσομαι** (1057), 2 aor. **ἥμαρτον, ἡμάρτηκα,**

ἡμάρτημαι, **ἡμαρτήθην**, **ἀν-αμάρτητος**, **ἐπεξ-αμαρτητέος**. Epic 2 aor. *ἤμβροτον* (for *β*, see 113 D.). (IV.)

ἀμβλ-ίσκω (*ἀμβλ-*) and **ἀμβλόω** *miscarry*; reg. in comp. w. *ἐξ*: **-ήμβλωσα**, **-ήμβλωκα**, **-ήμβλωμαι**, Other forms are late. (V.)

ἀμείβω *change*, rare in Att. prose: **ἀμείψω**, **ἤμειψα**. Mid. **ἀμείβομαι** *make return*, rare in prose and comedy: **ἀμείψομαι**, **ἠμειψάμην**. In the meaning *answer* *ἠμειψάμην* and *ἠμείφθην* are poetic.

ἀμείρω (*ἀμερ-*) *deprive* only in pres. Poetic. (III.)

ἀμέρδω *deprive*: *ἤμερσα*, *ἠμέρθην*. Poetic.

ἀμπ-έχω and rare **ἀμπ-ίσχω** (*ἀμφί* + *ἔχω*, 108 d) *put about*, *clothe*: imperf. **ἀμπ-είχον** (Hom. **ἀμπ-έχον**), **ἀμφ-έξω**, 2 aor. *ἤμπ-ισχον*. Mid. **ἀμπ-έχομαι** (**ἀμπ-ίσχομαι** and **ἀμφ-ισκνέομαι**) *wear*: imperf. **ἠμπ-ειχόμην** (414), fut. **ἀμφ-έξομαι**, 2 aor. **ἠμπ-εσχόμην** and **ἠμπ-ισχόμην**. See **ἔχω** and **ἴσχω**.

ἀμπλακ-ίσκω (**ἀμπλακ-**, **ἀμπλακε-**) *err*, *miss*: 2 aor. *ἤμπλακον* and *ἤμβλακον* (part. **ἀμπλακών** and **ἄπλακών**), **ἡμπλάκημαι**, **ἀν-αμπλάκητος**. Poetic. (V.)

ἄμπνυε, **ἀμπνύνθην**, **ἄμπνῦτο** (Epic): see **πνέω**.

ἀμῦνω (*ἀμυν-*) *ward off*: **ἀμυνῶ**, **ἤμῦνα**. Mid. **ἀμῦνομαι** *defend myself*: **ἀμυνοῦμαι**, **ἠμῦνάμην**, v. a. **ἀμυντέος**. By-form *ἀμῦνάθω*, 445 a. (III.)

ἀμύττω (*ἀμυχ-*) *scratch*: *ἀμύξω*, *ἤμυξα*. Poetic and Ion. (III.)

ἀμφι-γνοέω *doubt*: imperf. **ἠμφ-εγνόουν** (**ἠμφι-γνόουν** ?), aor. **ἠμφ-εγνόησα**. 414.

ἀμφι-έννῡμι (late *ἀμφιεννύω*) *clothe*: **ἀμφι-ῶ** (511 c), **ἠμφί-εσα** (413), **ἠμφί-εσμαι**. Mid. fut. **ἀμφι-έσομαι**, aor. *ἀμφι-εσάμην* poetic. (IV.)

ἀμφισβητέω *dispute*: the augmented (414) **ἠμφεσβήτουν**, **ἠμφεσβήτησα** (inscr.) are better than *ἠμφι-* (MSS.). Fut. mid. **ἀμφισβητήσομαι** as pass. (1058).

ἀναίνομαι (*ἀναν-*) *refuse*, only pres. and imperf. in prose; aor. *ἠνανάμην* poetic. (III.)

ἀν-ᾱλ-ίσκω (*ἀλ-*, *ἀλο-*, 441) and **ἀνᾱλόω** *expend* (from *ἀνα-ϝαλ-*): imperf. **ἀνήλισκον** (**ἀνήλουν**, rare), **ἀνᾱλώσω**, **ἀνήλωσα**, **ἀνήλωκα**, **ἀνήλωμαι**, **ἀνηλώθην**, fut. pass. **ἀνᾱλωθήσομαι**, **ἀνᾱλωτέος**. Att. inscr. prove the MSS. forms **ἀνάλωσα**, **ἀνάλωκα**, **ἀνάλωμαι**, *ἀνᾱλώθην* to be late. Cp. 401. *κατ-ηνάλωσα*, **-ηνάλωμαι**, *-ηνᾱλώθην* are also late. See **ἁλίσκομαι**. (V.)

ἀνδάνω (*ἀδ-* for *σϝαδ-*, 106, and *ἁδε-*) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably *ἐάνδανον* and *ἄνδανον* (MSS. *ἐήνδανον* and *ἤνδανον*), Hdt. *ἤνδανον* (some write *ἐάνδανον*); fut. Hdt. *ἀδήσω*; 2 aor. Hdt. *ἔαδον*, Hom. *εὕαδον* (for *ἐϝϝαδον* from *ἐσϝαδον*) and *ἄδον*; 2 perf. Hom. *ἔᾱδα* (406). Adj. **ἄσμενος** *pleased*, in common use. Chiefly Epic and Ion. (IV.)

ἀν-έχω *hold up*, poetic and New Ion.: *ἀν-εῖχον*, *ἀν-έξω* and **ἀνα-σχήσω**, **ἀν-έσχον**. **ἀν-έχομαι** *endure*: **ἠν-ειχόμην** (414), **ἀν-έξομαι** and **ἀνα-σχήσομαι**, 2 aor. **ἠν-εσχόμην**, **ἀν-εκτός**, **-τέος**.

ἀνήνοθε (*ἀνεθ-*, *ἀνοθ-*) *mounts up* *ρ* 270, *sprang forth* Λ 266. **ἀν-** is probably the prep. Cp. **-ενήνοθε**.

ἀν-οίγ-νῡμι and **ἀν-οίγω** *open*: imperf. **ἀν-έῳγον** (399), **ἀν-οίξω**, **ἀν-έῳξα**, 1 perf. **ἀν-έῳχα**, 2 perf. **ἀν-έῳγα** (rare, 406) *have opened*, **ἀν-έῳγμαι** *stand open*, **ἀν-εῴχθην**, fut. perf. **ἀν-εῴξομαι**, **ἀν-οικτέος**. **οἴγνῡμι** and **οἴγω** (*q.v.*) poetic. Imperf. *ἀνῷγον* Ξ 168 may be written *ἀνέῳγον* w. synizesis. **ἤνοιγον** and **ἤνοιξα** in Xen. are probably wrong; Hom. has *ᾤξα* (*οἶξα* ?), and **ὤειξα** (MSS. *ὤϊξα*) from *ὀείγω* (Lesb.); Hdt. *ἄνοιξα* and *ἀνῷξα* (MSS.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (**ἀν-ώρθωσα**); but **ἐπ-ανορθόω** has double augment: **ἐπ-ην-ώρθουν, ἐπ-ην-ώρθωσα, ἐπ-ην-ώρθωμαι** (414).

ἀντιβολέω *meet, beseech* often has two augments: **ἠντ-εβόλουν, ἠντ-εβόλησα** (414).

ἀντιδικέω *am defendant* may have double aug.: **ἠντ-εδίκουν, ἠντ-εδίκησα** (415).

ἀνύω and (rarer) **ἀνύτω** (478) (often written *ἀνύω, ἀνύτω*) *accomplish:* **ἀνύσω, ἤνυσα, ἤνυκα, δι-ήνυσμαι** (?) Xen., **ἀνυστός,** *ἀν-ήνυ(σ)τος* poetic. Hom. fut. *-ανύω*. Poetic forms are *ἄνω, ἄνω* (pres. and imperf.), and *ἄνυμι* (*ἤνυτο ε* 243), *ἐπ-ηνύσθην* Epic.

ἄνωγα (403 D.) Epic 2 perf. as pres. *command* (1 pl. *ἄνωγμεν*, imv. *ἄνωχθι, ἀνώχθω, ἄνωχθε*), 2 plupf. as imperf. *ἠνώγεα*, 3 s. *ἠνώγει* and *ἀνώγει*. To *ἀνώγω*, a pres. developed from the perf., many forms may be referred, as pres. *ἀνώγει*, subj. *ἀνώγω*, opt. *ἀνώγοιμι*, imv. *ἄνωγε*, inf. *ἀνωγέμεν*, part. *ἀνώγων*, imperf. *ἤνωγον*, fut. *ἀνώξω*, aor. *ἤνωξα*. Poetic and Ion.

ἀπ-αντάω *meet:* **ἀπ-αντήσομαι** (1057), **ἀπ-ήντησα, ἀπ-ήντηκα, ἀπ-αντητέος.**

ἀπατάω *deceive:* regular, but as fut. pass. **ἀπατήσομαι** and **ἐξ-απατηθήσομαι** (1058 a).

ἀπ-αυράω take away, found in the imperf. *ἀπηύρων* (with aoristic force), fut. *ἀπουρήσω*, aor. part. *ἀπούρᾱς* (as if from *ἀπούρημι*), *ἀπουράμενος*. The root is probably *ϝρᾱ*, *ἀπηύρων* representing *ἀπ-ευρων* for *ἀπ-ερρων* (with *η* for *ε* by mistake), as *ἀπούρᾱς* represents *ἀπο-ϝρᾱς*. Poetic and Epic.

ἀπ-αφ-ίσκω (*ἀπ-αφ-, ἀπ-αφε-*) *deceive*, comp. w. *ἐξ:* *-απαφήσω* rare, *-απάφησα* rare, 2 aor. *-ήπαφον*, mid. opt. *-απαφοίμην*. Poetic. (V.)

ἀπ-εχθ-άνομαι (*ἐχθ-, ἐχθε-*) *am hated:* **ἀπ-εχθήσομαι,** 2 aor. **ἀπ-ηχθόμην, ἀπ-ήχθημαι.** Simple forms are *ἔχθω, ἔχθομαι*. (IV.)

ἀπό-(ϝ)ερσε swept off: *ἀπο-έρσῃ, ἀπο-έρσειε*. Epic.

ἀπο-λαύω *enjoy* (the simple *λαύω* is unused): **ἀπο-λαύσομαι** (1057), **ἀπ-έλαυσα, ἀπο-λέλαυκα.**

ἅπ-τω (*ἀφ-*) *fasten, kindle*, mid. *touch:* **ἅψω, ἧψα, ἧμμαι, ἥφθην, ἁπτός, -τέος.** (II.)

ἁράομαι *pray* (Epic *ἀράομαι*), often comp. w. *ἐπί* or *κατά*: **ἀρᾱ́σομαι, ἠρᾱσάμην, -ήρᾱμαι,** *ἀρᾱτός* poetic. Epic act. inf. *ἀρήμεναι*. Ion. *ἀρέομαι*.

ἀρ-αρ-ίσκω (*ἀρ-*) *fit, join* trans.: *ἦρσα*, 2 aor. *ἦραρον* trans. and intrans. (409 D.), 2 perf. *ἀρᾱρα* intrans., aor. pass. *ἤρθην*. Ion. and Epic 2 perf. *ἄρηρα*, plupf. *ἀρήρεα* and *ἠρήρεα*. 2 aor. part. mid. *ἄρμενος*, as adj., *fitting*. Poetic. (V.)

ἀράττω (*ἀραγ-*) *strike*, comp. in prose w. *ἀπό, ἐξ, ἐπί, κατά, σύν*; **-αράξω, -ήραξα, -ηράχθην.** Cp. *ῥάττω*. (III.)

ἀρέ-σκω (*ἀρε-* for *ἀρεσ-*; cp. *τὸ ἄρος help*) *please:* **ἀρέσω, ἤρεσα**; mid. **ἀρέσκομαι** *appease:* **ἀρέσομαι, ἠρεσάμην, ἠρέσθην** (?), **ἀρεστός** *pleasing*. (V.)

ἀρημένος oppressed. Epic perf. mid. of uncertain derivation.

ἀρκέω (*ἀρκε-* for *ἀρκεσ-*; cp. *τὸ ἄρκος defence*) *assist, suffice:* **ἀρκέσω, ἤρκεσα.**

ἁρμόττω and poetic *ἁρμόζω* (*ἁρμοδ-*) *fit:* **ἁρμόσω, ἥρμοσα, ἥρμοσμαι, ἡρμόσθην.** Aor. *συνάρμοξα* Pind., perf. *ἥρμοκα* Aristotle. 478. (III.)

ἄρ-νυμαι (*ἀρ-*) *win:* *ἀροῦμαι*, 2 aor. *ἠρόμην* (inf. *ἀρέσθαι*). Chiefly poetic. Cp. *αἴρω*. (IV.)

ἀρόω *plough:* aor. act. *ἤροσα* and aor. pass. *ἠρόθην* are, in Attic, attested only in poetry; perf. mid. *ἀρήρομαι* Epic and Ion.

ἁρπάζω (*ἁρπαγ-*) *seize, snatch:* **ἁρπάσομαι** (1057), less often **ἁρπάσω, ἥρπασα,**

ἥρπακα, ἥρπασμαι, ἡρπάσθην, ἁρπασθήσομαι. Fut. **ἁρπάξω** Epic (468), aor. *ἥρπαξα* poetic, aor. pass. *ἡρπάχθην* Hdt., v. a. *ἁρπακτός* Hesiod. (III.)

ἀρτύω (Hom. *ἀρτύω*) *prepare:* in prose often comp. w. *ἐξ* or *κατά*: **ἀρτύσω, ἤρτῡσα, -ἤρτῡκα, -ἤρτῡμαι, -ηρτύθην.** Cp. Epic *ἀρτύνω* (*ἀρτυν-*): **ἀρτυνέω,** *ἤρτῡνα, ἠρτύθην.*

ἀρύω (**ἀρύτω**) *draw water:* **ἤρυσα, ἐπ-ηρύθην, ἀπ-αρυστέος**; *ἠρύσθην* Hippocr. 478.

ἄρχω *begin, rule,* mid. *begin;* **ἄρξω, ἦρξα,** *ἦρχα* late, **ἦργμαι** mid., **ἤρχθην, ἀρκτέος,** fut. mid. **ἄρξομαι** sometimes as pass. (1058), *ἀρχθήσομαι* Aristotle.

ἀστράπ-τω (*ἀστραπ-*) *lighten, flash:* *ἀστράψω,* **ἤστραψα.** (II.)

ἀτιτάλλω (*ἀτιταλ-*) *rear,* Epic and Lyric: *ἀτίτηλα.* (III.)

ἅπτω (*ἅσσω*; from *ϝαι-ϝικ-μω*) *rush,* rare in prose: **ἅξω, ἧξα.** From Ion. and poetic *ἀΐσσω* (Hom. *ἀΐσσω*) come **ἀΐξω,** *ἥϊξα* (*-άμην*), *ἠΐχθην* (with act. meaning). (III.)

αὐαίνω and *αὐαίνω,* (*αὐαν-*) *dry:* *αὐανῶ* Soph., *ηὔηνα* or *αὔηνα* Hdt., *ηὐάνθην* or *αὐάνθην* Aristoph., fut. pass. *αὐανθήσομαι* Aristoph., fut. mid. *αὐανοῦμαι* as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)

αὐξ-άνω and (less often) **αὔξω** (*αὐξ-, αὐξε-*) *make increase, grow:* imperf. **ηὔξανον** or **ηὔξον** (**ηὐξανόμην** or **ηὐξόμην**), **αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὐξήθην, αὐξηθήσομαι** (fut. pass. also **αὐξήσομαι,** 1058 a), *αὐξητέος* Aristotle. Cp. Epic and Ion. *ἀέξω* (*-ομαι*), imperf. *ἄεξον.* (IV.)

ἀφάσσω feel, handle (Hdt.): *ἥφασα.* Cp. Ion. and Epic *ἀφάω* or *ἀφάω handle* (rare in Att.); Hom. *ἀφόων,* Ion. *ἐπ-αφήσω, ἐπ-ήφησα.* (III.)

ἀφίημι *let go:* in the imperf. **ἠφ-ίην** or **ἀφ-ίην.** See 413.

ἀφύσσω (*ἀφυγ-*) *dip up:* *ἀφύξω.* Poetic, chiefly Epic. (III.)

ἀφύω dip up: *ἤφυσα* (*-άμην*). Poetic, chiefly Epic.

ἄχθομαι *am vexed;* as if from **ἀχθέομαι* (*ἄχθε-* for *ἀχθεσ-*; cp. *τὸ* **ἄχθος** *distress*) come **ἀχθέσομαι, ἠχθέσθην,** fut. pass. as mid. **ἀχθεσθήσομαι** (1107).

ἄχ-νυμαι (*ἀχ-*) *am troubled,* imperf. *ἄχνυτο* Ξ 38. Poetic. (IV.)

ἄχομαι (*ἀχ-*) *am troubled.* Epic present.

**ἄω satiate* (cp. *ἄ-δην sufficiently,* Lat. *sa-tis*): *ἄσω, ἆσα,* 2 aor. *satiate myself* (subj. *ἔωμεν* or *ἐῶμεν,* from *ἠομεν,* inf. *ἆμεναι*). Mid. *ἄαται* (better *ἄεται*), *ἄσομαι, ἀσάμην, ἄατος* (*ἄ-ατος*?). Epic.

ἄωρτο: see **αἴρω.**

βαδίζω *go:* **βαδιοῦμαι** (511 e, 1057), *βεβάδικα* Aristotle, **βαδιστέος.** (III.)

βάζω (*βακ-*) *speak, utter:* *βάξω, βέβακται.* Poetic. (III.)

βαίνω (*βα-, βαν-,* 474 h, 477) *go:* **-βήσομαι** (1057), 2 aor. **-έβην** (524 b and N.), **βέβηκα,** 2 perf. **βεβᾶσι** (subj. **-βεβῶσι,** 541), **-βέβαμαι** rare, **-εβάθην** rare, **βατός, δια-βατέος.** The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. *ἐβησάμην* (rare) and *ἐβησόμην* (515 D.). Causative (*make go*) are *βήσω* poetic, *ἔβησα* poetic and Ion. prose. Cp. also *βάσκω, βιβάω, βίβημι.* (III. IV.)

βάλλω (*βαλ-, βλη-,* 111 a, *βαλλε-*) *throw:* **βαλῶ** in good prose in comp. (**βαλλήσω** Aristoph. of continued action), 2 aor. **ἔβαλον** (*-όμην* usu. in comp.), **βέβληκα, βέβλημαι** (opt. *δια-βεβλῆσθε,* 559), **ἐβλήθην,** fut. pass. **βληθήσομαι,** fut. perf. **βεβλήσομαι** usu. in comp., **ἀπο-βλητέος.** Epic forms of the fut. are *ξυμ-βλήσεαι*; of the 2 aor. act. *ξυμ-βλήτην, ξυμ-βλήμεναι*; of the 2 aor. mid.

as pass. *ἐβλήμην* (subj. *βλήεται*, opt. *βλῆο* or *βλεῖο*, inf. *βλῆσθαι*, part. *βλήμενος*); of the perf. 2 s. *βέβληαι* and 1 s. *βεβόλημαι*. (III.)

βάπ-τω (*βαφ-*) *dip:* **ἐμ-βάψω, ἔβαψα, βέβαμμαι**, 2 aor. pass. **ἐβάφην** (1 aor. pass. *ἐβάφθην* Aristoph.), **βαπτός**. (II.)

βαρῡ́νω (*βαρυν-*) *load, annoy:* **βαρυνῶ, ἐβαρύνθην**. (III.)

βάσκω (*βα-*) *go:* poetic form of **βαίνω**. *ἐπιβασκέμεν* B 234 *cause to go*. (V.)

βαστάζω (*βασταδ-*) *carry:* *βαστάσω, ἐβάστασα*. Poetic. Late forms are from *βασταγ-*. (III.)

βήττω (*βηχ-*) *cough*. Ion. are *βήξω, ἔβηξα*.

βιβάζω (*βα-*) *make go:* usu. comp. w. *ἀνά, διά*, etc. in prose: **-βιβάσω** (**-ομαι**) and **-βιβῶ** (511 d), **-εβίβασα**, *ἐβιβάσθην* Aristotle, **-βιβαστέος**. 410 a. (III.)

βιβάω (*βα-*) *step:* part. *βιβῶν*. Epic.

βίβημι (*βα-*) *go:* part. *βιβάς*. Epic.

βι-βρώ-σκω (*βρω-*) *eat:* **βέβρωκα** (2 perf. part. *βεβρώς* poetic, 541 D.), **βέβρωμαι**, *ἐβρώθην* Hdt., fut. perf. *βεβρώσομαι* Hom., *βρωτός* Eur. Epic 2 aor. *ἔβρων*. In Att. other tenses than perf. act. and pass. are supplied from **ἐσθίω**. (V.)

βιόω *live* (for pres. and imperf. **ζάω** and **βιοτεύω** were preferred): **βιώσομαι** (1057), **ἐβίωσα** rare, 2 aor. **ἐβίων** (524 b), **βεβίωκα, βεβίωται** (with the dat. of a pronoun), **βιωτός, -τέος**.

(*βιώσκομαι*) usu. **ἀνα-βιώσκομαι** *reanimate, revive* intrans.: *ἀν-εβίωσα* late Att., intrans., **ἀν-εβιωσάμην** *reanimated*, 2 aor. **ἀν-εβίων** intrans. (V.)

βλάπ-τω (*βλαβ-*) *hurt, injure:* **βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην** and 2 aor. **ἐβλάβην**, fut. mid. **βλάψομαι** (also as pass., 1058 a), 2 fut. pass. **βλαβήσομαι**, fut. perf. *βεβλάψομαι* Ion. Cp. *βλάβομαι am injured* T 82. (II.)

βλαστ-άνω (*βλαστ-, βλαστε-*) *sprout:* 2 aor. **ἔβλαστον, βεβλάστηκα** (less often **ἐβλάστηκα**, 405 c). *ἐβλάστησα* Ion. and poetic. (IV.)

βλέπω *see:* **βλέψομαι** (1057), **ἔβλεψα, βλεπτέος**, *-τός* poetic. Hdt. has fut. *ἀνα-βλέψω*. *βλέπομαι* is rare in pass. sense.

βλίττω for *μ(β)λιτ-ιω* (from *μλιτ-*, 113 D., cp. *μέλι, μέλιτ-ος honey*) *take honey:* **ἔβλισα**. (III.)

βλώ-σκω for *μ(β)λω-σκω* from *μολ-, μλω-* (113 D.) *go:* fut. *μολοῦμαι* (1057), 2 aor. *ἔμολον*, perf. *μέμβλωκα*. Poetic. (V.)

βοάω *shout:* **βοήσομαι** (1057), **ἐβόησα**. Ion. are *βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην*.

βό-σκω (*βο-, βοσκ-, βοσκε-*) *feed:* **βοσκήσω** and **βοσκητέος** Aristoph. **βόσκομαι** *eat*. (V.)

βούλομαι (*βουλ-, βουλε-*) w. augment *ἐβουλ-* or *ἠβουλ-* (398) *will, wish:* **βουλήσομαι, βεβούλημαι, ἐβουλήθην, βουλητός, -τέος** Aristotle. Epic 2 perf. *προ-βέβουλα prefer*. Hom. has also *βόλομαι*.

βραχ-: 2 aor. (*ἔ*)*βραχε, βραχεῖν resound*. Epic.

βρέχω *wet:* **ἔβρεξα, βέβρεγμαι, ἐβρέχθην**.

βρίζω slumber, am drowsy: *ἔβριξα*. Poetic. (III.)

βρίθω am heavy: *βρίσω, ἔβρῖσα, βέβρῑθα*. Mainly poetic.

βροχ- swallow, often w. *ἀνά, κατά*: *-έβροξε*, 2 perf. *-βέβροχε*, 2 aor. pass. part. *-βροχείς*. The common verb is **κατα-βροχθίζω** (Aristoph.). Epic.

βρῡ́κω *bite, grind the teeth:* *βρύξω* (128 a), *ἔβρυξα*, 2 aor. *ἔβρυχον*. Chiefly Ion.

βρῡχάομαι (*βρῡχ-, βρῡχα-*) *roar:* *βέβρῡχα* as pres. (poetic), **ἀν-εβρῡχησάμην** Plato, *βρῡχηθείς* Soph.

βρω-θω *eat:* 2 perf. opt. βεβρώθοις Δ 35. Cp. βιβρώσκω.

βῡνέω (βῡ- for βυσ-) *stop up*, often w. ἐπί, πρό: **-βῦσω, -έβῡσα, βέβυσμαι, παράβυστος.** Hdt. has διαβύνεται. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 440 a) *marry* (of the man): fut. **γαμῶ, ἔγημα, γεγάμηκα.** Mid. **γαμέομαι** (of the woman): fut. **γαμοῦμαι, ἐγημάμην, γεγάμημαι,** v. a. **γαμετός** (**γαμετή** *wife*), **-τέος.**

γά-νυμαι (γα-) *rejoice:* Epic fut. γανύσσομαι (w. νυ of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. *shout:* part. γεγωνώς Epic. Other forms may be referred to γεγώνω or γεγωνέω; as subj. γεγώνω, imv. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγώνευν, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose. By-form **γεγωνίσκω.**

γείνομαι (γεν-) *am born* Epic; aor. ἐγεινάμην *begat* (poetic) yields in Hdt., Xen. γεινάμενος, γειναμένη *parent.* (III.)

γελάω (γελα- for γελασ-) *laugh:* **γελάσομαι** (1057), **ἐγέλασα, ἐγελάσθην, καταγέλαστος.** 443 a.

γέντο *seized*, Epic 2 aor. Σ 476. Also = **ἐγένετο** (**γίγνομαι**).

γηθέω (γηθ-, γηθε-, 440 a) *rejoice:* **γέγηθα** as pres.; γηθήσω and ἐγήθησα poetic.

γηρά-σκω and less com. **γηράω** (γηρα-) *grow old:* **γηρᾶσομαι** (1057), less often **γηράσω, ἐγήρᾱσα, γεγήρᾱκα** *am old.* 2 aor. ἐγήρᾱ Epic and Ion., inf. γηρᾶναι poetic, part. γηράς Hom. (524 b). (V.)

γηρύω *speak out:* γηρύσομαι (1057), ἐγήρῡσα, ἐγηρύθην. Poetic.

γίγνομαι (γεν-, γενε-, γον-) *become, am:* **γενήσομαι,** 2 aor. **ἐγενόμην,** 2 perf. **γέγονα** *am, have been*, **γεγένημαι, γενηθήσομαι** rare. γίνομαι (75) Doric and New Ion. 2 aor. 3 s. γέντο Epic; aor. pass. ἐγενήθην Doric, Ion.; late Att. comedy; 2 perf. part. **γεγώς** (other athematic forms w. γα- for γᾰ- 541, cp. 544).

γι-γνώ-σκω (γνω-, γνο-) *know:* **γνώσομαι** (1057), 2 aor. **ἔγνων** (524 b) *perceived*, **ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνωσθήσομαι, γνωστός** (γνωτός poetic), **-στέος.** 1 aor. ἀν-έγνωσα *persuaded* Hdt. Doric, New Ion. γῑνώσκω (75). (V.)

γλύφω *carve:* **γέγλυμμαι** and **ἔγλυμμαι** (405 c). Hdt. has **ἐνέγλυψα.** Other forms are late.

γνάμπ-τω(γναμπ-)*bend:* γνάμψω, ἔγναμψα, ἀν-εγνάμφθην. Poetic for **κάμπτω.** (II.)

γοάω *bewail:* inf. γοήμεναι Hom. (495), 2 aor. γόον (γο-) Epic. Mid. **γοάομαι** poetic: γοήσομαι Hom.

γράφω *write:* **γράψω, ἔγραψα, γέγραφα, γέγραμμαι,** 2 aor. pass. **ἐγράφην,** 2 fut. pass. **γραφήσομαι,** fut. perf. pass. **γεγράψομαι, γραπτός, -τέος.** γεγράφηκα, ἔγραμμαι, and ἐγράφθην are late.

γρύζω (γρυγ-) *grunt:* **γρύξομαι** (1057, late γρύξω); **ἔγρυξα, γρυκτός.** Mostly in Att. comedy. (III.)

δα- *teach, learn*, no pres.: 2 aor. **ἔδαον** *learned*, redupl. δέδαον *taught*, 2 aor. mid. δεδαέσθαι (δεδάασθαι MSS.), 1 perf. δεδάηκα (δαε-) *have learned*, 2 perf. part. δεδαώς *having learned*, perf. mid. δεδάημαι *have learned*, 2 aor. pass. as intrans. ἐδάην *learned*, 2 fut. pass. as intrans. δαήσομαι *shall learn;* **ἀ-δάητος.** Cp. Hom. δήω *shall find* and **διδάσκω.** Poetic, mainly Epic.

δαι-δάλλω (δαιδαλ-, δαιδαλο-) *deck out:* Pind. has perf. part. δεδαιδαλμένος, aor. part. δαιδαλθείς, and fut. inf. δαιδαλωσέμεν. Epic and Lyric. (III.)

δαΐζω (δαϊγ-) *rend:* δαΐξω, ἐδάϊξα, δεδάϊγμαι, ἐδαΐχθην. Epic, Lyric, Tragic. (III.)

δαί-νῡμι (δαι-) *entertain:* δαίνῡ Epic imperf. and pres. imv., δαίσω, ἔδαισα. Mid. δαίνυμαι *feast* (opt. δαινῦτο Ω 665, cp. 498 D.), ἐδαισάμην, aor. pass. part. δαισθείς, ἄ-δαιτος. Poetic, rare in Ion. prose. (IV.)

δαίομαι *divide:* perf. 3 pl. δεδαίαται α 23; subj. δάηται Υ 316 (for δαίηται) from δαίομαι or δαίω? Cp. δατέομαι. Poetic.

δαίω (δαϝ-ιω) *kindle:* 2 perf. δέδηα *burn* intrans., plupf. δεδήει. Mid. δαίομαι *burn* intrans. Mainly poetic. (III.)

δάκ-νω (δακ-, δηκ-) *bite:* **δήξομαι** (1057), 2 aor. **ἔδακον**, **δέδηγμαι**, **ἐδήχθην**, **δαχθήσομαι**. (IV.)

δαμ-άζω *tame, subdue:* fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμᾷ and δαμάᾳ, 3 pl. δαμόωσι, 484), aor. ἐδάμασα. Att. prose has only **δαμάζω**, **κατ-εδαμασάμην**, **ἐδαμάσθην**. Mostly poetic, rare in prose. (III.)

δάμ-νη-μι (and δαμ-νά-ω, 505) (δαμ-, δμη-) *tame, subdue:* perf. mid. δέδμημαι, pass. 1 aor. ἐδμήθην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδμήσομαι. Poetic. (IV.)

δαρθ-άνω (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. **-έδαρθον** (Hom. ἔδραθον), perf. **-δεδάρθηκα**. (IV.)

δατέομαι (δατ-, δατε-) *divide:* δάσ(σ)ομαι, **ἀν-εδασάμην** rare in prose (ἐδασ-(σ)άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι. Cp. δαίομαι *divide*. Mainly poetic and New Ion.

δέαμαι *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δοάσσατο Ν 458.

δέδια, **δέδοικα**, δείδω (540) *fear:* see **δι-**.

δεδίττομαι *frighten* (rare in prose): **ἐδεδιξάμην** rare. Poetic, mainly Epic, are δεδίσσομαι, δεδίσκομαι, δειδίσσομαι: fut. δειδίξομαι, aor. ἐδειδιξάμην. Derived from **δέδια** (δι-). (III.)

δείδεκτο *greeted* I 224, δειδέχαται η 72 (-ατο Δ 4) are referred by some to the mid. of δείκνῡμι. Others read δηκ- from another root. Cp. δεικανόωντο *welcomed* Ο 86.

δειδίσκομαι *greet*, only pres. and imperf., to be read δηδίσκομαι (408 D.). Epic. (V.)

δείκ-νῡμι and **δεικ-νύ-ω** (δεικ-) *show* (inflection 364, 498): **δείξω**, **ἔδειξα**, **δέδειχα**, **δέδειγμαι**, **ἐδείχθην**, **δειχθήσομαι**, **δεικτέος**. Hdt. has forms from δεκ-: -δέξω, -έδεξα (-άμην), -δέδεγμαι, -εδέχθην. (IV.)

δέμω (δεμ-, δμη-) *build:* **ἔδειμα**, **δέδμημαι**. Poetic and Ion.

δέρκομαι (δερκ-, δορκ-, δρακ-) *see:* 2 aor. **ἔδρακον**, perf. δέδορκα as pres., pass. 1 aor. ἐδέρχθην (in tragedy) *saw* and 2 aor. ἐδράκην *saw*, μονό-δερκτος. Poetic.

δέρω (δερ-, δαρ-) *flay:* **δερῶ**, **ἔδειρα**, **δέδαρμαι**, 2 aor. pass. **ἐδάρην**, δρατός Hom. Pres. δείρω (δερ-ιω) Hdt., Aristoph.

δέχομαι *receive, await:* **δέξομαι**, **ἐδεξάμην**, **δέδεγμαι**, **εἰσ-εδέχθην**, **ἀπο-δεκτέος**. δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic. For Epic ἐδέγμην, δέξαι, δέχθαι, δέγμενος, δέχαται (3 pl.) see 479 a.

δέω *bind* (348 a): **δήσω**, **ἔδησα**, **δέδεκα** (δέδηκα doubtful), **δέδεμαι**, **ἐδέθην**, fut. pass. **δεθήσομαι**, fut. perf. **δεδήσομαι**, **σύν-δετος**, **ἀν-υπό-δητος**, **συν-δετέος** Aristoph. Mid. in prose only in comp., as **περιδήσομαι**.

δέω (δεϝω; δε-, δεε-) *need, lack* (348 a): **δεήσω**, **ἐδέησα**, **δεδέηκα**, **δεδέημαι**, **ἐδεήθην**. Epic aor. δῆσεν Σ 100, ἐδεύησεν ι 540. Mid. **δέομαι** *want, ask* (Epic δεύομαι): **δεήσομαι** (Epic δευήσομαι). Impers. **δεῖ** *it is necessary:* **ἔδει**, **δεήσει**, **ἐδέησε**.

δηριάω and **δηρίω** *contend:* **ἐδήρῑσα** Theocr. Mid. **δηριάομαι** and **δηρίομαι** as act.: **δηρίσομαι** Theocr., **ἐδηρῑσάμην** θ 76, **ἐδηρίνθην** Π 756 *contended* (as if from **δηρίνω**), **ἀμφι-δήρῑτος** Thuc. Epic and Lyric.

δήω *shall find*, Epic pres. w. fut. meaning. Cp. **δα-**.

δι- (**δρι-**, **δρει-**, **δροι-**) *fear:* **ἔδεισα**, **δέδοικα** as pres., 2 perf. **δέδια** as pres. (rare in the sing.; inflection, 540). Epic forms: **δείδω** (from **δεδροια**, 540 D.) as pres., **δείσομαι** (1057), **ἔδδεισα** (= **ἐδρεισα**), **δείδοικα**, **δείδια** (540 D.). Hom. has imperf. **δίον** *feared, fled* from an assumed pres. **δίω**.

διαιτάω *arbitrate* (from **δίαιτα**, but augmented as if a comp. w. double augment in perf., plupf., and in comps.; cp. 415): **διαιτήσω**, **διήτησα** (but **ἀπ-εδιήτησα**), **δεδιήτηκα** (plupf. **κατ-εδεδιητήκη**), **δεδιήτημαι** (plupf. **ἐξ-εδεδιήτητο**), **διητήθην**. Mid. *pass one's life:* **διαιτήσομαι**, **κατ-εδιητησάμην** *effected arbitration.*

διᾱκονέω *minister* (from **διάκονος**): **ἐδιᾱκόνουν**, **διᾱκονήσω**, **δεδιᾱκόνηκα**, **δεδιᾱκόνημαι**, **ἐδιᾱκονήθην**. Forms in **δεδιη-** are wrong, forms in **διη-** are Ion. and late (uncertain in classical poetry).

δι-δά-σκω (for **διδακ-σκω** from **διδαχ-σκω**, 475 d) *teach*, mid. *cause to teach, learn:* **διδάξω**, **ἐδίδαξα**, **δεδίδαχα** (538), **δεδίδαγμαι**, **ἐδιδάχθην**, **διδάξομαι** (1058), **δι-δακτός**, **-τέος**. Epic aor. **ἐδιδάσκησα** (**διδασκε-**) 410 a. (V.)

δί-δη-μι (**δη-**, **δε-**) *bind*, pres. and imperf. Poetic for **δέω**. Xen. has **διδέᾱσι**.

-δι-δρά-σκω (**δρᾱ-**) *run away*, only in comp. w. **ἀπό**, **ἐξ**: **-δράσομαι** (1057), 2 aor. **-έδρᾱν** (**-δρῶ**, **-δραίην**, **-δρᾶθι** late, **-δρᾶναι**, **-δράς**, 524 b), **-δέδρᾱκα**. Hdt. has **-διδρήσκω**, **-δρήσομαι**, **-έδρην** (but **-δρᾶς**), **-δέδρηκα**. (V.)

δί-δω-μι (**δω-**, **δο-**) *give:* inflection 362. Fut. **δώσω**, 1 aor. **ἔδωκα** in s., 2 aor. **ἔδοτον** dual, **ἔδομεν** pl. (527), **δέδωκα**, **δέδομαι**, **ἐδόθην**, **δοθήσομαι**, **δοτός**, **-τέος**. See 501 D. for pres. in Hom. and Hdt. Fut. **διδώσω** Epic, 2 aor. iter. **δόσκον** (450).

δί-ζη-μαι (from **δι-δῐ-η-**) *seek* (cp. **ζητέω**) keeps **η** throughout in the pres. (imperf. **ἐδιζήμην**), **διζήσομαι**, **ἐδιζησάμην**. Poetic and Ion.

δίη-μι *cause to flee*, only in imperf. **ἐν-δίεσαν** *set on* Σ 584. Mid. **δίεμαι** *flee, cause to flee*, subj. **δίωμαι**, opt. **διοίμην** (accent 392, N. 2), inf. **δίεσθαι** referred by some to the middle of **δίω**. Epic.

δικ- only in 2 aor. **ἔδικον** *threw.* In Pindar and the tragic poets.

διψάω (**διψα-**, **διψη-**) *thirst:* pres. see 346: **διψήσω**, **ἐδίψησα**.

δίω: see **δι-**.

διώκω *pursue:* **διώξομαι** (1057) and (less well supported) **διώξω**, **ἐδίωξα**, **δεδίωχα**, **ἐδιώχθην**, **διωκτέος**. For **ἐδιώκαθον** see 445 a.

δοκέω (**δοκ-**, **δοκε-**, 440 a) *seem, think:* **δόξω**, **ἔδοξα**, **δέδογμαι**, **κατ-εδόχθην**, **ἀ-δόκητος**. Poetic forms are **δοκήσω**, **ἐδόκησα**, **δεδόκημαι**, **ἐδοκήθην**. In trimeter Aristoph. uses only the shorter forms.

δουπέω (**δουπ-**, **δουπε-**) *sound heavily:* **ἐδούπησα**, 2 perf. **δέδουπα** *fell.* Epic aor. **ἐγδούπησα**. Poetic.

δράττομαι (**δραγ-**) *seize:* **ἐδραξάμην**, **δέδραγμαι**. (III.)

δράω *do:* **δράσω**, **ἔδρᾱσα**, **δέδρᾱκα**, **δέδρᾱμαι** (**δέδρασμαι**, doubtful), **ἐδράσθην**, **δρᾱστέος**.

δρέπω *pluck:* **ἔδρεψα**, 2 aor. **ἔδραπον** Pind., **ἀ-δρεπτος** Aesch. Cp. **δρέπ-τω** poetic.

δύναμαι *am able, can* (augment usually **ἐδυν-**, but also **ἠδυν-**, 398): **δυνήσομαι**, **δεδύνημαι**, **ἐδυνήθην**, **δυνατός**. Pres. 2. s. **δύνασαι**, **δύνᾳ** poetic, **δύνῃ** Ion. (427 a, N. 2), imperf. **ἐδύνω** (**ἐδύνασο** late), aor. pass. **ἐδυνάσθην** Epic, New Ion., Pind.

δύω *enter, go down, sink, cause to enter* (trans. generally in comp. w. *ἀπό* or *κατά* (1043): also *δύ-νω* (Ion., poetic, rare in Xen.) *enter:* **-δύσω** trans., **-έδῡσα** trans., 2 aor. **ἔδῡν** intrans. (364), **δέδῡκα** intrans., **-δέδυκα** trans., **-δέδυμαι, -εδύθην, -δυθήσομαι** Aristoph., **-δυτέος**. Fut. mid. **δύσομαι**, aor. mid. **-εδῡσάμην** (Epic also *ἐδῡσόμην*, 515 D.). Hom. 2 aor. opt. *δύη* and *ἐκδῦμεν* (524 b).

ἐάφθη N 543, aor. pass., *was hurled* (*?*), possibly from *ϝαπ-* (*λάπτω*); sometimes referred to *ἅπτω* or to *ἕπομαι*.

ἐάω *permit, let alone:* **ἐᾶσω, εἴāσα** (399), **εἴāκα, εἴāμαι, εἰᾰ́θην, ἐᾶσομαι** pass. (1058), **ἐᾱτέος**. Epic pres. also *εἰάω*, imperf. *ἔᾱ* E 517, aor. *ἔᾱσα*; Hdt. does not augment.

ἐγγυάω *pledge:* the forms in *ἠγγυ-* are better than those in *ἐνεγυ-* or *ἐγγεγυ-* (416).

ἐγείρω (*ἐγερ-, ἐγορ-, ἐγρ-*, 31 a) *wake, rouse:* **ἐγερῶ, ἤγειρα**, 2 perf. **ἐγρήγορα** (541 D.) *am awake* (for *ἐγ-ηγορα*, but *ρ* is also redupl.), **ἐγήγερμαι, ἠγέρθην**, 2 aor. mid. **ἠγρόμην** *awoke*, **ἐγερτέος**, *ἐγερτός* Aristotle. Hom. 2 perf. 3 pl. *ἐγρηγόρθᾱσι*, imv. *ἐγρήγορθε* (for *-γορσθε*), inf. *ἐγρήγορθαι* or *ἐγρηγόρθαι* (for *-γορσθαι*). (III.)

ἐγκωμιάζω *praise:* **ἐγκωμιάσω** and **ἐγκωμιάσομαι** (1057), **ἐνεκωμίασα, ἐγκεκωμίακα, ἐγκεκωμίασμαι, ἐνεκωμιάσθην** Hdt. (III.)

ἔδω eat: poetic for **ἐσθίω**. *ἔδμεναι* 479 a.

ἕζομαι (*ἑδ-* for *σεδ-*, cp. *sedeo*) *sit*, usu. **καθ-έζομαι** (which is less common than **καθ-ίζομαι**): **ἐκαθ-εζόμην** (413), **καθ-εδοῦμαι** (511 b), **εἱσάμην** rare in prose, **καθ-εστέος**. Fut. *ἐφ-έσσομαι* trans. *ι* 455, aor. *ἐσσάμην* and *ἐεσσάμην* Epic. Act. aor. Epic *εἷσα* (imv. *ἕσσον* or *εἷσον*, inf. *ἕσσαι*, part. *ἕσᾱς*). See *ἵζω*. (III.)

ἐθέλω (*ἐθελ-, ἐθελε-*) and **θέλω** *wish:* imperf. always **ἤθελον** in Att.; **ἐθελήσω**, or **θελήσω** (rare); **ἠθέλησα** (subj. **ἐθελήσω** or **θελήσω**, opt. **ἐθελήσαιμι** or **θελήσαιμι**), **ἠθέληκα**. The commoner Att. form is **ἐθέλω** except in the iambic trimeter of tragedy, and in formulas as **ἄν** *θεὸς θέλῃ if God will*.

ἐθίζω (for *σϝεθ-ιδ-ίω*, 106) *accustom:* **ἐθιῶ** (511 e), **εἴθισα** (399), **εἴθικα, εἴθισμαι, εἰθίσθην, ἐθιστέος, -τός** Aristotle. (III.)

ἔθω (for *σϝεθω*, 106) *am accustomed:* pres. part. **ἔθων** *being accustomed* only in Hom., 2 perf. **εἴωθα** (537) *am accustomed*, 2 plupf. **εἰώθη** (perf. *ἔωθα*, plupf. *ἐώθεα* Hdt.). See **ἐθίζω**.

εἶδον *saw:* see *ἰδ-* and **ὁράω**.

εἰκάζω (*εἰκαδ-*) *liken, conjecture* augments to *ἠκ-* rather than to *εἰκ-* in prose (401 b): **ἤκαζον, εἰκάσω, ἤκασα, ἤκασμαι** (*εἴκασμαι?*), **ἠκάσθην, εἰκασθήσομαι, εἰκαστός, ἀπ-εικαστέος**. Fut. mid. **-εικάσομαι** sometimes as act.

εἴκω *yield:* **εἴξω, εἶξα, ὑπ-εικτέος**. On *εἶκαθον* see 445 a.

εἴκω (*εἰκ, οἰκ-, ικ-*; for *ϝεικ-*, etc.) *resemble, appear* (no pres. in use): **εἴξω** rare, 2 perf. **ἔοικα** as pres. 406 (impers. **ἔοικε** *it seems*): **ἐοίκω, ἐοίκοιμι, ἐοικέναι** (poet. *εἰκέναι*), **ἐοικώς**, neut. **εἰκός** *fitting* (*εἰκώς* chiefly poetic; also Platonic); 2 plupf. **ἐῴκη** and **ᾔκη**. *εἶκε seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plupf. For **ἔοικα, ἐοίκω, ἐοικώς** Hdt. has *οἶκα, οἴκω, οἰκώς*. Athematic forms are *ἔικτον, ἔικτην* Hom., *ἔοιγμεν* Att. poets, *εἴξᾱσι* mainly in Att. poets (541 D.). Cp. *ἔτσκω*.

εἰλέω or *εἱλέω roll up, pack close*, mostly Epic. **εἱλέομαι** Hdt., *συν-εἱλέομαι* Xen.: *ἀπ-είλημαι* Hdt., **ἀν-ειλήθην** Thuc.

εἴλλω *roll* pres. act. and pass. in Att. (rare). Cp. **ἴλλω**.

εἰλύω (*ϝειλυ-* for *ἐ-ϝλυ-*) *roll*, *cover*, *gather up*: **εἰλύσω**, **εἰλῦμαι**. Cp. **ἑλύω**. Poetic and Ion.

εἴλω (**ἑλ-** for *ϝελ-*, cp. *volvere*) *roll up*, *drive together*: no pres. act. (**εἵλομαι** Hom.), **ἕλσα** and **ἔελσα**, **ἔελμαι**, 2 aor. pass. **ἐάλην** and **ἅλην** (3 pl. **ἅλεν**, inf. **ἁλῆναι**, **ἁλήμεναι**, part. **ἁλείς**). Homeric.

εἵμαρται *it is fated*: see *μείρομαι*.

εἰμί *am*: fut. **ἔσομαι** (1057). Inflection 365.

εἶμι *go*. Inflection 369.

εἶπον (*ἐπ-* for *ϝεπ-*, 523) *said*, 2 aor. (**εἶπω**, **εἴποιμι**, **εἰπέ**, **εἰπεῖν**, **εἰπών**), Epic **ἔειπον** and **εἴπεσκον**. First aor. **εἶπα** rare in Att. (**εἴπαιμι**, imv. **εἶπον**, inf. **εἶπαι** Hdt., part. **εἴπᾱς** Hdt. and late Att.), **ἔειπα** poetic; 1 aor. mid. **ἀπ-ειπάμην** New Ion. Other tenses are supplied from **εἴρω**. (VI.)

εἴργω *shut in* or *out*, also **εἱργνῡμι** and (rarely) **εἰργνύω** (with **ει-** from *εε-*, cp. Hom. *ἐ(ϝ)έργω*): **εἴρξω**; **εἶρξα**, **εἶργμαι**, **εἴρχθην**, **εἶρκτός**, **-τέος**. Fut. mid. **εἴρξομαι** is pass. or reflex. (1058). The distinction that the forms with the smooth breathing mean *shut out*, those with the rough breathing mean *shut in*, is late and not always observed in classical Att. Hom. has **ἐέργω** (in pres.) and **ἔργω** *shut in* or *out*: **ἔρξα**, 2 aor. **ἔργαθον** and **ἐέργαθον**, **ἔργμαι** and **ἔεργμαι** (3 pl. **ἔρχαται**, 403 D., plupf. **ἔρχατο**, **ἐέρχατο**), **ἔρχθην**. Hom. has **ἐέργνῡ** K 238. Hdt. usu. has **ἔργω** (in comp.), with some forms from **-έργνῡμι** and **ἐργνύω**. Old Att. forms in *ἐργ-*, *ἐργ-* are doubtful: Soph. has **-έρξω**, **ἔρξεται**; Plato **-έρξᾱς**.

εἴρομαι (*εἰρ-*, *εἰρε-*) *ask*: **εἰρήσομαι** Hom. and New Ion. Hom. has also (rarely) **ἐρέ(ϝ)ω**, subj. **ἐρείομεν** (= **ἐρεύομεν**) A 62; and **ἐρέ(ϝ)ομαι**, imv. **ἔρειο** or **ἐρεῖο** Λ 611 (428 D. 2). Att. fut. **ἐρήσομαι** and 2 aor. **ἠρόμην** presuppose a pres. **ἔρομαι**, which is supplied by **ἐρωτάω**.

εἴρω (*ἐρ-* for *σερ-*, cp. Lat. *sero*) *join*: rare except in comp. w. **ἀπό**, **διά**, **σύν**, etc.: aor. **-εῖρα** (Ion. **-ερσα**), perf. **-εἶρκα**, perf. mid. **ἔερμαι** Epic.

εἴρω Hom. *say* (**ἐρ-**, **ῥη-** for *ϝερ-*, *ϝρη-*, cp. Lat. *verbum*), for which pres. Att. uses **λέγω**, **φημί** and (esp. in comp.) **ἀγορεύω**: fut. **ἐρῶ**, aor. supplied by **εἶπον**, perf. **εἴρηκα** (= *ϝε-ϝρη-κα*), perf. pass. **εἴρημαι**, aor. pass. **ἐρρήθην**, fut. pass. **ῥηθήσομαι**, fut. perf. **εἰρήσομαι**, v. a. **ῥητός**, **-τέος**. Ion. are **ἐρέω** fut., **εἰρέθην** (but **ῥηθῆναι**) aor. pass.

εἷσα *seated*: see **ἵζω**.

ἔϊσκω (= *ϝε-ϝικ-σκω*, from redupl. *ϝικ-*) *liken* (also **ἴσκω**): imperf. Hom. **ἤϊσκον** and **ἔϊσκον**; perf. mid. **προσήϊξαι** *art like* Eur., plupf. Hom. **ἤϊκτο** and **ἔϊκτο** have been referred by some to **εἴκω**. Poetic, chiefly Epic. (V.)

εἴωθα: see **ἔθω**.

ἐκκλησιάζω *call an assembly*: augments **ἐξ-εκκλησίαζον** or **ἠκ-κλησίαζον**, etc. (416).

ἐλαύνω (from *ἐλα-νυ-ω*, 474 e) *drive*, *march*: **ἐλῶ** (511 b), **ἤλασα**, **-ελήλακα** (w. **ἀπό**, **ἐξ**), **ἐλήλαμαι**, **ἠλάθην**, **ἐλατέος**, *ἐξ-ήλατος* Hom., *ἐλατός* Aristotle. Aor. mid. **ἠλασάμην** rare. Fut. *ἐλάσσω* ψ 427, *ἐλόωσι* Hom. (484), **ἐλάσω** rarely in MSS. of Xen., perf. *ἐλήλασμαι* Ion. and late, plupf. *ἠληλάμην* (Hom. 3 pl. **ἐληλάδατο** or **ἐληλέατο** or **ἐληλέδατο**), **ἠλάσθην** Hdt., Aristotle. **ἐλάω** is rare and poetic. (IV.)

ἐλέγχω *examine*, *confute*: **ἐλέγξω**, **ἤλεγξα**, **ἐλήλεγμαι** (355), **ἠλέγχθην**, **ἐλεγχθήσομαι**, **ἐλεγκτέος**.

ἐλελίζω *raise the war-cry, shout:* ἠλέλιξα Xen. (III.)
ἐλελίζω *whirl, turn round:* ἐλέλιξα, ἐλελίχθην. Poetic. (III.)
ἕλίττω (ἑλικ- for ϝελικ-) *roll* (rarely **εἱλίττω**); sometimes written ἑλ-: **ἕλίξω, εἱλιξα** (399), **εἱλιγμαι, εἱλίχθην, ἐξ-ελιχθήσομαι** Aristotle, **εἱλικτός.** Epic aor. mid. ἑλιξάμην. Epic ἐλέλικτο, ἐλελίχθησαν should be ἐελ-. εἱλίσσω is the usual form in Hdt. (III.)
ἕλκω *draw* (ἑλκ- for σελκ-; most tenses from ἑλκυ-; ἑλκύω late), often w. **ἀνά, ἐξ,** κατά, σύν: **-ἕλξω, εἱλκυσα** (399), **καθ-εἱλκυκα, -εἱλκυσμαι, -ειλκύσθην, -ελκυσθήσομαι, ἑλκτέος, συν-ελκυστέος.** Fut. ἑλκύσω Ion. and late. By-form ἑλκέω Epic.
ἔλπω (ϝελπ-) *cause to hope*, mid. (also ἐέλπομαι) *hope* like **ἐλπίζω**: 2 perf. as pres. ἔολπα (= ϝεϝολπα), 2 plupf. ἐώλπεα, v. a. **ἀ-ελπτος.** Mainly Epic.
ἑλύω *roll:* ἑλύσθην Hom. (= ἐ-ϝλυ-σθην). Cp. εἱλύω.
ἐμέω *vomit:* **ἐμοῦμαι** (1057), **ἤμεσα.**
ἐναλρω (ἐναρ-) *kill:* 2 aor. ἤναρον. 1 aor. mid. ἐνηράμην as act. Poetic. (III.)
ἐναρίζω *slay, spoil:* ἐναρίξω, ἐνάριξα, κατ-ηνάρισμαι, κατ-ηναρίσθην. Poetic. (III.)
ἐν-εδρεύω *waylay, lie in ambush* regular: fut. mid. as pass. (1058).
ἐν-έπω and ἐννέπω (ἐν + σεπ-, σπ-, σπε-) *say, tell:* ἐνι-σπήσω and ἐνίψω (ἐνί-σπω?), 2 aor. ἔνι-σπον (ἐνί-σπω, ἐνί-σποιμι, imv. ἐνί-σπες or ἔνι-σπε, 2 pl. **ἔσπετε** for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.
ἐνήνοθε defect., w. pres. and imperf. meaning: *sit on, be on, grow on, lie on.* In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήνοθε.
ἐνίπ-τω (ἐν-ιπ) *chide:* 2 aor. ἐνένῑπον and ἠν-ῑπ-απον (411 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)
ἕν-νῡμι (ἑ- for ϝεσ-, cp. *ves-tio*) *clothe*, pres. act. only in comp., in prose **ἀμφι-ἐννῡμι: ἀμφι-ῶ** (511 c), **ἠμφί-εσα** (413), **ἠμφί-εσμαι.** Epic forms: imperf. κατα-εἵνυον, fut. ἕσσω and **-ἑσω**, aor. **ἔσσα** and **-εσα**, mid. pres. inf. **ἐπ-εἵνυσθαι** Hdt., fut. -ἑσσομαι, aor. ἐσ(σ)άμην and ἐεσσάμην for ἐ-ϝεσσαμην, perf. ἕσμαι (403 D.) and εἶμαι (part. **εἱμένος** in tragedy). The simple verb is poetic, mainly Epic. (IV.)
ἐν-οχλέω *harass* has double augment (414): **ἠν-ώχλουν** (ἐν-ώχλουν Aristotle), **ἐν-οχλήσω, ἠν-ώχλησα, ἠν-ώχλημαι.**
ἐξετάζω *investigate:* **ἐξετάσω** (rarely **ἐξετῶ**, 511 d), **ἐξήτασα, ἐξήτακα, ἐξήτασμαι, ἐξητάσθην, ἐξετασθήσομαι, ἐξεταστέος.** (III.)
ἔοικα *seem, resemble:* see εἴκω.
ἑορτάζω *keep festival:* ἑώρτασα (for ἡορ-, 29). Ion. ὁρτάζω.
ἐπ-αυρέω and ἐπ-αυρίσκω (αὐρ-, αὑρε-) *enjoy* (Epic and Lyric) are both rare: 2 aor. ἐπαῦρον. Mid. **ἐπαυρίσκομαι** Ion., poetic, rare in Att. prose: **ἐπαυρήσομαι, ἐπηυράμην** rare, 2 aor. **ἐπηυρόμην.** (V.)
ἐπενήνοθε: see ἐνήνοθε.
ἐπιβουλεύω *plot against:* regular, but fut. mid. as pass. (1058).
ἐπίσταμαι *understand:* 2 s. **ἐπίστασαι, ἐπίστᾳ** and **ἐπίστῃ** poetic (427 a, N. 2), **-ἐπίστεαι** Hdt.; subj. **ἐπίστωμαι,** opt. **ἐπισταίμην, ἐπίσταιο** (accent, 392 c, N. 2), imv. **ἐπίστω** (ἐπίστασο poetic and New Ion.), imperf. **ἠπιστάμην, ἠπίστασο** and **ἠπίστω** (427 b, N. 1), fut. **ἐπιστήσομαι,** aor. **ἠπιστήθην,** v. a. **ἐπιστητός.** Distinguish **ἐφ-ίσταμαι** from ἐφ-ίστημι.
ἔπω (σεπ-, σπ-) *am busy about* usu. w. **ἀμφί,** διά, **ἐπί,** μετά, **περί** (simple only in

part.) : imperf. -εἶπον (Epic also -επον w. no aug.), fut. -ἐψω, 2 aor. -ἔσπον for ἐ-σ(ε)πον (-σπῶ, -σποῖμι, -σπῶν, -σπεῖν), aor. pass. περι-ἐφθην Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. **ἕπομαι** *follow:* **εἱπόμην** (399), **ἕψομαι**, 2 aor. **ἐσπόμην** (**σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος**). Hom. has σπεῖο for σποῦ (428 D. 2). For **ἔσπωμαι, ἐσποίμην, ἐσπέσθω**, etc., following an elided vowel in the MSS. of Hom. we probably have, not a redupl. aor. without augment (ἐσπ- for σε-σπ-), but wrong readings for σπῶμαι etc. with the vowel of the preceding word unelided.

ἔραμαι (poetic) deponent pass., pres. in prose supplied by **ἐράω** (ἐρα- for ἐρασ-) : imperf. **ἤρων** (ἠράμην poetic) ; aor. **ἠράσθην** *fell in love* (ἠρασ(σ)άμην poetic), fut. ἐρασθήσομαι poetic, **ἐραστός**, ἐρατός poetic.

ἐργάζομαι (ϝεργ-) *work*, augments to ἠ- and εἰ- (399 a), redupl. to εἰ- (406) : **ἠργαζόμην, ἐργάσομαι, ἠργασάμην, εἴργασμαι, ἠργάσθην, ἐργασθήσομαι, ἐργαστέος**. In Hdt. without augment and reduplication. (III.)

ἔργω : see **εἴργω**.

ἔρδω (from ϝερζω = ϝεργ-ιω, 463 a) *work, do* (also ἕρδω) : ἕρξω, ἔρξα, 2 perf. **ἔοργα** (= ϝεϝοργα), 2 plupf. **ἐώργεα** (= ἐϝεϝοργεα) Epic, **ἐόργεα** Hdt. Ion. and poetic ; cp. ῥέζω. (III.)

ἐρείδω *prop:* **ἤρεισα**, ἐρήρεισμαι Hdt. (for Hom. ἐρηρέδαται, -ατο some read ἐρηρίδαται, -ατο), plupf. ἠρήρειστο, ἠρείσθην, ἐρείσομαι Aristotle, ἐρεισάμην Hom. Hippocr. has -ἤρεικα, -ἤρεισμαι, ἐρηρείσεται. Mainly poetic.

ἐρείκω (ἐρεικ-, ἐρικ-) *tear, burst:* **ἤρειξα**, 2 aor. ἤρικον trans. and intrans., **ἐρήριγμαι**. Poetic and New Ion.

ἐρείπω (ἐρειπ-, ἐριπ-) *throw down:* ἐρείψω, **ἤρειψα**, 2 aor. ἤριπον, 2 perf. **-ερήριπα** *have fallen* Epic (plupf. ἐρέριπτο Ξ 15), ἠρείφθην, 2 aor. pass. **ἐρίπην**. Ion. and poetic.

ἐρέσσω (ἐρετ-) *row:* δι-ήρεσ(σ)α Hom. Late prose has **ἐρέσσω** and **ἐρέττω**. (III.)

ἐρέω *ask* Epic : see **εἴρομαι**.

ἐριδαίνω (ἐριδαν-) *contend* Epic (III. IV.). ἐρῑδήσασθαι Ψ 792 (v. l. ἐριζήσασθαι) as if from ἐρῑδέομαι. By-form ἐριδμαίνω Epic.

ἐρίζω (ἐριδ-) *contend:* ἤρισ(σ)α, ἐρήρισμαι, **ἐριστός**. Poetic. (III.)

ἔρομαι *ask:* see **εἴρομαι**.

ἕρπω (σερπ-) and ἑρπύζω *creep* augment to εἰ- (399): **εἷρπον, ἑφ-έρψω, εἵρπυσα**, ἑρπετόν *a beast*.

ἔρρω (ἐρρ-, ἐρρε-) *go away, go (to destruction), perish:* **ἐρρήσω, ἤρρησα, εἰσήρρηκα**.

ἐρυγγ-άνω *cast forth, eruct:* pres. Att., poetic, New Ion., 2 aor. **ἤρυγον**. Cp. ἐρεύγομαι Epic, New Ion. : ἐρεύξομαι Hippocr. (1057). (IV.)

ἐρύκω *hold back:* ἐρύξω (128 a), ἤρυξα (also Xen.), 2 aor. ἠρύκακον (411 D.). Epic, poetic, New Ion. Hom. has also ἐρῠκάνω, ἐρῠκανάω.

ἔρῡμαι (for ϝερῡμαι) and εἴρυμαι (for ἐϝρῡμαι) *protect* Epic: pres. 3 pl. **εἰρύαται** and εἰρύαται (for εἴρυνται), inf. ε(ἰ)ρυσθαι ; imperf. ε(ἰ)ρῦτο, εἰρύατο (for εἴρυντο) ; fut. ε(ἰ)ρύσ(σ)ομαι ; aor. ε(ἰ)ρυσ(σ)άμην, perf. ἔρυτο Hesiod. The pres. and imperf. are often taken as μι-forms of ἐρύομαι. By-form ῥύομαι, *q. v.*

ἐρύω (ϝερυ-, ϝρῡ-) *draw:* augments to εἰ- : fut. ἐρύω Hom. ; aor. ε(ἰ)ρυσ(σ)α Hom. Mid. ἐρύομαι *draw to one's self:* ἐρύσσομαι, ε(ἰ)ρυσ(σ)άμην, **εἴρῡμαι**

and εἰρυσμαι (3 pl. εἰρύαται and εἰρυαται), plupf. εἰρύμην (3 pl. εἰρύατο), ε(ἰ)ρύσθην Hippocr., ἐρυστός Soph. Epic and Ion. εἰρύω is poetic (esp. Epic) and New Ion. Late fut. ἐρύσ(σ)ω.

ἔρχομαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-) *go, come:* ἐλεύσομαι, 2 aor. **ἦλθον**, 2 perf. **ἐλήλυθα**. In Att. ἔρχομαι is com. only in the indic.; subj. in Epic and Ion.; opt. (in comp.) Xen.; imv. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἠρχόμην uncomp. is rare. For the above tenses Att. prose uses **ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών, ᾖα** simple and in comp. (but not ὑπιέναι for ὑπέρχθεσθαι *flatter*). Fut.: Att. prose uses **εἶμι** (369), **ἀφίξομαι** or **ἥξω** for ἐλεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἦλυθον poetic; 2 perf. ἐλήλουθα or εἰλήλουθα Epic, ἐλήλυμεν, -υτε in Comic and Tragic fragments; 2 plupf. ἐληλύθει Epic. (VI.)

ἐσ-θίω (for ἐδ-θι-ω) *eat:* imperf. **ἤσθιον**, fut. **ἔδομαι** (513, 1057), 2 aor. **ἔφαγον**, perf. **ἐδήδοκα, κατ-εδήδεσμαι, ἐδεστός, -τέος**. Epic are ἔδμεναι pres., ἐδηδώς 2 perf. part., ἐδήδομαι (?) perf. pass.; ἠδέσθην Comic, Hippocr., Aristotle. (VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.

ἑστιάω *entertain* augments and reduplicates to εἰ- (399, 406).

εὕδω *sleep*, rare in Att. prose, which usu. has **καθ-εύδω**: imperf. **ἐκάθ-ευδον** (413) and **καθ-ηῦδον**, fut. **καθ-ευδήσω**, v. a. **καθ-ευδητέος**. εὕδω is chiefly poetic and Ion. (imperf. εὗδον and ηὗδον).

εὐεργετέω *do good.* The augmented form εὐηρ- is to be rejected (417).

εὑρ-ίσκω (εὑρ-, εὑρε-) *find:* **εὑρήσω**, 2 aor. **ηὗρον** or **εὗρον** (imv. **εὑρέ**, 392 b), **ηὕρηκα** or **εὕρηκα, εὕρημαι, εὑρέθην, εὑρεθήσομαι, εὑρετός, -τέος**; εὑράμην Hesiod. The augment is ηὑ- or εὑ- (401 b). (V.)

εὐφραίνω (εὐφραν-) *cheer:* **εὐφρανῶ, ηὔφρᾶνα**. Mid. *rejoice:* **εὐφρανοῦμαι** and **εὐφρανθήσομαι, ηὐφράνθην**. The augment is also εὐ- (401 b). (III.)

εὔχομαι *pray, boast:* **εὔξομαι, ηὐξάμην, ηὔγμαι, εὐκτός, -τέος** Hippocr., **ἀπ-εύχετος** Aesch. The augment is also εὐ- (401 b).

ἐχθαίρω (ἐχθαρ-) *hate:* ἐχθαρῶ, ἐχθαροῦμαι (1058), ἤχθηρα, ἐχθαρτέος. Epic and poetic. (III.)

ἔχθω *hate*, ἔχθομαι: only pres. and imperf. Poetic for **ἀπ-εχθάνομαι**.

ἔχω (ἐχ-, for σεχ-, and σχ-, σχε-) *have, hold:* imperf. **εἶχον** (399), **ἕξω** or **σχήσω** (1107), 2 aor. **ἔσχον** for ἐ-σ(ε)χ-ον (**σχῶ, σχοίην** or **-σχοιμι, σχές, σχεῖν, σχών**), **ἔσχηκα, παρ-έσχημαι, ἑκτέος, ἀνα-σχετός, -τέος**. Mid. **ἔχομαι** *hold by, am near:* **ἕξομαι** (sometimes pass., 1058), and **σχήσομαι** (often in comp.), 2 aor. **ἐσχόμην** usu. in comp. (**σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος**), used as pass. for ἐσχέθην (late). Epic forms are perf. συν-όχωκα (for -οκ-οχ-α) B 218, plupf. pass. ἐπ-ώχατο *were shut* M 340. Poetic is 2 aor. ἔσχεθον (445 a). See **ἀμπέχω**, ἀνέχω, **ὑπισχνέομαι**. By-form **ἴσχω** for σι-σ(ε)χ-ω.

ἕψω (ἐψ-, ἑψε-) *cook, boil:* **ἑψήσομαι** (ἐψήσω Comic), **ἥψησα, ἑφθός** (for ἐψθος), **ἑψητός**, ἥψημαι Hippocr., ἡψήθην Hdt. The pres. ἑψέω is not Att.

***ζάω** (**ζῶ**) *live* (ζα-, ζη-, 346): **ζῇς, ζῇ**: imperf. **ἔζων**, fut. **ζήσω** and **ζήσομαι**. For late ἔζησα, ἔζηκα Att. has **ἐβίων, βεβίωκα**. **βιώσομαι** is commoner than **ζήσομαι**. ζώω Epic, New Ion., dramatic.

ζεύγ-νῡμι (ζευγ-, ζυγ-, cp. Lat. *jugum*) *yoke:* **ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην** rare, 2 aor. pass. **ἐζύγην**. (IV.)

ζέω (ζε- for ζεσ-) *boil* (intrans. in prose): **ἐξανα-ζέσω, ἔζεσα, ἀπ-έζεσμαι** Hippocr.

ζών-νῡμι (*ζω-*, 474 c, N. 1) *gird:* **ἔζωσα**, **ἔζωμαι** (Att. inscr.) and **ἔζωσμαι** (preferred in MSS.). (IV.)

ἡβᾰ́-σκω *come to manhood*, **ἡβάω** *am at manhood:* **ἐφ-ηβήσω**, **ἥβησα**, **παρ-ήβηκα**. Epic *ἡβώοντα*, etc. (485). (V.)

ἠγερέθομαι *am collected:* see **ἀγείρω**.

ἥδομαι *am pleased:* **ἡσθήσομαι** (1157), **ἥσθην**, aor. mid. *ἡσάμην* ι 353. **ἥδω** (**ἧσα**) is very rare.

ἡδῡ́νω (*ἡδυν-*) *sweeten:* **ἥδῡνα**, **ἥδυσμαι**, **ἡδύνθην**, **ἡδυντέος**. (III.)

ἠερέθομαι *am raised:* see **αἴρω**.

ἧμαι *sit*. Inflection 382.

ἠμί *say*. Inflection 385.

ἠμύω *sink, bow:* *ἤμῡσα*, *ὑπ-εμν-ήμῡκε* X 491 from *ἐμ-ημῡκε*, with *ν* inserted. Poetic, mostly Epic.

ἡττῶμαι from *ἡττάομαι* (Ion. *ἐσσοῦμαι* from *ἐσσόομαι*) *am vanquished:* regular, but fut. **ἡττήσομαι** and **ἡττηθήσομαι** (1157).

θάλλω (*θαλ-*) *bloom*, rare in prose: *ἔθαλλε made grow* Pind., 2 perf. *τέθηλα* (as pres.) is poetic. By-form *θαλέθω* (445 a). (III.)

θάπ-τω (*θαφ-*, 108 g) *bury:* **θάψω**, **ἔθαψα**, **τέθαμμαι**, 2 aor. pass. **ἐτάφην**, 2 fut. pass. **ταφήσομαι**, fut. perf. **τεθάψομαι**, **θαπτέος**; 1 aor. pass. *ἐθάφθην* Ion. (rare). (II.)

θαυμάζω (*θαυμ-αδ-*) *wonder, admire:* fut. **θαυμάσομαι** (1057), otherwise regular. 614. 6. (III.)

θείνω (*θεν-*) *smite:* *θενῶ*, *ἔθεινα* Epic, 2 aor. *ἔθενον*. Poetic (and in Att. comedy). (III.)

θέλω *wish:* see **ἐθέλω**.

θεραπεύω *serve, heal:* regular, but fut. mid. **θεραπεύσομαι** is usu. pass. (1058).

θέρομαι *warm myself* (in prose only pres. and imperf.), fut. *θέρσομαι* τ 23 (508 D.), 2 aor. pass. as intrans. *ἐθέρην* (only in the subj. *θερέω* ρ 23).

θέω (*θευ-*, *θεϝ-*, *θυ-*, 456) *run:* **θεύσομαι** (1057). Other forms supplied by other verbs (see **τρέχω**).

θη- in *θῆσθαι milk*, *ἐθησάμην sucked*. Epic.

θηπ-: see *ταφ-*.

θι-γ-γ-άνω (*θιγ-*) *touch:* *θίξομαι* (1057), 2 aor. *ἔθιγον*, *ἄ-θικτος*. Poetic, rare in prose (Xen.). (IV.)

θλάω *bruise, break:* *θλάσω*, *ἔθλασα*, *τέθλασμαι* Theocr., *ἐθλάσθην* Hippocr., *θλαστός*. Ion. and poetic. See *φλάω*.

θλῑ́β-ω (*θλῑβ-*, *θλῐ̄β-*, 434) *press:* **ἔθλῑψα**, **τέθλῐφα**, **ἐθλῐ́φθην**, *τέθλιμμαι* and *ἐθλίβην* Aristotle. Fut. mid. *θλῖψομαι* Hom.

θνῇ-σκω, older **θνή-σκω** (*θαν-*, *θνη-*, 447, 475 b) *die:* **ἀπο-θανοῦμαι** (1057), 2 aor. **ἀπ-έθανον**, **τέθνηκα** *am dead*, 2 perf. **τέθνατον** (541), fut. perf. **τεθνήξω** (548, 1144), **θνητός**. In prose regularly **ἀπο-θνῄσκω** in fut. and 2 aor., but always **τέθνηκα**. (V.)

θρᾰ́ττω (*θρᾰχ-*, *τρᾰχ-*) *disturb:* **ἔθρᾰξα**, *ἐθράχθην* Soph. See **ταράττω**. Mostly poetic. (III.)

θραύω *break, bruise:* **θραύσω**, **ἔθραυσα**, **τέθραυμαι** and **τέθραυσμαι**, **ἐθραύσθην**.

θρύπ-τω (*θρυφ-*, 108 g and N.) *crush, weaken:* **τέθρυμμαι**, *ἐθρύφθην* Aristotle, 2 aor. pass. *ἐτρύφην* Hom., **ἔν-θρυπτος**. **θρύπτομαι** *put on airs*. (II.)

θρῴ-σκω and θρώ-σκω (θρω-, θορ-, 447) *leap*: -θοροῦμαι (1057; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω (θυ-, θῡ, 434 D.) *sacrifice*: **θύσω, ἔθῡσα, τέθυκα, τέθυμαι, ἐτύθην, θυτέος.**

θύω and θύνω *rush* poetic: in the classical language only pres. and imperf. θῡνέω Hesiod.

ἰαίνω (ἰαν-) *warm*: ἴηνα, ἰάνθην without aug. Epic and Lyric. (III.)

ἰάλλω (ἰαλ-) and ἰάλλω *send*: -ιαλῶ, ἴηλα without aug. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ἰαχέω and ἰάχω (for ϝιϝαχω) *sound, shout*: ἰαχήσω, ἰάχησα, 2 perf. part. ἀμφ-ιαχυῖα. Hom. has both ἴαχον and ἴαχον. For ἰᾱχ- in tragedy ἰακχ- is commonly written. Poetic, mainly Epic. Cp. 440 d.

ἰδ-, εἰδ-, οἰδ- (for ϝιδ-, etc.) in **εἶδον** *saw* from ἐ-ϝιδον 399 (**ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών**), fut. **εἴσομαι** *shall know* (Epic εἰδήσω), plupf. **ᾔδη** or **ᾔδειν** *knew* (387), **ἰστέος**. Mid. **εἴδομαι** *seem, resemble* Epic, poetic, New Ion.: **εἰσάμην** and **ἐεισάμην**, 2 aor. **εἰδόμην** *saw* Epic, poetic, Hdt., **προ-ιδέσθαι** Thuc. οἰδ- in **οἶδα**, 387.

ἱδρόω *sweat*: **ἱδρώσω, ἵδρωσα.** For the contraction to ω instead of ου (ἱδρῶσι, etc.) see 394 a. Epic ἱδρώω, ἱδρώουσα, etc.

ἱδρῡ́ω *place* (Epic ἱδρῦω): often comp. w. κατά: **-ιδρῡ́σω, -ἵδρῡσα, -ἵδρῡκα, ἵδρῡμαι, ἱδρῡ́θην** (ἱδρύνθην Epic), **ἱδρῡτέος.**

ἵε-μαι (ϝῑε-, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as **παρ-ίεμαι** *beg*. The forms are like those from the mid. of **ἵημι** *send* (cp. 369 D.). Epic aor. ἐεισάμην and εἰσάμην.

ἵζω (for σι-σ(ε)δ-ω, cp. *sedeo*) *seat*, usu. *sit*, mid. **ἵζομαι** *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See **καθίζω, καθίζομαι**, the usual forms in prose. See also **ἕζομαι, κάθημαι** *sit*. By-form ἱζάνω *seat, place*. (III.)

ἵημι (σι-ση-μι) *send*: **ἥσω, ἧκα**, 2 aor. **εἶτον**, etc., **εἷκα, εἷμαι, εἵθην, ἑθήσομαι, ἑτός, ἑτέος** (except pres. all forms in comp. in prose). Inflection 373.

ἱκνέομαι (ἱκ-) *come*, in prose usu. **ἀφ-ικνέομαι**: **ἀφ-ίξομαι**, 2 aor. **ἀφ-ικόμην, ἀφ-ῖγμαι.** Uncomp. **ἱκνούμενος** *suitable* (rare). The simple forms ἱκνέομαι, ἵξομαι, ἱκόμην are poetic. Connected forms are poetic **ἵκω** (imperf. ἵκον, aor. ἶξον) and ἱκάνω, only pres. and imperf. (Epic and Tragic). Cp. 478. (IV.)

ἱλά-σκο-μαι (ἱλα-) *propitiate*: **ἱλάσομαι, ἱλασάμην, ἱλάσθην.** Epic aor. ἱλασσάμην, Epic pres. also ἱλάομαι. (V.)

ἵλημι (ἱλη-, ἱλα- for σι-ση-, σι-σλα-) *am propitious*: pres. imv. **ἵληθι** or **ἵλαθι**, perf. ἵληκα. Mid. ἵλαμαι *propitiate*. Epic.

ἵλλω (ἵλλομαι) *roll*: ἵλα. See εἰλέω and εἴλω. (III or IV.)

ἱμάσσω (ἱμαντ-) *lash*: ἵμασ(σ)α Epic. (III.)

ἱμείρω (ἱμερ-) and ἱμείρομαι *desire*: ἱμειράμην Epic, ἱμέρθην Hdt., ἱμερτός. Poetic and Ion. (III.)

ἵπταμαι *fly*: see **πέτομαι.**

ἴσᾱμι: Doric for **οἶδα** *know*: ἴσᾳς (or ἴσαις), ἴσᾶτι, ἴσαμεν, ἴσατε, ἴσαντι, part. ἴσᾶς.

ἴσκω *liken* (= ϝικ-σκω): see **ἐΐσκω.**

ἵστημι (στη-, στα-) *set, place*: **στήσω** *shall set*, **ἔστησα** *set, caused to stand*, 2 aor. **ἔστην** *stood*, 1 perf. **ἕστηκα** *stand* (= σε-στηκα), plupf. **εἱστήκη** *stood* (407) and **ἑστήκη** rare in prose, 2 perf. **ἕστατον** *stand* (363), perf. mid.

ἵσταμαι rare, fut. perf. **ἑστήξω** *shall stand* (548, 1144), aor. pass. **ἑστάθην** *was set*, v. a. **στατός, -τέος**. For the inflection see 362, for dialectal forms of present see 499 D., 501 D. Epic 1 aor. 3 pl. ἔστασαν and ἔστησαν, 2 aor. 3 pl. ἔσταν (inf. στήμεναι), 2 perf. inf. ἑστάμεν and ἑστάμεναι, part. ἑσταώς and ἑστεώς. Iterat. imperf. ἵστασκε, 2 aor. στάσκε (450).

ἰσχναίνω (ἰσχναν-) *make dry* or *lean:* -ισχνανῶ (-οῦμαι), ἴσχνᾱνα Aesch. (518 a, ἴσχνηνα Ion., also Att. ?), ἰσχνάνθην Hippocr., -ισχαντέος Aristotle. (III.)

ἴσχω (for σι-σ(ε)χ-ω), *have, hold:* see **ἔχω**.

καδ- (καδε-) in Hom. κεκαδών *depriving*, κεκαδήσω *shall deprive*. Not the same as καδ-(κήδω). κεκαδόμην *withdrew* may be from χάζω.

καθαίρω (καθαρ-) *purify:* **καθαρῶ, ἐκάθηρα** (and ἐκάθᾱρα ?), **κεκάθαρμαι, ἐκαθάρθην,** καθαρτέος Hippocr. (III.)

καθέζομαι: see **ἕζομαι**.

καθεύδω *sleep:* see **εὕδω**.

κάθημαι: see 383.

καθίζω *set, sit:* imperf. **ἐκάθιζον** (413), fut. **καθιῶ** (511 e), aor. **ἐκάθισα** or **καθῖσα**. Mid. **καθίζομαι** *sit:* **ἐκαθιζόμην, καθιζήσομαι, ἐκαθισάμην**. Hom. has imperf. κάθιζον or καθίζον, aor. καθεῖσα and κάθισα, Hdt. κατεῖσα. See **ἵζω, ἵζομαι**. (IV.)

καί-νυμαι *excel:* perf. **κέκασμαι** (**κεκαδμένος** Pind.). Poetic. (IV.)

καίνω (καν-, κον-) *kill:* **κανῶ**, 2 aor. **ἔκανον**, 2 perf. **κέκονα** (κατα-κεκονότες **Xen.**). Poetic. (III.)

καίω (for καιϝω from καϝ-ιω 33, 457 ; καυ-, καϝ-, και-) and **κᾶω** (uncontracted, 347) *burn*, often w. ἐν, κατά : **καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην, -καυθήσομαι, -καυτος**. 2 aor. **ἔκηα** Epic, poetic (part. κήᾱς Epic, **κέᾱς** Att.), 2 aor. pass. **ἐκάην** *burned* (intrans.) Epic and Ion. The mss. show καίω in tragedy, Thuc., and in Xen. usu., κάω in Aristoph., Isocr., Plato. (III.)

καλέω (καλε-, κλη-) *call:* **καλῶ** (511 a), **ἐκάλεσα, κέκληκα, κέκλημαι** *am called* (opt. 559 c), **ἐκλήθην**, fut. pass. **κληθήσομαι** (**καλοῦμαι** S. El. 971), fut. perf. **κεκλήσομαι** *shall bear the name*, **κλητός, -τέος**. Aeolic pres. κάλημι, Epic inf. καλήμεναι ; fut. καλέω Hom., καλέσω Aristotle, aor. **ἐκάλεσσα** Hom. Iterative καλέεσκον, καλέσκετο. Epic pres. κι-κλή-σκω.

καλύπ-τω (καλυβ-) *cover* (in prose usu. in comp. w. ἀπό, ἐν, etc.): **καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυπτός**, συγ-καλυπτέος poetic. (II.)

κάμ-νω (καμ-, κμη-) *labor, am weary* or *sick:* **καμοῦμαι** (1057), 2 aor. **ἔκαμον, κέκμηκα, ἀπο-κμητέος**. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. **ἐκαμόμην**, 2 perf. part. κεκμηώς. (IV.)

κάμπ-τω (καμπ-) *bend:* **κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, καμπτός**. (II.)

κατηγορέω *accuse:* regular. For augment, see 415.

καφ-ε- *pant*, in Epic 2 perf. part. κεκαφηώς.

κεδάν-νῡμι : see **σκεδάννῡμι**.

κεῖ-μαι *lie:* **κείσομαι**. Inflection 384.

κείρω (κερ-, καρ-) *shear:* **κερῶ, ἔκειρα, κέκαρμαι, ἀπο-καρτέος** Comic. Epic **aor. ἔκερσα** (cp. 518 D.), aor. pass. **ἐκέρθην** Pind., 2 aor. pass. **ἐκάρην** (Hdt.) prob. Att. (III.)

κείω *split:* Epic κείων ξ 425.

κείω and κέω *wish to lie down*. Epic. Cp. **κεῖμαι**.

κελαδέω *roar:* κελαδήσω, κελάδησα. By-form Hom. κελάδω in pres. part. Epic and Lyric.

κελεύω *command:* **κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, παρα-κελευστός, δια-κελευστέος.**

κέλλω (*κελ-*) *land:* *κέλσω* (508 D.), *ἔκελσα*. Poetic = Att. **ὀκέλλω**. (III.)

κέλομαι (*κελ-, κελε-, κλ-*) *command:* *κεληόσομαι, ἐκελησάμην*, 2 aor. *ἐκεκλόμην* (523 D.). Poetic = Att. **κελεύω**.

κεντέω (*κεντ-, κεντε-*) *goad:* *κεντήσω, ἐκέντησα, κεκέντημαι* Hippocr., *ἐκεντήθην* late Att., *συγ-κεντηθήσομαι* Hdt., *κεστός* Hom., aor. inf. *κένσαι* Hom. for *κεντσαι*. Poetic and New Ion.

κεράν-νῡμι and *κερασ-νύω* (*κερα-, κρᾱ-*) *mix:* **ἐκέρασα, κέκρᾱμαι, ἐκρᾰ́θην** and **ἐκεράσθην, κρᾱτέος**. Ion. are *ἔκρησα* (*ἐκέρασσα* poetic), *κέκρημαι, ἐκρήθην*. By-forms *κεράω* and *κεραίω*, and *κίρνημι* and *κιρνάω*. (IV.)

κερδαίνω (*κερδ-, κερδε-, κερδασ-*) *gain:* **κερδανῶ, ἐκέρδᾱνα** (518 a), **προσ-κεκέρδηκα**. Hdt. has fut. *κερδήσομαι*, aor. *ἐκέρδηνα* and *ἐκέρδησα* (474 h). (III. IV.)

κεύθω (*κευθ-, κυθ-*) *hide:* *κεύσω, ἔκευσα*, Epic 2 aor. *ἔκυθον* and redupl. 2 aor. in subj. *κεκύθω*, 2 perf. *κέκευθα* as pres. (in trag. also *am hidden*, and so *κεύθω* in trag.). Epic by-form *κευθάνω*. Poetic.

κήδω (*κηδ-, κηδε-, καδ-*) *distress:* *κηδήσω, ἐκήδησα*, 2 perf. *κέκηδα* as pres., *sorrow*. Poetic. Mid. **κήδομαι** *am concerned:* *κεκαδήσομαι* Hom., *ἐκηδεσάμην* Aesch.

κηρῠ́ττω (*κηρυκ-*) *proclaim:* **κηρύξω** (128 a), **ἐκήρυξα, ἐπι-κεκήρῡχα, κεκήρῡγμαι, ἐκηρῠ́χθην**, fut. pass. **κηρῡχθήσομαι** and (Eur.) *κηρύξομαι* (1058 a). (III.)

κι-γ-χ-άνω (*κιχ-, κιχε-*), Epic *κιχάνω, come upon, reach, find:* *κιχήσομαι* (1057), 2 aor. *ἔκιχον*, Epic *ἐκιχησάμην, ἀ-κίχητος*. Hom. has 2 aor. pass. *ἐκίχην* as intrans.: *κιχήω* (MSS. *-είω*), *κιχείην, κιχῆναι* and *κιχήμεναι, κιχείς* and (mid.) *κιχήμενος*. These forms may come from a pres. *κίχημι*, but they all have aoristic force. Poetic. (IV.)

κίδ-νημι: see **σκεδάννῡμι**. (IV.)

κί-νυμαι move myself. Pres. and imperf. Epic. Att. **κῑνέω**. (IV.)

κίρ-νημι and *κιρνάω* Epic: see **κεράννῡμι**.

κί-χρη-μι (*χρη-, χρα-*) *lend:* **ἔχρησα, κέχρηκα, κέχρημαι**. Fut. *χρήσω* Hdt., probably also Att. Mid. *borrow:* **ἐχρησάμην**.

κλάζω (*κλαγγ-, κλαγ-*, 464) *resound, clang:* *κλάγξω, ἔκλαγξα*, 2 aor. *ἔκλαγον*, 2 perf. **κέκλαγγα** as pres., fut. perf. **κεκλάγξομαι** as fut. *shall scream* (562, 1057). Epic 2 perf. *κεκλήγοντες* (531 D. 2). By-form *κλαγγάνω* (478). Mainly poetic. (III.)

κλαίω weep (for *κλαιϝω* from *κλαϝ-jω* 33, 457: *κλαυ-, κλαϝ-, κλαι-, κλαιε-*), **κλᾰ́ω** in prose (not contracted, 347): **κλαιήσω** or **κλᾰ́σω** (**κλαύσομαι** *shall suffer for it*), **ἔκλαυσα**. Poetic are *κλαυσοῦμαι* (512), *κέκλαυμαι, κέκλαυσμαι, κλαυτός, κλαυστός* (?). The MSS. have *κλαίω* in Xen. usu., *κλάω* in Aristoph. (III.)

κλάω *break*, in prose w. *ἀνά, ἀπό, ἐπί, κατά, πρός, σύν*: **-έκλασα** (443 a), **-κέκλασμαι, -εκλάσθην, ἀνα-κλασθήσομαι** Aristotle.

κλείω *shut* (Older Att. **κλῄω**): **κλείσω** and **κλῄσω, ἔκλεισα** and **ἔκλησα, ἀπο-κέκληκα, κέκλειμαι** and **κέκλημαι** (**κέκλεισμαι** has some support), **ἐκλείσθην** and **ἐκλῄσθην, κλειστός** and **κλῃστός**. *κληΐω* is Ion.

κλέπ-τω (*κλεπ-, κλοπ-*) *steal:* **κλέψω** (less often **κλέψομαι**), **ἔκλεψα, κέκλοφα, κέκλεμμαι**, 2 aor. pass. **ἐκλάπην, κλεπτός, -τέος**. 1 aor. pass. *ἐκλέφθην* Ion. and poetic. (II.)

κλήζω celebrate in song: *κλήσω, ἔκλησα* (Dor. *ἐκλέϊξα* from *κλεΐζω*). Poetic. (III.)

κλίνω (*κλι-ν-*), *bend*, usu. comp. w. *κατά*: **-κλινῶ, ἔκλῑνα, κέκλιμαι**, 2 aor. pass. **-εκλίνην**, 2 fut. pass. **-κλινήσομαι**, perf. *κέκλικα* late, 1 aor. pass. *ἐκλίθην* poetic, *ἐκλίνθην* Epic, poetic, v. a. *ἀπο-κλιτέος* Aristotle. (III.)

κλύω hear: imperf. *ἔκλυον* is an old 2 aor. from an assumed pres. *κλεύω*; **2 aor.** imv., without thematic vowel, *κλῦθι* and (Epic) *κέκλυθι*; perf. *κέκλυκα* **rare**; part. *κλύμενος* as adj. *famous* = *κλυτός*. Poetic.

κναίω *scratch*, usu. comp. w. *διά*: *-κναίσω* Eur., **-έκναισα, -κέκναικα, -κέκναισμαι, -εκναίσθην, -κναισθήσομαι.**

***κνάω (κνῶ)** *scrape* (*κνα-, κνη-*) (on pres. contraction **κνῇς, κνῇ**, etc. see 346) often comp. w. *κατά*: *κνήσω* Hippocr., **ἔκνησα, -κέκνησμαι, -εκνήσθην.** Cp. **κναίω.**

κοιλαίνω (*κοιλ-αν-*) *hollow:* **κοιλανῶ, ἐκοίλᾱνα** (518 a), *κεκοίλασμαι* and *ἐκοιλάνθην* Hippocr. (III. IV.)

κομίζω (*κομιδ-*) *care for:* **κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι** (usu. mid.), **ἐκομίσθην, κομισθήσομαι, κομιστέος.** (III.)

κόπ-τω (*κοπ-*) *cut*, usu. in comp. in prose: **κόψω, ἔκοψα, -κέκοφα** (*διά, ἐξ, σύν*, etc.), **κέκομμαι**, 2 aor. pass. **-εκόπην** (*ἀπό, περί*), 2 fut. pass. **-κοπήσομαι**, fut. perf. **-κεκόψομαι, κοπτός.** Hom. has 2 perf. part. *κεκοπώς*. (II.)

κορέν-νῡμι (*κορε-* for *κορεσ-*) *satiate:* fut. *κορέω* Hom., *κορέσω* Hdt., aor. *ἐκόρεσα* poetic, 2 perf. part. *κεκορηώς satisfied* Epic (531 D.), perf. mid. *κεκόρεσμαι* Xen., *κεκόρημαι* Ion., poetic, aor. pass. *ἐκορέσθην* poetic, v. a. *ἀ-κόρητος* and *ἀ-κόρε(σ)τος insatiate*, both poetic. Ion. and poetic, rare in prose. (IV.)

κορύσσω (*κορυθ-*) *arm with the helmet, arm:* act. only pres. and imperf. Hom. aor. part. *κορυσσάμενος*, perf. part. *κεκορυθμένος*. Poetic, mostly Epic. (III.)

κοτέω am angry: *ἐκότεσα* (*-άμην*) and *κεκοτηώς* Epic.

κρᾱ́ζω (*κρᾱγ-, κραγ-*) *cry out:* 2 aor. **ἔκραγον**, 2 perf. **κέκρᾱγα** as pres. (imv. 541, 1135), fut. perf. as fut. **κεκρᾱ́ξομαι** *shall cry out* (547). By-form **κραυγάζω.** (III.)

κραίνω (*κραν-*) *accomplish:* *κρανῶ*, *ἔκρᾱνα*, perf. 3 s. and pl. *κέκρανται, ἐκράνθην, κρανθήσομαι, ἄ-κραντος*. Epic by-form *κραιαίνω* (*κρᾱαίνω* ?): *ἐκρήηνα* (*ἐκρᾶηνα* ?), perf. 3 s. *κεκρᾱ́ανται*, plupf. *κεκρᾱ́αντο*, aor. pass. *ἐκρᾱάνθεν* Theocr., *ἀ-κρᾱάντος*. Poetic. (III.)

κρέμα-μαι (*κρεμα-*) *hang*, intrans., used as pass. of **κρεμάννῡμι.** Pres. inflected as *ἵσταμαι* (subj. **κρέμωμαι**, opt. **κρεμαίμην**, 500), **κρεμήσομαι.** Cp. *κρίμνημι* and **κρεμάννῡμι.**

κρεμάν-νῡμι (*κρεμα-*, 474 f and N. 1) *hang*, trans.: **κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός.** Mid. intrans. see **κρέμαμαι.** Fut. *κρεμάσω* Comic poets, *κρεμῶ* Epic. (IV.)

κρίζω (*κρικ-* or *κριγ-*) *creak:* 2 aor. Epic *κρίκε* (v. l. *κρίγε*), 2 perf. **κέκρῑγα** Aristoph. (III.)

κρίμ-νημι (*κριμ-νη-, κριμ-να-*) often miswritten *κρήμνημι*, *hang*, trans., **rare in act.** Mid. *κρίμναμαι am suspended* = **κρέμαμαι.** Poetic. (IV.)

κρίνω (*κρι-ν-*) *judge:* **κρινῶ, ἔκρῑνα, κέκρικα** (533 a), **κέκριμαι, ἐκρίθην** (*ἐκρίνθην* Epic), **κριθήσομαι** (**κρινοῦμαι** rarely pass., 1058 a), **κριτέος**, *κριτός* **poetic.** (III.)

κρούω *beat:* **κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι** and **-κέκρουσμαι, -εκρούσθην, κρουστέος.**

κρύπ-τω (*κρυφ-*) *hide:* **κρύψω** (prose w. *ἀπό, κατά*), **ἔκρυψα, κέκρυμμαι (in prose**

w. *ἀπό*), **ἐκρύφθην, κρυπτός,** *κρυπτέος* poetic. Poetic 2 aor. pass. *ἐκρύφην* is rare (Soph.), *κεκρύψομαι* Hippocr. (II.)

κτάομαι *acquire:* **κτήσομαι, ἐκτησάμην, κέκτημαι** (405 N.) *possess* (subj. **κεκτῶμαι, -ῇ, -ῆται,** 557; opt. **κεκτῄμην, -ῇο, -ῆτο,** 559; doubtful are **κεκτῴμην, -ῷο, -ῷτο**); fut. perf. **κεκτήσομαι** *shall possess* (1144); **ἐκτήθην** pass.; **κτητός, -τέος.** Aor. mid. **ἐκτησάμην** usu. = *have possessed.* Ion. perf. mid. *ἔκτημαι* (405 N.) and fut. perf. *ἐκτήσομαι shall possess* (both in Plato).

κτείνω (*κτεν-, κτον-, κτα-ν-,* 435, 437) *kill,* in prose usually comp. w. *ἀπό,* in poetry w. *κατά*; **ἀπο-κτείνω: κτενῶ, ἔκτεινα,** 2 perf. **ἀπ-έκτονα.** Ion. fut. *κτενέω* (*κτανέω* from *κταίνω*). Poetic 2 aor. *ἔκτανον* and *ἔκταν* (524 b); subj. *κτέωμεν* MSS. χ 216, inf. *κτάμεναι,* part. *κτάς*; mid. *ἐκτάμην was killed* (cp. 1046). Epic aor. pass. *ἐκτάθην.* In Att. prose **ἀπο-θνῄσκω** is generally used as the pass. of **ἀπο-κτείνω.** By-forms **ἀπο-κτείνῡμι** and **ἀπο-κτεινύω** (sometimes written *κτεἰνῡμι, -ύω, κτἰννῡμι, -ύω*). (III.)

κτίζω *found:* **κτίσω, ἔκτισα,** *ἔκτισμαι* Pind., **ἐκτίσθην,** *ἐῦ-κτιτος* poetic. Epic 2 aor. mid. part. *κτίμενος* (*κτι-*) as pass., *founded.* (III.)

κτυπέω (*κτυπ-, κτυπε-*) *sound:* *ἐκτύπησα,* 2 aor. *ἔκτυπον* Hom. (521 D.). Poetic.

κῡδαίνω (*κῡδ-αν-*) *honor:* *ἐκύδηνα* Epic. Hom. has also *κῡδάνω* (478) and *κῡδιάω.* (III. IV.)

κυέω (*κυ-, κυε-*) *am pregnant:* **ἐκύησα** *conceived,* **κεκύηκα.** Fut. *κυήσω* Hippocr., aor. pass. *ἐπ-εκυήθην* Aristotle. Mid. *bring forth.* Connected forms are *κύω* (usu. poetic): *ἔκῡσα impregnated* Aesch. (*κῡσαμένη being pregnant*), caus. *κυΐσκω impregnate* and *conceive,* **κυΐσκομαι** *conceive.*

κυλίνδω and **κυλινδέω,** later **κυλίω,** *roll:* **ἐκύλῑσα, κατα-κεκύλῑσμαι, ἐκυλίσθην, ἐκ-κυλῑσθήσομαι, κυλῑστός.** From *ἐκύλῑσα* (= *ἐκυλινδσα*) the pres. *κυλίω* was formed. Connected is *καλινδέομαι.*

κυ-νέ-ω (*κυ-*) *kiss:* *κυνήσομαι* (?), *ἔκυσα.* Poetic. **προσ-κυνέω** *render homage to:* **προσ-κυνήσω, προσ-εκύνησα** (*προσ-έκυσα* poetic). (IV.)

κύπ-τω (*κυφ-,* cp. *κύβδα*; or *κῡφ-,* cp. *κῡφός*) *stoop:* **ἀνα-κύψομαι** (1057), **ἔκυψα, κέκῡφα.** If from *κῡφ-* the *υ* is long in all forms. (II.)

κυρέω (*κυρ-, κυρε-,* 440 d) *meet, happen* is regular (poetic and Ion.). *κύρω* (*κυρ-*) = *κυρέω* is mainly poetic: *κύρσω* (508 D.), *ἔκυρσα.* (III.)

κωκύω lament: *κωκύσω* Aesch., *κωκύσομαι* (1057) Aristoph., *ἐκώκῡσα* poetic.

κωλῡ́ω *hinder:* regular, but (rare) fut. mid. **κωλῡ́σομαι** as pass. (1058) T. 1. 142.

λα-γ-χ-άνω (*λαχ-, ληχ-*) *obtain by lot:* **λήξομαι** (1057), 2 aor. **ἔλαχον,** 2 perf. **εἴληχα** (408), **εἴληγμαι, ἐλήχθην, ληκτέος.** Ion. fut. *λάξομαι,* Ion. 2 perf. *λέλογχα* (also poetic). Hom. 2 aor. *ἔλλαχον* (redupl. *λέλαχον made partaker*). (IV.)

λάζομαι and *λάζυμαι* (Epic and Ion.) = **λαμβάνω.**

λα-μ-β-άνω (*λαβ-, ληβ-*) *take:* **λήψομαι** (807), 2 aor. **ἔλαβον, εἴληφα** (408), **εἴλημμαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τέος.** Fut. *λάμψομαι* (better *λάψομαι*) Ion., *λᾱψοῦμαι* Doric; 2 aor. inf. *λελαβέσθαι* Hom.; perf. *λελάβηκα* (*λαβε-*) Ion. and Doric; perf. mid. *λέλημμαι* poetic, *λέλαμμαι* Ion.; aor. pass. *ἐλάμφθην* Ion., *ἐλάφθην* Doric; v. a. *κατα-λαμπτέος* Hdt. (IV.)

λάμπω *shine:* **λάμψω, ἔλαμψα,** 2 perf. *λέλαμπα* poetic.

λα-ν-θ-άνω (*λαθ-, ληθ-*) *escape the notice of, lie hid:* **λήσω,** 2 aor. **ἔλαθον,** 2 perf. **λέληθα** as pres., v. a. *ἀ-λαστος* poetic. Mid. in prose usu. **ἐπι-λανθάνομαι**

forget (λανθάνομαι poetic, rare in prose; λήθομαι poetic): **ἐπι-λήσομαι**, 2 aor. **ἐπ-ελαθόμην**, perf. mid. **ἐπι-λέλησμαι**. Hom. has 2 aor. λέλαθον *caused to forget* and λελαθόμην *forgot* (441 D.), perf. mid. λέλασμαι. **λελήσομαι** is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἔλησα poetic; and **ληθάνω** *cause to forget* Epic, poetic. (IV.)

λάπ-τω (λαβ- or λαφ-) *lap, lick:* pres. late: **ἐκ-λάψομαι** Aristoph., **ἐξ-έλαψα** Aristoph., **λέλαφα** Aristoph. Fut. λάψω Hom. (II.)

λάσκω, for λακ-σκω, 475 d (λακ-, λακε-) *speak:* λακήσομαι (1057), 2 aor. **ἔλακον** (ἐλάκησα rare), 2 perf. as pres. λέληκα Epic = λέλᾱκα Tragic (part. λελᾰκυῖα Epic), 2 aor. mid. λελακόμην Epic. Poetic verb. By-forms **ἐπι-ληκέω** Epic, λακάζω Tragic. (V.)

λάω *see:* only part. λάων and imperf. λάε. Epic.

*λάω (λῶ) *wish* (λα-, λη-): contr. λῇς, λῇ, inf. λῆν (346). Doric verb. Also λείω.

λέγω *say:* **λέξω**, **ἔλεξα**, perf. **εἴρηκα** (see under εἴρω), **λέλεγμαι**, **ἐλέχθην**, fut. pass. **λεχθήσομαι**, fut. perf. **λελέξομαι**, **λεκτέος**, -τός poetic. Fut. mid. **λέξομαι** as pass. is poetic (1058 a). **δια-λέγομαι** *discuss:* **δια-λέξομαι** and **δια-λεχθήσομαι** (1107), **δι-είλεγμαι**, **δι-ελέχθην** (δι-ελέγην Aristotle), **δια-λεκτέος**.

λέγω *collect, count*, usu. in comp. w. ἐξ or σύν: **-λέξω**, **-έλεξα**, 2 perf. **-είλοχα** (408), **-είλεγμαι** and **-λέλεγμαι**, 2 aor. pass. **-ελέγην** (**-ελέχθην** rare in Att.), fut. perf. **-λεγήσομαι**, **-λεκτέος**, λεκτός poetic. 2 aor. mid. ἐλέγμην ι 335.

λείπω (λειπ-, λοιπ-, λιπ-, 435 b) *leave*, often in comp. w. ἀπό, κατά, ὑπό, etc.: **λείψω**, 2 aor. **ἔλιπον**, 2 perf. **λέλοιπα** *have left, have failed.* **λείπομαι** mid. *remain*, pass. *am left, am inferior:* **λέλειμμαι**, **ἐλείφθην**, fut. pass. **λειφθήσομαι**, fut. perf. **λελείψομαι**, **λειπτέος**. Fut. mid. **λείψομαι** is rarely pass. (1058 a). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. Λ 693). By-form **κατα-λιμπάνω**. On the inflection of the 2 aor. see 343.

λεπτύνω (λεπτυν-) *thin:* **ἐλέπτῡνα**, **λελέπτυσμαι**, **ἐλεπτύνθην**. (III.)

λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. ἀπό, ἐκ: **-λέψω**, **-έλεψα**, **λέλαμμαι** (inscr.), **-ελάπην**.

λεύω *stone to death*, usu. comp. w. κατά in prose: **-λεύσω**, **-έλευσα**, **-ελεύσθην**, **-λευσθήσομαι**.

λεχ- *lay to rest* (cp. λέχ-os *bed*): λέξομαι, ἔλεξα (ἐλεξάμην *went to rest*, imv. λέξεο, 515 D.), 2 aor. athematic forms (520 a) **ἔλεκτο** *went to rest*, imv. **λέξο** for λεχ-σο, inf. κατα-λέχθαι for -λεχσθαι, part. κατα-λέγμενος. Epic.

λήθω: see **λανθάνω**.

λι-λαίομαι (λα- for λασ-) *desire eagerly* only pres. and imperf.; with perf. **λελίημαι** (λια-). Epic. Cp. λάω. (III.)

λίσσομαι rarely λίτομαι (λιτ-) *supplicate:* ἐλλισάμην Epic, 2 aor. **ἐλιτόμην** Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)

λιχμάω (and λιχμάζω) *lick:* perf. part. λελιχμότες Hesiod. Usually poetic.

λοέω (= λορ͜εω) *wash:* λοέσσομαι, ἐλόε(σ)σα, -άμην. Epic. See **λούω**.

λούω *wash* loses υ before a short vowel and then contracts (349 b): **λούω**, **λούεις**, **λούει**, **λοῦμεν**, **λοῦτε**, **λοῦσι**, **ἔλουν**, **λούσομαι** (λούσω late), **ἔλουσα**, **λέλουμαι**, **ἄ-λουτος**. Hom. has λόω, λοέω: λοέσσομαι, λοῦσα ζ 217, λόεσσα (-ατο), Hippocr. ἐλούθην.

λῡμαίνω (λῡμαν-) *abuse:* usu. **λῡμαίνομαι** as act.: **λῡμανοῦμαι**, **ἐλῡμηνάμην**, **λελῦμασμαι** (usu. mid.), **ἐλῡμάνθην** Tragic. (III.)

λῡ́ω (λυ-, λῡ-) *loose.* Inflection 342. On 2 aor. mid. Epic **ἐλύμην** as pass., cp. 1046. On perf. opt. λελῦτο, see 559 D.

μαίνω (μαν-, μην-) *madden*, act. usu. poetic: **ἔμηνα, μέμηνα** *am mad.* Mid. **μαίνομαι** *rage:* μανοῦμαι Hdt., 2 aor. pass. **ἐμάνην.** (III.)

μαίομαι (for μα(σ)-ι̯ομαι) *desire, strive:* μάσσομαι, ἐμα(σ)σάμην, **ἐπί-μαστος.** Epic. Connected are Aeol. μάομαι (μῶται, opt. μῷτο, imv. μῶσο) and Epic and poetic μαιμάω. (III.)

μα-ν-θ-άνω (μαθ-, μαθε-) *learn:* **μαθήσομαι** (1057), 2 aor. **ἔμαθον, μεμάθηκα, μαθητός, -τέος.** Hom. has 2 aor. ἔμμαθον (397 a, D.). (IV.)

μαραίνω (μαραν-) *cause to wither:* **ἐμάρᾱνα,** ἐμαράνθην Hom. (III.)

μάρ-ναμαι (μαρ-να-) *fight:* only in pres. and imperf., subj. μάρνωμαι (500 D.), imv. μάρναο. Poetic. (IV.)

μάρπ-τω (μαρπ-) *seize:* μάρψω, ἔμαρψα, 2 aor. ἔμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)

μάττω (μαγ-) *knead:* **μάξω, ἔμαξα, μέμαχα, μέμαγμαι,** 2 aor. pass. **ἐμάγην** (προσεμάχθην Soph.). (III.)

μάχομαι (μαχ-, μαχε-) *fight:* **μαχοῦμαι** (511 b), **ἐμαχεσάμην, μεμάχημαι, μαχετέος.** Pres. Hom. μαχέομαι (part. μαχεούμενος and μαχειόμενος, fut. Hom. μαχήσομαι (-έσσομαι ?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic ἐμαχεσ(σ)άμην (v. l. -ησάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., ἀ-μάχετος Aesch.

μέδω and μεδέω *rule* (440 d). Epic and poetic. μέδομαι *am concerned about.*

μεθύ-σκω *make drunk:* **ἐμέθυσα. μεθύσκομαι** *get drunk,* **ἐμεθύσθην** *got drunk.* (V.)

μεθύω *am drunk:* only pass. and imperf.; other tenses from the pass. of **μεθύσκω.**

μείγ-νῡμι (μειγ-, μιγ-) *mix* (often written μίγνῡμι), also **μειγνύω,** and less com. **μίσγω** (475 c): **μείξω, ἔμειξα, μέμειγμαι, ἐμείχθην, ἀνα-μειχθήσομαι** rare, 2 aor. pass. **ἐμίγην, μεικτός, -τέος.** The forms with ει are restored on the authority of inscr. Epic 2 fut. pass. μιγήσομαι, Epic 2 aor. mid. ἔμικτο (ἔμεικτο ?), poetic fut. perf. μεμείξομαι. (IV.)

μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in:* 2 perf. **ἔμμορε** (405 D.) *has a share in.* Epic. **εἵμαρται** *it is fated* (from σε-σμαρ-ται, 408 a). (III.)

μέλλω (μελλ-, μελλε-) *intend*, augments **ἐ-**, rarely **ἠ-** (398): **μελλήσω, ἐμέλλησα, μεμελλητέος.**

μέλω (μελ-, μελε-) *care for, concern* poetic: **μελήσω** poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic (535 D.), μεμέλημαι as pres. poetic (Epic μέμ-β-λεται, cp. 113 D., 549 D.), ἐμελήθην poetic. Impersonal: **μέλει** *it is a care,* **μελήσει, ἐμέλησε, μεμέληκε, μεμελητέος.** Prose **ἐπι-μέλομαι** or **ἐπι-μελέομαι** *care for* (the latter form is far more com. on Att. inscr. after 380 B.C.): **ἐπι-μελήσομαι, ἐπι-μεμέλημαι, ἐπ-εμελήθην, ἐπι-μελητέος.**

μέμονα (μεν-, μον-, μα-) *desire:* 2 perf. as pres.; sing. μέμονας, **-ονε**; otherwise athematic forms, as μέματον (544), μέμαμεν, -ατε, -ᾱσι, imv. μεμάτω, part. μεμᾱώς and μεμᾰώς, μεμαυῖα, inf. μεμονέναι Hdt. Epic, poetic.

μέμφομαι *blame:* **μέμψομαι, ἐμεμψάμην, ἐμέμφθην** rare in prose, **μεμπτός.**

μένω (μεν-, μενε-) *remain:* **μενῶ, ἔμεινα, μεμένηκα** (440 c), **μενετός, μενετέος.** By-form μί-μν-ω Epic and poetic.

μερ-μηρίζω *ponder, devise:* **ἀπ-εμερμήρισα** Aristoph., μερμήριξα Epic. Poetic. (III.)

μήδομαι *devise:* μήσομαι, ἐμησάμην. Poetic.

μηκάομαι (μηκ-, μακ-, 441) *bleat:* pres. and imperf. not used; Hom. 2 aor. part. μακών, 2 perf. part. μεμηκώς, μεμακυῖα (544), 2 plupf. ἐμέμηκον.

μητιάω (μητι-, 441, cp. μῆτις) *plan:* also μητιάομαι and (Pind.) μητίομαι: -ήσομαι, -ησάμην. Epic and Lyric.

μιαίνω (μιαν-) *stain:* μιανῶ, ἐμίᾱνα, μεμίασμαι, ἐμιάνθην, μιανθήσομαι, ἀ-μίαντος poetic. (III.)

μι-μνῄ-σκω and μι-μνή-σκω (μνα-, 475 b) *remind*, mid. *remember*. Act. usu. ἀνα- or ὑπο-μιμνῄσκω (the simple is poetic except in pass.): -μνήσω, -έμνησα, perf. μέμνημαι = pres. (405 N.) *remember*, ἐμνήσθην as mid. *remembered, mentioned*, fut. pass. = mid. μνησθήσομαι *shall remember*, fut. perf. μεμνήσομαι *shall bear in mind* (562), v. a. ἐπι-μνηστέος, ἄ-μναστος Theocr. μέμνημαι has subj. μεμνῶμαι (557), opt. μεμνῄμην (μεμνῴμην doubtful, 559 b), imv. μέμνησο (Hdt. μέμνεο), inf. μεμνῆσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι), aor. ἔμνησα (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνώοντο, μνωόμενος (V.)

μίμνω *remain:* poetic for μένω.

μίσγω (for μι-(μ)σγω, 475 c) *mix*, pres. and imperf. See μείγνῡμι.

μύζω *suck*, Ion. μυζέω, late ἐκ-μυζάω. Hom. ἐκ-μυζήσᾱς *squeezing out.*

μύζω (μυγ-) *grumble:* ἔμυξα. (III.)

μῡκάομαι (μῦκ-, μῡκ-, μῡκα-, 441) *bellow:* ἐμῡκησάμην, Epic 2 aor. μύκον (521 D.), Epic 2 perf. μέμῡκα as pres.

μύττω (μυκ-) *wipe* usu. comp. w. ἀπό: -έμυξα, -εμεμύγμην. (III.)

μύω *shut* the lips or eyes (ῡ late, uncertain in Att.): ἔμυσα, μέμῡκα.

ναίω (νασ-ι̯ω) *dwell:* ἔνασσα *caused to dwell*, ἐνασσάμην *took up my abode* and *caused to dwell*, ἐνάσθην *was settled* or *dwelt*. Poetic. (III.)

ναίω (ναϝ-ι̯ω) *swim:* ναῖον ι 222 (*v. l.* νᾶον). (III.)

νάττω (ναδ-, ναγ-) *compress:* ἔναξα Epic and Ion., νένασμαι Aristoph. (νένᾱγμαι Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)

νάω (ναϝ-ω) *flow* only in pres. Epic. Cp. ναίω *swim.*

*νάω (νῶ) *spin* (να-, νη-, 346): pres. νῇς, νῇ, νῶσι, inf. νῆν, part. νῶν, fut. νήσω, aor. ἔνησα, aor. pass. ἐνήθην.

νεικέω (νεικε- for νεικεσ-; cp. τὸ νεῖκος *strife*) *chide*, usu. νεικείω in Hom.: νεικέσω, ἐνείκεσ(σ)α. Epic (also Hdt.). (III.)

νείφει (νειφ-, νιφ-; better form than νίφει) *snows, covers with snow:* κατ-ένειψε. Pass. νείφεται.

νέμω (νεμ-, νεμε-, 440 c) *distribute*, mid. also *go to pasture:* νεμῶ, ἔνειμα, δια-νενέμηκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.

νέομαι (νεσ-) *go, come*, only in pres. and imperf.: νέομαι as fut. 513 a. Mainly poetic. Cp. νίσομαι.

νεύω *nod:* -νεύσομαι w. ἀνά or κατά (1057), ἔνευσα, νένευκα. Hom. has fut. νεύσω and κατα-νεύσομαι.

νέω (νευ-, νεϝ-, νυ-, originally σνευ-, etc.) *swim*, often comp. w. διά, ἐξ: νευσοῦμαι Xen. (512, 1057), -ένευσα, -νένευκα, νευστέος. Cp. νήχομαι.

νέω *heap up*, pres. in comp. and only in Hdt. (Att. usu. has χόω): ἔνησα, νένημαι (νένησμαι?), νητός Hom. Epic νηέω.

νίζω (νιβ-, νιγ-, 463) *wash*, in Att. usu. w. ἀπό, ἐξ: -νίψομαι (νίψω poetic), -ένιψα,

-νένιμμαι, -ενίφθην Hippocr., ἄ-νιπτος Hom. = ἀν-από-νιπτος. νίπτω is late, νίπτομαι Hom. (III.)

νίσομαι *go* or *will go*: from νι-ν(ε)σ-μομαι, cp. νόσ-τος *return*. Often printed νίσσομαι (MSS. often have νείσομαι.) Poetic. (III.)

νοέω *think, perceive*, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (1107). Ion. contracts οη to ω in ἔνωσα, νένωκα, νένωμαι.

νομίζω *believe*: νομιῶ (511 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστέος. (III.)

ξαίνω (ξαν-) *scratch*: ξανῶ, ἔξηνα, ἔξαμμαι late Att., ἔξασμαι Hippocr. (III.)

ξέω (ξε- for ξεσ-) *scrape*: ἔξεσμαι. Epic are ἔξεσα and ξέσσα, ξεστός.

ξηραίνω (ξηραν-) *dry*: ξηρανῶ, ἐξήρανα, ἐξήρασμαι, ἐξηράνθην. Ion. ἐξήρηνα, late ἐξήραμμαι. (IV.)

ξύω *polish*: ἔξῦσα, ἐξύσθην, ἔξυσμαι Aristotle, ξυστός Hdt.

ὁδοιπορέω *travel*: regular, but observe ὁδοιπεπόρηκα for ὡδοιπόρηκα. See 415.

ὁδοποιέω *make a way*: regular, but ὡδοπεποιημένος in Xen. for ὡδοποιημένος. 415.

ὀδυ- *am angry*: in Hom. aor. ὠδυσ(σ)άμην, perf. ὀδώδυσται as pres.

ὄζω (ὀδ-, ὀζε-) *smell*: ὀζήσω, ὤζησα. Hippocr. ὀζέσω and ὤζεσα, Epic plupf. ὀδώδει as imperf., Aeolic ὄσδω. (III.)

οἴγω *open*: οἴξω, ᾠξα, οἶχθεἰς Pind. Poetic, as is also οἰγνῡμι. In prose ἀν-οίγω and ἀν-οίγνῡμι, *q.v.* The older form is ὀείγω, found in Hom. aor. ὤειξα (MSS. ὤϊξα). Hom. has also ὠϊγνύμην (ὠειγ- ?).

οἶδα (οἰδ-). Inflection 387, see ἰδ-.

οἰδέω *swell*: ᾠδησα, ᾴδηκα. By-form οἰδάνω poetic.

οἰκτίρω (οἰκτιρ-, 471) *pity*: ᾤκτῖρα. οἰκτείρω is a late spelling. (III.)

οἰμώζω *lament*: οἰμώξομαι (1057), ᾤμωξα, οἴμωγμαι (?) Eur., ᾠμώχθην poetic. (III.)

οἰνοχοέω and -χοεύω Hom. *pour wine*: imperf. οἰνοχόει, ᾠνοχόει (ἐᾠνοχόει, Δ 3, is incorrect for ἐροιν-), οἰνοχοήσω, οἰνοχοῆσαι. Epic and Lyric, and in Xen.

οἶομαι (οἰ-, οἰε-) *think*: 1 pers. in prose usu. οἶμαι: imperf. ᾤμην (rarely ᾠόμην), οἰήσομαι, ᾠήθην, οἰητέος. Epic ὄἰω, ὀΐω, and οἴω, ὀἰομαι, ὄϊσάμην, ὠΐσθην. οἶμαι is probably a perfect (479 a).

οἴσω: *shall bear*. See φέρω.

οἴχομαι (οἰχ-, οἰχε-, οἰχο-) *am gone* as perf. (1089): οἰχήσομαι, οἴχωκα poetic and Ion. (some MSS. ᾤχωκα), παρ-ῴχηκα (?) K 252. οἴχωκα is probably due to Att. redupl. Ion. -οἴχημαι is doubtful.

ὀκέλλω (ὀκελ-) *run ashore*: ὤκειλα. Cp. κέλλω. (III.)

ὀλισθ-άνω (ὀλισθ-) *slip*, also δι-ολισθαίνω: 2 aor. ὤλισθον Ion., poetic; δι-ωλίσθησα and ὠλίσθηκα Hippocr. (ὀλισθε-). (IV.)

ὀλ-λῡμι *destroy, ruin, lose*, for ὀλ-νῡ-μι (ὀλ-, ὀλε-, ὀλο-) also -ολλύω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ολῶ (511 b), -ώλεσα, -ολώλεκα *have ruined*, 2 perf. -όλωλα *am ruined*. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὄλλυμαι *perish*: -ολοῦμαι, 2 aor. -ωλόμην, part. ὀλόμενος *ruinous* (οὐλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)

ὀλ-ολύζω (ὀλολυγ-) *shout*, rare in prose: ὀλολύξομαι (1057), ὠλόλυξα. (III.)

ὀλοφύρομαι (ὀλοφυρ-) *bewail*: ὀλοφυροῦμαι, ὠλοφῡράμην, ὠλοφύρθην *made to lament* Thuc. 3. 78. (III.)

ὄμ-νῡμι (*ὀμ-*, *ὀμο-*, 441) and **ὀμνύω** *swear:* **ὀμοῦμαι** (1057) for *ὀμοσομαι*, **ὤμοσα**, **ὀμώμοκα**, **ὀμώμομαι** and **ὀμώμοσμαι**, **ὠμόθην** and **ὠμόσθην**, **ὀμοσθήσομαι**, **ἀπ-ώμοτος**. (IV.)

ὀμόργ-νῡμι (*ὀμοργ-*) *wipe*, usu. comp. w. *ἐξ* in poetry: **-ομόρξω**, **ὤμορξα**. **ἐξ-ομόργνυμαι**: **-ομόρξομαι**, **-ωμορξάμην**, **-ωμόρχθην**. (IV.)

ὀνί-νη-μι (*ὀνη-*, *ὀνα-*; for *ὀν-ονη-μι*, but the redupl. has no regard for the *o*) *benefit:* **ὀνήσω**, **ὤνησα**, 2 aor. mid. **ὠνήμην** *received benefit* (opt. **ὀναίμην**), **ὠνήθην**, **ἀν-όνητος**. 2 aor. mid. imv. *ὄνησο* Hom., w. part. *ὀνήμενος* Hom.; 1 aor. mid. *ὠνάμην* late.

ὄνο-μαι (*ὀνο-*) *insult:* pres. and imperf. like *δίδομαι*, opt. *ὄνοιτο* Hom.; *ὀνόσσομαι*, *ὠνοσ(σ)άμην*, aor. pass. subj. *κατ-ονοσθῇς* Hdt., *ὀνοτός* Pind., *ὀνοστός* Hom. *ὄνατο* P 25 may be imperf. of a by-form *ὄναμαι*.

ὀξύνω (*ὀξυν-*) *sharpen*, in prose **παρ-οξύνω** *provoke:* **-οξυνῶ**, **ὤξῡνα**, **-ὠξύμμαι**, **-ωξύνθην**. (III.)

ὀπ- in fut. **ὄψομαι**, perf. mid. **ὤμμαι**, aor. pass. **ὤφθην**, **περι-οπτέος**. See **ὁράω**.

ὀπυίω (*ὀπυ-*) *take to wife* (later *ὀπύω*): *ὀπύσω* Aristoph. Epic, poetic. (III.)

ὁράω (*ὀρα-* for *ϝορα-*) *see:* imperf. **ἑώρων** (400), fut. **ὄψομαι** 1057 (**ὄψει** 2 s.), 2 aor. **εἶδον** (*ἰδ-* for *ϝιδ-*), 1 perf. **ἑόρᾱκα** (406) and **ἑώρᾱκα** (plupf. **ἑωρᾱ́κη**), **ἑώρᾱμαι** and **ὦμμαι**, **ὤφθην**, **ὀφθήσομαι**, **ὁρᾱτός**, **περι-οπτέος**. Aeolic *ὄρημι*, Epic *ὀρόω* (483), New Ion. *ὀρέω*. Imperf. *ὤρων* Hdt., fut. **ἐπ-όψομαι** in Hom. = *shall look on*, **ἐπι-όψομαι** *shall choose*, aor. mid. **ἐπ-ωψάμην** *saw* Pind., **ἐπι-ωψάμην** *chose* Plato, 2 perf. *ὄπωπα* poetic, Ion. See *ἰδ-* and *ὀπ-*. (VI.)

ὀργαίνω (*ὀργαν-*) *am angry:* *ὤργᾱνα* (518 a) *made angry.* Tragic. 470 a. (III.)

ὀργίζω *enrage:* **ἐξ-οργιῶ**, **ὤργισα**, **ὤργισμαι**, **ὠργίσθην**, **ὀργισθήσομαι**, **ὀργιστέος**. (III.)

ὀρέγω reach Epic, poetic, *ὀρέγ-νῡμι* Epic (only part. *ὀρεγνύς*): *ὀρέξω*, **ὤρεξα** rare in prose. **ὀρέγομαι** *stretch myself, desire:* **ὀρέξομαι** rare in prose, **ὠρεξάμην** but usu. **ὠρέχθην** as mid., *ὀρεκτός* Hom. Perf. *ὤρεγμαι* Hippocr., *ὀρώρεγμαι* (3 pl. *ὀρωρέχαται* Π 834, plupf. *ὀρωρέχατο* Λ 26). By-form *ὀριγνάομαι*: **ὠριγνήθην**.

ὄρ-νῡμι (*ὀρ-*) *raise, rouse:* *ὄρσω* (508 d), *ὦρσα*, 2 aor. trans. and intrans. *ὄρορον* Epic (411 D.), 2 perf. *ὄρωρα* as mid. *have roused myself, am roused.* Mid. *ὄρνυμαι rise, rush:* fut. *ὀροῦμαι* Hom., 2 aor. *ὠρόμην* (Epic are *ὦρτο*, imv. *ὄρσο*, *ὄρσεο* (515 D.) and *ὄρσευ*, inf. *ὄρθαι*, part. *ὄρμενος*), perf. *ὀρώρεμαι* Hom. Poetic. (IV.)

ὀρύττω (*ὀρυχ-*) *dig*, often comp. w. *διά*, *κατά*: **-ορύξω**, **ὤρυξα**, **-ορώρυχα**, **ὀρώρυγμαι** (**ὤρυγμαι**?), **ὠρύχθην**, **-ορυχθήσομαι**, 2 fut. pass. **-ορυχήσομαι** Aristoph., **ὀρυκτός**. Mid. aor. *ὠρυξάμην caused to dig* Hdt. (III.)

ὀσφραίνομαι (*ὀσφραν-*, *ὀσφρε-*) *smell:* **ὀσφρήσομαι**, 2 aor. **ὠσφρόμην**, *ὠσφράνθην* late Com. and Hippocr. Hdt. has *ὠσφράμην*. Cp. 474 i, 477. (III. IV.)

ὀτοτύζω lament: *ὀτοτύξομαι* (1057), *ὠτότυξα*. (III.)

οὐρέω make water: **ἐούρουν**, **οὐρήσομαι** (1057), **ἐν-εούρησα**, **ἐν-εούρηκα**. New Ion. has *οὐρ-* for Att. *ἐουρ-* (as *οὐρήθην* Hippocr.).

οὐτάζω wound: *οὐτάσω*, *οὔτασα*, *οὔτασμαι*. Epic and Tragic. (III.)

οὐτάω wound: *οὔτησα*, 2 aor. (*μι*-form) 3 s. *οὖτα* 524 D. (inf. *οὐτάμεναι* and *οὐτάμεν*), 2 aor. mid. *οὐτάμενος* as pass., *ἀν-ούτατος*. Epic and Tragic.

ὀφείλω (*ὀφελ-*, *ὀφειλε-*) *owe:* **ὀφειλήσω**, **ὠφείλησα**, 2 aor. **ὤφελον** in wishes, *would that!* **ὠφείληκα**, aor. pass. part. **ὀφειληθείς**. Hom. usu. has *ὄφελλω*, the Aeolic form. Cp. 471 a. (III.)

ὀφέλλω (ὀφελ-) *increase:* aor. opt. **ὀφέλλειε** Hom. Poetic, mainly Epic. (III.)

ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 477): *owe, am guilty, incur a penalty:* **ὀφλήσω, ὤφλησα** (rare and suspected), 2 aor. **ὤφλον, ὤφληκα, ὤφλημαι.** For 2 aor. ὀφλεῖν, ὀφλών mss. often have ὄφλειν and ὄφλων, as if from ὄφλω, a late present. (IV. V.)

παίζω (παιδ-, παιγ-) *sport:* **ἔπαισα, πέπαικα, πέπαισμαι, παιστέος.** Att. fut. prob. παίσομαι (1057). παιξοῦμαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike:* **παίσω** and **παιήσω** Aristoph., **ἔπαισα, ὑπερ-πέπαικα**; for ἐπαίσθην Aesch., Att. usu. has **ἐπλήγην**, as **πέπληγμαι** for πέπαικα.

παλαίω *wrestle:* **ἐπάλαισα,** ἐπαλαίσθην Eur., παλαίσω Epic, δυσ-πάλαιστος Aesch.

πάλλω (παλ-) *shake, brandish:* **ἔπηλα, πέπαλμαι.** Hom. has 2 aor. redupl. ἀμ-πεπαλών and 2 aor. mid. (ἔ)παλτο. Epic and poetic. (III.)

πάομαι (πα-) *acquire, become master* = **κτάομαι**; pres. not used: **πάσομαι, ἐπᾱσάμην, πέπᾱμαι.** Doric verb, used in poetry and in Xen. Distinguish **πᾶσομαι, ἐπᾰ́σάμην** from **πατέομαι** *eat.*

παρα-νομέω *transgress the law* augments **παρ-ενομ-** rather than παρ-ηνομ- though the latter has support (T. 3. 67. 5), perf. **παρα-νενόμηκα.** See 415.

παρ-οινέω *insult (as a drunken man):* **ἐπαρ-ῴνουν, ἐπαρ-ῴνησα, πεπαρ-ῴνηκα, ἐπαρ-ωνήθην** (best ms. παρωνήθην D. 22. 63). See 415.

πάσχω *suffer* (πενθ-, πονθ-, **παθ-**) for π(ε)ϝθ-σκω (31, 475): **πείσομαι** (1057) for πενθ-σομαι, 2 aor. **ἔπαθον,** 2 perf. **πέπονθα** (Hom. πέποσθε or πέπασθε, fem. part. πεπαθυῖα, 544); Doric πέποσχα. (V. VI.)

πατάσσω *strike:* pres. and imperf. Epic (for which Att. has **τύπτω** and **παίω**), **πατάξω, ἐπάταξα,** ἐκ-πεπάταγμαι Hom. (Att. **πέπληγμαι**), ἐπατάχθην late (Att. **ἐπλήγην**). (III.)

πατέομαι (πατ-, πατε-) *eat, taste:* **πᾰ́σομαι** (?) Aesch., **ἐπᾰ́σ(σ)άμην** Hom., plupf. πεπάσμην Hom., **ἀ-παστος** Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 467 a) *sprinkle:* usu. in comp. w. ἐν, ἐπί, κατά: **πάσω, -έπασα, -επάσθην, παστέος.** Hom. has only pres. and imperf. Often in comedy. (III.)

παύω *stop, cause to cease:* **παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι,** fut. perf. **πεπαύσομαι** (562), **ἄ-παυστος, παυστέος.** Mid. **παύομαι** *cease:* **παύσομαι, ἐπαυσάμην.** In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πείθω (πειθ-, ποιθ-, πιθ-) *persuade:* **πείσω, ἔπεισα, πέπαικα,** 2 perf. **πέποιθα** *trust,* **πέπεισμαι, ἐπείσθην, πεισθήσομαι, πιστός, πειστέος.** Mid. **πείθομαι** *believe, obey:* **πείσομαι.** 2 aor. **ἔπιθον** and **ἐπιθόμην** poetic; redupl. 2 aor. **πέπιθον** Epic, 411 D. (πεπίθω, -οιμι); 2 plupf. 1 pl. **ἐπέπιθμεν** (544) for **ἐπεποίθαμεν**; 2 perf. imv. πέπεισθι Aesch. Eum. 599 (πέπισθι?). From πιθε- come Hom. πιθήσω *shall obey,* πεπιθήσω *shall persuade,* πιθήσᾱς *trusting.*

πεινάω (πεινα-, πεινη-), *hunger* (for contraction in pres. see 346, 495): **πεινήσω, ἐπείνησα, πεπείνηκα.** Inf. pres. πεινήμεναι Hom. (495).

πείρω (περ-, παρ-) *pierce,* Epic in pres.: **ἔπειρα, πέπαρμαι,** 2 aor. pass. **ἀν-επάρην** Hdt. Ion. and poetic. (III.)

πεκτ-έ-ω (πεκ-, πεκτ-ε-) *comb, shear* = Epic pres. **πείκω**: **ἔπεξα** Theocr., **ἐπεξάμην** Hom., **ἐπέχθην** Aristoph. For *comb* Att. usu. has **κτενίζω, ξαίνω**; for *shear* **κείρω.**

πελάζω (**πέλας** *near*) *bring near, approach:* **πελάσω** and Att. **πελῶ** (511 d), **ἐπέλασα** (Epic also **ἐπέλασσα**, and mid. **ἐπελασάμην**), **πέπλημαι** Epic, **ἐπελάσθην** Epic (**ἐπλάθην** in tragedy), 2 aor. mid. **ἐπλήμην** *approached* Epic, v. a. **πλαστός**. Poetic and Ion. Kindred are **πελάω** poetic, **πελάθω** and **πλάθω** dramatic, **πίλναμαι** and **πιλνάω** Epic. Prose **πλησιάζω** (cp. **πλησίον**). (III.)

πέλω and **πέλομαι** (**πελ-**, **πλ-**) *am* (orig. *turn, move myself*): **ἔπελον** and **ἐπελόμην**, 2 aor. **ἔπλε**, **ἔπλετο** (523 D.), **-πλόμενος**. Poetic.

πέμπω (**πεμπ-**, **πομπ-**) *send:* **πέμψω**, **ἔπεμψα**, 2 perf. **πέπομφα**, **πέπεμμαι**, **ἐπέμφθην**, **πεμφθήσομαι**, **πεμπτός**, **πεμπτέος**.

πεπαίνω (**πεπαν-**) *make soft* or *ripe:* **ἐπέπᾱνα** (518 a), **ἐπεπάνθην**, **πεπανθήσομαι**; perf. inf. **πεπάνθαι** Aristotle. (III.)

πεπορεῖν or **πεπαρεῖν** *show:* see **πορ-**.

πέπρωται *it is fated:* see **πορ-**.

περαίνω (**περαν-**, cp. **πέρας** *end*) *accomplish:* **περανῶ**, **ἐπέρᾱνα**, **πεπέρασμαι**, **ἐπεράνθην**, **ἀ-πέραντος**, **δια-περαντέος**. (III.)

πέρδομαι (**περδ-**, **πορδ-**, **παρδ-**) = Lat. *pedo:* **ἀπο-παρδήσομαι**, 2 aor. **ἀπ-έπαρδον**, 2 perf. **πέπορδα**.

πέρθω (**περθ-**, **πραθ-**) *sack, destroy:* **πέρσω**, **ἔπερσα**, 2 aor. **ἔπραθον**, and **ἐπραθόμην** (as pass.). Inf. **πέρθαι** for **περθ-σθαι**. **πέρσομαι** is pass. in Hom. Poetic for prose **πορθέω**.

πέρ-νημι *sell*, mid. **πέρναμαι**: fut. **περάω**, aor. **ἐπεράσ(σ)α**, perf. mid. part. **πεπερημένος**. Poetic, mainly Epic, for **πωλέω** or **ἀποδίδομαι**. Akin to **περάω** (cp. **πέρᾱν**) *go over, cross* (**περάσω**, etc.); cp. **πιπράσκω**. (IV.)

πέταμαι *fly:* see **πέτομαι**.

πετάν-νῡμι (**πετα-**, **πτα-**) and **πεταννύω** (rare) *expand*, in prose usu. comp. w. **ἀνά**: **-πετῶ** (511 c), **-επέτασα**, **-πέπταμαι**. Fut. **ἐκ-πετάσω** Eur., perf. mid. **πεπέτασμαι** poetic, aor. pass. **πετάσθην** Hom. By-forms: poetic **πίτνημι** and **πιτνάω** (only pres. and imperf.). (IV.)

πέτομαι (**πετ-**, **πετε-**, **πτ-**) *fly* in prose usu. w. **ἀνά**, **ἐξ**: **-πτήσομαι** (Aristoph. also **πετήσομαι**), 2 aor. **-επτόμην**. Kindred is poetic **πέταμαι**: 2 aor. **ἔπτην** (poetic) and **ἐπτάμην**, inflected like **ἐπριάμην** (**ἐπτάμην** is often changed to **ἐπτόμην**), 524 b. Poetic forms are **ποτάομαι** and **ποτέομαι** (**πεπότημαι**, **ἐποτήθην**, **ποτητός**); **πωτάομαι** is Epic. **ἵπταμαι** is late.

πέττω (**πεκ-**, **πεπ-**) *cook:* **πέψω**, **ἔπεψα**, **πέπεμμαι**, **ἐπέφθην**, **πεπτός**. (III.)

πεύθομαι (**πευθ-**, **πυθ-**) *learn*, poetic for **πυνθάνομαι**.

πέφνον *slew:* see **φεν-**.

πήγ-νῡμι (**πηγ-**, **παγ-**) *fix, make fast:* **πήξω**, **ἔπηξα**, 2 perf. **πέπηγα** *am fixed*, 2 aor. pass. **ἐπάγην** intrans., 2 fut. pass. **παγήσομαι**. Epic 2 aor. 3 s. **κατ-έπηκτο** *stuck* (athematic), **ἐπηξάμην** poetic and Ion., **ἐπήχθην** and **πηκτός** poetic. **πηγνύω** rare (Hdt., Xen.). **πηγνῦτο** (Plato, Ph. 118 a) pres. opt. for **πηγνυ-ι-το** (some MSS. **πηγνύοιτο**); cp. 498 D. (IV.)

πηδάω *leap*, often comp. w. **ἀνά**, **εἰς**, **ἐξ**, **ἐπί**: **-πηδήσομαι** (1057), **-επήδησα**, **-πεπήδηκα**.

πῑαίνω (**πῑαν-**) *fatten:* **πῑανῶ**, **ἐπῖᾱνα**, **κατα-πεπίασμαι**. Mostly poetic and Ion. (IV.)

πίλ-νημι, **πίλ-ναμαι**, **πιλ-νάω**, *approach:* see **πελάζω**.

πί-μ-πλη-μι (**πλη-**, **πλα-**; w. **μ** inserted, 410) *fill*. In prose comp. w. **ἐν** (458 R.): **ἐμ-πλήσω**, **ἐν-έπλησα**, **ἐμ-πέπληκα**, **ἐμ-πέπλησμαι**, **ἐν-επλήσθην**, **ἐμ-πλησθήσομαι**, **ἐμ-πληστέος**. 2 aor. mid. athematic **ἐπλήμην** (poetic): **πλῆτο** and

πλῆντο Epic, **ἐν-έπλητο** Aristoph., opt. **ἐμ-πλήμην** Aristoph., imv. **ἔμπλησο** Aristoph. By-forms: **πιμπλάνομαι** Hom., **πλήθω** *am full* poetic (2 perf. **πέπληθα**) except in **πλήθουσα ἀγορά**, **πληθύω** *abound*, **πληθύνομαι** Aesch., **πληρόω**.

πί-μ-πρη-μι (**πρη-**, **πρα-**, w. **μ** inserted, 410) *burn*. In prose usu. comp. w. **ἐν** (cp. 458 N.): **-πρήσω**, **-έπρησα**, **-πέπρημαι**, **-επρήσθην**. Hdt. has **ἐμ-πέπρησμαι**, and **ἐμ-πρήσομαι** (as pass.) or **ἐμ-πεπρήσομαι** (6. 9). **πέπρησμαι** Hdt., Aristotle. By-form **ἐμ-πρήθω** Hom.

πινύ-σκω (**πινυ-**) *make wise*: **ἐπίνυσσα**. Poetic. (V.)

πίνω (**πι-**, **πο-**, **πω-**) *drink* often comp. w. **ἐκ** or **κατά**: fut. **πίομαι** 1057 (usu. **ῑ** after Hom., 513) and (rarely) **πιοῦμαι**, 2 aor. **ἔπιον** 524 a (imv. **πῖθι**, 524 b), **πέπωκα**, **-πέπομαι**, **-επόθην**, **-ποθήσομαι**, **ποτός**, **ποτέος**, **πιστός** poetic. Aeolic **πώνω**. (IV. VI.)

πι-πί-σκω (**πῑ-**) *give to drink*: **πίσω**, **ἔπῑσα**. Poetic and New Ion. Cp. **πίνω**. (V.)

πι-πρά-σκω (**πρᾱ-**) *sell*, pres. rare = Att. **πωλέω**, **ἀποδίδομαι**: **πέπρᾱκα**, **πέπρᾱμαι**, **ἐπράθην**, fut. perf. **πεπράσομαι**, **πρᾱτός**, **-τέος**. In Att. **πωλήσω**, **ἀποδώσομαι**, **ἀπεδόμην** are used for fut. and aor. (V.)

πί-πτω (**πετ-**, **πτ-**, 31, **πτω-**) *fall* for **πι-π(ε)τ-ω**: **πεσοῦμαι** (512, 1057), 2 aor. **ἔπεσον** (512 a), **πέπτωκα**. Fut. **πεσέομαι** Ion., 2 aor. **ἔπετον** Doric and Aeolic, 2 perf. part. **πεπτώς** Soph., **πεπτηώς** and **πεπτεώς** Hom.

πίτ-νημι and **πιτ-νάω** *spread out*: poetic for **πετάννῡμι**. (IV.)

πίτ-νω *fall*: poetic for **πίπτω**. (IV.)

πλάζω (**πλαγγ-**, 464) *cause to wander*: **ἔπλαγξα**. Mid. **πλάζομαι** *wander*: **πλάγξομαι**, **ἐπλάγχθην** *wandered*, **πλαγκτός**. Poetic. (III.)

πλάθω: dramatic for **πελάζω**, **πλησιάζω**.

πλάττω (**πλατ-**) *mould*, *form*: **ἔπλασα**, **πέπλασμαι**, **ἐπλάσθην**, **πλαστός**. Fut. **ἀνα-πλάσω** Ion. (III.)

πλέκω (**πλεκ-**, **πλοκ-**, **πλακ-**) *weave*, *braid*: **ἔπλεξα**, **πέπλεγμαι**, **ἐπλέχθην** rare, 2 aor. pass. **-επλάκην** (**ἐν**, **σύν**), 2 perf. **ἐμ-πέπλοχα** Hippocr., probably Att., and **ἐμ-πέπλεχα** Hippocr., fut. pass. **ἐμ-πλεχθήσομαι** Aesch., **πλεκτός** Aesch.

πλέω (**πλευ-**, **πλεϝ-**, **πλυ-**, 456, 507 a) *sail* (on the contraction see 348): **πλεύσομαι** or **πλευσοῦμαι** (512, 1057), **ἔπλευσα**, **πέπλευκα**, **πέπλευσμαι**, **πλευστέος**. **ἐπλεύσθην** is late. Epic is also **πλείω**, Ion. and poetic **πλώω**: **πλώσομαι**, **ἔπλωσα**, 2 aor. **ἔπλων** (Epic), **πέπλωκα**, **πλωτός**. Att. by-form **πλῴζω**.

πλήττω (**πληγ-**, **πλαγ-**) *strike*, in prose often w. **ἐξ**, **ἐπί**, **κατά**: **-πλήξω**, **-έπληξα**, 2 perf. **πέπληγα**, **πέπλεγμαι**, 2 aor. pass. **ἐπλήγην**, but in comp. always **-επλάγην** (**ἐξ**, **κατά**), 2 fut. pass. **πληγήσομαι** and **ἐκ-πλαγήσομαι**, fut. perf. **πεπλήξομαι**, **κατα-πληκτέος**. 2 aor. redupl. (**ἐ**)**πέπληγον** Hom., mid. **πε-πλήγετο** Hom., **ἐπλήχθην** poetic and rare, **-επλήγην** Hom. Thuc. 4. 125 has **ἐκ-πλήγνυσθαι** (**πλήγνῡμι**). In pres., imperf., fut., and aor. act. Att. uses **τύπτω**, **παίω** for the *simple* verb, but allows the *compounds* **ἐκπλήττω**, **ἐπι-πλήττω**. In the perf. and pass. the *simple* verb is used. (III.)

πλύνω (**πλυν-**) *wash*: **πλυνῶ**, **ἔπλῡνα**, **πέπλυμαι**, **ἐπλύθην** Ion. (prob. also Att.), **πλυτέος**, **πλυτός** Ion. Fut. mid. **ἐκ-πλυνοῦμαι** as pass. (1058). (III.)

πλώω *sail*: see **πλέω**.

πνέω (**πνευ-**, **πνεϝ-**, **πνυ-**, 456, 507 a) *breathe*, *blow*, often w. **ἀνά**, **ἐν**, **ἐξ**, **ἐπί**, **σύν**: **πνευσοῦμαι** and **-πνεύσομαι** (512, 1057), **ἔπνευσα**, **-πέπνευκα**. Epic also **πνείω**; from **ἀνα-πνέω** *take breath*: 2 aor. imv. **ἄμ-πνυε** X 222. See **πνῡ-**.

πνίγω (πνῑγ-, πνιγ-) *choke*, usu. comp. w. ἀπό: **-πνίξω** (128 a), **-έπνιξα**, **πέπνῑγμαι**, **-επνίγην**, **-πνιγήσομαι**.

πνῡ- *to be vigorous* in mind or body: Epic forms **ἀμ-πνῦτο**, **ἀμ-πνύθην** (v. l. **-πνύνθην**), **πέπνῡμαι** *am wise*, **πεπνῡμένος** *wise*, plupf. **πέπνῡσο**. Often referred to **πνέω** or **πινύσκω**.

ποθέω *desire, miss:* **ποθήσω** or **ποθέσομαι** (1057 a), **ἐπόθησα** or **ἐπόθεσα** (443 b). All other forms are late.

πονέω *labor*, in early Greek **πονέομαι**: regular, but **πονέσω** and **ἐπόνεσα** in MSS. of Hippocr.; Doric **πονάω**.

πορ- (and **πρω-**) *give, allot:* 2 aor. **ἔπορον** poetic, 2 aor. inf. **πεπορεῖν** (in some MSS. **πεπαρεῖν**) Pind. *to show*, perf. pass. **πέπρωται** *it is fated*, **ἡ πεπρωμένη** (**αἶσα**) *fate*. Poetic.

πράττω (πρᾱγ-) *do:* **πράξω**, **ἔπρᾱξα**, 2 perf. **πέπρᾱχα** (prob. late) *have done*, **πέπρᾱγα** *have fared* (*well* or *ill*) and also *have done*, **πέπρᾱγμαι**, **ἐπράχθην**, fut. pass. **πρᾱχθήσομαι**, fut. perf. **πεπράξομαι**, **πρᾱκτέος**. Fut. mid. **πράξομαι** is rarely pass. (1058 a). Ion. **πρήσσω**, **πρήξω**, etc. (III.)

πρᾱΰνω (πρᾱϋν-) *soothe:* **ἐπράΰνα**, **ἐπρᾱΰνθην**. (III.)

πρέπω *am conspicuous:* **πρέψω** poetic. Impersonal **πρέπει**, **πρέψει**, **ἔπρεψε**.

πρια- *buy*, only 2 aor. mid. **ἐπριάμην** (362). Other tenses from **ὠνέομαι**.

πρῑ́ω *saw:* **ἔπρῑσα**, **πέπρῑσμαι**, **ἐπρῑ́σθην**.

προῖσσομαι (προϊκ-, cp. **προῖξ** *gift*): pres. in *simple* only in Archilochus: fut. **κατα-προίξομαι** Aristoph. (Ion. **καταπροῖξομαι**). (III.)

πταίω *stumble:* **πταίσω**, **ἔπταισα**, **ἔπταικα**, **ἄ-πταιστος**.

πτάρ-νυμαι (πταρ-) *sneeze:* 2 aor. **ἔπταρον**; 1 aor. **ἔπταρα** and 2 aor. pass. **ἐπτάρην** Aristotle. (IV.)

πτήσσω (πτηκ-, πτακ-) *cower:* **ἔπτηξα**, **ἔπτηχα**; 2 aor. part. **κατα-πτακών** Aesch. From **πτα-** Hom. has 2 aor. dual **κατα-πτήτην** and 2 perf. part. **πεπτηώς**. Ion. and poetic also **πτώσσω** (πτωκ-). (III.)

πτίττω (πτισ-) *pound:* **ἔπτισα** Hdt., **περι-έπτισμαι** Aristoph., **περι-επτίσθην** late Att. Not found in classic prose. (III.)

πτύσσω (πτυχ-) *fold* usu. comp. in prose w. **ἀνά**, **περί**: **-πτύξω**, **-έπτυξα**, **-έπτυγμαι**, **-επτύχθην**, 2 aor. pass. **-επτύγην** Hippocr., **πτυκτός** Ion. (III.)

πτύω (πτυ-, πτῡ-) *spit:* **κατ-έπτυσα**, **κατά-πτυστος**. Hippocr. has **πτύσω**, **ἐπτύσθην**.

πυ-ν-θ-άνομαι (πευθ-, πυθ-) *learn, inquire:* **πεύσομαι** (for **πευθσομαι**), **πευσοῦμαι** A. Prom. 990, 2 aor. **ἐπυθόμην**, **πέπυσμαι**, **πευστέος**, **ἀνά-πυστος** Hom. Hom. has 2 aor. opt. redupl. **πεπύθοιτο**. **πεύθομαι** is poetic. (IV.)

ῥαίνω (ῥα-, ῥαν-, 474 h, perhaps for **ῥαδ-νι̯ω**) *sprinkle:* **ῥανῶ**, **ἔρρᾱνα**, **ἔρρασμαι**, **ἐρράνθην**. Apparently from **ῥαδ-** come Epic aor. **ἔρασσα**, Epic perf. **ἐρράδαται** and plupf. **ἐρράδατο**. Perf. **ἔρρανται** Aesch. Ion., poetic. (III. IV.)

ῥαίω *strike:* **ῥαίσω**, **ἔρραισα**, **ἐρραίσθην**. Fut. mid. as pass. **δια-ρραίσεσθαι Ω 355**. Poetic, mainly Epic.

ῥάπ-τω (ῥαφ-) *stitch:* **ἀπο-ρράψω**, **ἔρραψα**, **ἔρραμαι**, 2 aor. pass. **ἐρράφην**, **ῥαπτός**. (II.)

ῥάττω (ῥαγ-) *throw down* (late pres. for **ἀράττω**): **ξυρ-ράξω**, **ἔρραξα**. (III.)

ῥέζω (ϝρεγ-ι̯ω, 463 a) *do:* **ῥέξω**, **ἔρεξα** (less often **ἔρρεξα**), aor. pass. part. **ῥεχθείς**, **ἄ-ρεκτος**. Poetic. Cp. **ἔρδω**. (III.)

ῥέω (*ῥευ-*, *ῥεϝ-*, *ῥυ-*, and *ῥυϵ-*) *flow* (on the contraction in Att. cp. 348) : **ῥύήσομαι** 1057 (2 fut. pass. as act.; *ῥεύσομαι* rare in Att.), **ἐρρύην** (2 aor. pass. as act.; *ἔρρευσα* rare in Att.), **ἐρρύηκα**, *ῥυτός* and *ῥευστέος* poetic. *ῥευσοῦμαι* Aristotle.

ῥη- stem of **εἴρηκα**, **εἴρημαι**, **ἐρρήθην**, **ῥηθήσομαι**, **εἰρήσομαι**. See *εἴρω*.

ῥήγ-νῡμι (*ῥηγ-*, for *ϝρηγ-*, *ῥωγ-*, *ῥαγ-*) *break*, in prose mostly in comp. w. *ἀνά*, *διά* : **-ρήξω**, **ἔρρηξα**, 2 perf. **-ἔρρωγα** *am broken*, 2 aor. pass. **ἐρράγην**, 2 fut. pass. **-ραγήσομαι**; *-ἐρρηγμαι* and *-ερρήχθην* Ion., *ῥηκτός* Hom. (IV.)

ῥῑγέω (*ῥῑγ-*, *ῥῑγε-*) *shudder* : *ῥῑγήσω*, *ἐρρῑγησα* and *ῥῖγησα*, 2 perf. *ἔρρῑγα* as pres. Chiefly poetic.

ῥῑγόω *shiver*. On the contraction in the pres. see 349 a : *ῥῑγώσω*, *ἐρρῑγωσα*.

ῥῖπτω (*ῥῑπ-*, *ῥιπ-*) and **ῥῑπ-τ-έω** (440 d) *throw* : **ῥῖψω**, **ἔρρῑψα**, 2 perf. **ἔρρῑφα**, **ἔρρῑμμαι**, **ἐρρῐ́φθην**, 2 aor. pass. *ἐρρίφην*, fut. pass. **ἀπο-ρρῑφθήσομαι**, *ῥῖπτός* Soph. (II.)

ῥοφέω *sup up* : **ῥοφήσω** and **ῥοφήσομαι** (1057), **ἐρρόφησα**.

ῥύομαι (Epic also *ῥύομαι*, rare in Att.) for *ϝρῡομαι*, *defend* : *ῥύσομαι*, *ἐρρῡσάμην*, and *ῥυσάμην* O 29, *ῥῡτός*. Athematic forms are *ἔρ(ρ)ῡτο*, 3 pl. *ῥῦατο*, *ῥῦσθαι*. See *ἔρῡμαι*. Chiefly poetic.

ῥυπόω soil : Epic perf. part. *ῥερυπωμένος* (405 b, D.). Cp. *ῥυπάω am dirty*.

ῥών-νῡμι (*ῥω-*) *strengthen* : **ἐπ-έρρωσα**, **ἔρρωμαι** (imv. **ἔρρωσο** *farewell*, part. **ἐρρωμένος** *strong*), **ἐρρώσθην**, **ἄ-ρρωστος**. (IV.)

σαίνω (*σαν-*) *fawn upon* : *ἔσηνα*. Poetic, prob. also in prose. (III.)

σαίρω (*σηρ-*, *σαρ-*) *sweep* : 2 perf. **σέσηρα** *grin* : *ἔσηρα* Soph. (III.)

σαλπίζω (*σαλπιγγ-*) *sound the trumpet* : **ἐσάλπιγξα** (also **ἐσάλπιξα** ?). (III.)

σαόω (cp. *σαϝος safe*) *save* : *σαώσω*, *ἐσάωσα*, *ἐσαώθην*. Epic and poetic (but not Att.). Epic pres. subj. *σόῃς*, *σόῃ*, *σόωσι*, which editors change to *σαῷς* (*σάῳς*, *σαοῖς*, *σοῷς*), *σαῷ* (*σάῳ*, *σαοῖ*, *σοῷ*), *σαῶσι* (*σάωσι*, *σόωσι*). For *σάω* pres. imv. and 3 s. imperf. editors usu. read *σάου* (= *σαο-ε*), but some derive the form from Aeolic *σάωμι*. Cp. **σῴζω**.

σάττω (*σαγ-*) *pack*, *load* : **ἔσαξα**, **σέσαγμαι**. (III.)

σάω sift : *ἔσησα*, *σέσησμαι*. New Ion. Here belong perf. *ἕστημαι* and **διαττάω** Att. for *δια-σσάω*.

σβέν-νῡμι (*σβε-* for *σβεσ-*, 474 f, N. 1) *extinguish*, usu. comp. w. *ἀπό* or *κατά* : **σβέσω**, **ἔσβεσα**, **ἔσβηκα** intrans. *have gone out*, **ἐσβέσθην**, 2 aor. pass. **ἔσβην** intrans. *went out* (361, 1043), **σβήσομαι**, *ἔσβεσμαι* Aristotle. (IV.)

σέβ-ομαι *revere*, usu. **σέβομαι** : aor. pass. as act. **ἐσέφθην**, *σεπτός* Aesch.

σείω *shake* : **σείσω**, **ἔσεισα**, **σέσεικα**, **σέσεισμαι**, **ἐσείσθην**, **σειστός**.

σεύω (*σευ-*, *συ-*) *urge*, *drive on*, mid. *rush* : *ἔσσευα* (543 a, D.) and *σεῦα*, *ἔσσυμαι* as pres. *hasten*, *ἐσ(σ)ύθην rushed*, 2 aor. mid. *ἐσ(σ)ύμην rushed* (*ἔσσυο*, *ἔσσυτο* or *σύτο*, *σύμενος*), *ἐπί-σσυτος* Aesch. Mostly poetic, esp. tragic. Here belongs *ἀπ-εσσύᾱ* (or *ἀπ-έσσουα*) *he is gone* in Xen. Probably from *σοέομαι* (*σόος*, *σοῦς motion*), or from *σόομαι*, come dramatic *σοῦμαι* (Doric *σῶμαι*), *σοῦσθε* (ind. and imv.), *σοῦνται*, *σοῦ*, *σούσθω*. For *σεῦται* (S. Trach. 645), often regarded as from a form *σεῦμαι*, *σοῦται* may be read.

σημαίνω (*σημαν-*, cp. *σῆμα sign*) *show* : **σημανῶ**, **ἐσήμηνα** (*ἐσήμᾱνα* not good Att. though in mss. of Xen.), **σεσήμασμαι**, **ἐσημάνθην**, **ἐπι-σημανθήσομαι**, *ἀ-σήμαντος* Hom., *ἐπι-σημαντέος* Aristotle. (III.)

σήπω (*σηπ-*, *σαπ-*) *cause to rot* : 2 perf. **σέσηπα** *am rotten*, 2 aor. pass. **ἐσάπην**

rotted as intrans., 2 fut. pass. **κατα-σαπήσομαι**. *σήψω* Aesch., *σέσημμαι* Aristotle, *σηπτός* Aristotle.

σῑγάω *am silent:* **σῑγήσομαι** (1057), **ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσῑγήθην, σῑγηθήσομαι**, fut. perf. **σεσῑγήσομαι**, *σῑγητέος* poetic.

σίνομαι (σιν-) *injure*, very rare in Att. prose: *σῑνήσομαι* (?) Hippocr., *ἐσῑνάμην* Hdt. (III.)

σιωπάω *am silent:* **σιωπήσομαι** (1057), **ἐσιώπησα, σεσιώπηκα, ἐσιωπήθην, σιωπηθήσομαι, σιωπητέος.**

σκάπ-τω (σκαφ-) *dig*, often comp. w. *κατά*: **σκάψω, -έσκαψα**, 2 perf. **-έσκαφα, ἔσκαμμαι**, 2 aor. pass. **-εσκάφην**. (II.)

σκεδάν-νῡμι (σκεδα-), rarely **σκεδαννύω**, *scatter*, often comp. w. *ἀπό, διά, κατά*: **-σκεδῶ** (511 c), **-εσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην, σκεδαστός.** Fut. *σκεδάσω* poetic. By-forms: Epic *κεδάννῡμι*: *ἐκέδασσα, ἐκεδάσθην*; mainly poetic and Ion. *σκίδ-νημι* and *σκίδ-ναμαι*; poetic and Ion. *κίδ-νημι* and *κίδ-ναμαι*. (IV.)

σκέλλω (σκελ-, σκλη-) *dry up:* pres. late, Epic aor. **ἔσκηλα** (σκαλ-; as if from *σκάλλω*) *made dry*, 2 aor. intrans. *ἀπ-έσκλην* Aristoph., **ἔσκληκα** *am dried up* Ion. and Doric. (III.)

σκέπ-τομαι (σκεπ-) *view:* **σκέψομαι, ἐσκεψάμην, ἔσκεμμαι** (sometimes pass.), fut. perf. **ἐσκέψομαι**, pass. **σκεπτέος.** For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses **σκοπῶ, ἐσκόπουν, σκοποῦμαι, ἐσκοπούμην.** Aor. pass. *ἐσκέφθην* Hippocr. (II.)

σκήπ-τω (σκηπ-) *prop*, gen. comp. w. *ἐπί* in prose: **-σκήψω, -έσκηψα, -έσκημμαι, -εσκήφθην.** By-form *σκίμπτω* Pind., Hippocr. (II.)

σκίδ-νημι (σκιδ-νη-, σκιδ-να-) *σκίδ-ναμαι scatter:* mainly poetic for **σκεδάννῡμι.** (IV.)

σκοπέω *view:* good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from **σκέπτομαι.** *σκοπήσω*, etc., are post-classical.

σκώπ-τω (σκωπ-) *jeer:* **σκώψομαι** (1057), **ἔσκωψα, ἐσκώφθην.** (II.)

***σμάω** (**σμῶ**) *smear* (σμα-, σμη-, 346) Ion., Comic: pres. **σμῇς, σμῇ, σμῆται**, etc., **ἔσμησα**, *ἐσμησάμην* Hdt. By-form *σμήχω* chiefly Ion.: **ἔσμηξα**, *διεσμήχθην* (?) Aristoph., *νεό-σμηκτος* Hom.

σοῦμαι hasten: see *σεύω*.

σπάω (σπα- for σπασ-) *draw*, often w. *ἀνά, ἀπό, διά, κατά*: **-σπάσω** (443 a), **ἔσπασα, ἀν-έσπακα, ἔσπασμαι, -εσπάσθην, δια-σπαθήσομαι, ἀντί-σπαστος** Soph., *ἀντι-σπαστέος* Hippocr.

σπείρω (σπερ-, σπαρ-) *sow:* **σπερῶ, ἔσπειρα, ἔσπαρμαι**, 2 aor. pass. **ἐσπάρην**, *σπαρτός* Soph. (III.)

σπένδω *pour libation*, **σπένδομαι** *make a treaty:* **κατα-σπείσω** (for *σπενδ-σω* 85), **ἔσπεισα, ἔσπεισμαι.**

σπουδάζω *am eager:* **σπουδάσομαι** (1057), **ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι, σπουδαστός, -τέος.** (III.)

στάζω (σταγ-) *drop:* **ἔσταξα**, *ἐν-έσταγμαι, ἐπ-εστάχθην*, **στακτός.** Fut. *στάσω* late, *σταξεῖμαι* Theocr. Ion. and poetic, rare in prose. (III.)

στείβω (στειβ-) *tread*, usu. only pres. and imperf.: *κατ-έστειψα, στειπτός.* Poetic. From *στιβε-*, or from a by-form *στιβέω*, comes *ἐστίβημαι* Soph.

στείχω (στειχ-, στιχ-) *go:* *περι-έστειξα*, 2 aor. *ἔστιχον*. Poetic, Ion.

στέλλω (στελ-, σταλ-) *send*, in prose often comp. w. *ἀπό* or *ἐπί*: *στελῶ* poetic, **ἔστειλα, -έσταλκα, ἔσταλμαι**, 2 aor. pass. **ἐστάλην, -σταλήσομαι.** (III.)

στενάζω (στεναγ-) *groan*, often comp. w. *ἀνά*: *-στενάξω* poetic, **ἐστέναξα, στεναχ-**

κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.

στέργω (στεργ-, στοργ-) *love:* **στέρξω, ἔστερξα,** 2 perf. ἔστοργα Hdt., **στερκτέος,** στερκτός Soph.

στερέω (usu. **ἀπο-στερέω** in prose) *deprive:* **στερήσω, ἐστέρησα, -ἐστέρηκα, ἐστέρημαι, ἐστερήθην.** Aor. ἐστέρεσα Epic, 2 aor. pass. ἐστέρην poetic. Pres. mid. **ἀπο-στεροῦμαι** sometimes = *am deprived of;* **στερήσομαι** may be fut. mid. or pass. (1058). Connected forms: **στερίσκω** *deprive* (rare in pres. except in mid.) and **στέρομαι** *have been deprived of, am without* w. perf. force.

στευ- in στεῦται, στεύνται, στεῦτο *affirm, pledge one's self, threaten.* Poetic, mainly Epic.

στίζω (στιγ-) *prick:* **στίξω, ἔστιγμαι.** ἔστιξα Hdt., στικτός Soph. (III.)

στόρ-νῡμι (στορ-, στορε-) *spread out,* in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. **στρώννῡμι**): **παρα-στορῶ** Aristoph., **ἐστόρεσα,** κατ-εστορέσθην Hippocr. Fut. στορέσω in late poetry (στορεσῶ Theocr.). (IV.)

στρέφω (στρεφ-, στροφ-, στραφ-) *turn,* often in comp. in prose w. ἀνά, ἀπό, διά, etc.: **-στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην** (in prose only **στρεφθῶ, στρεφθείς**), usu. 2 aor. pass. as intrans. **ἐστράφην, ἀνα-στραφήσομαι, στρεπτός.** Prose has **κατ-εστρεψάμην.** 2 perf. ἀν-έστροφα trans. is doubtful (Comic), aor. pass. ἐστράφθην Doric, Ion.

στρών-νῡμι (στρω-) *spread out:* **ὑπο-στρώσω,** ἔστρωσα Tragic, Hdt., **ἔστρωμαι,** στρωτός poetic. Cp. **στόρνῡμι.** (IV.)

στυγέω (στυγ-, στυγε-) *hate:* ἐστύγησα (ἔστυξα Hom. *made hateful*), 2 aor. κατ-έστυγον Epic (521 D.), ἀπ-εστύγηκα Hdt., ἐστυγήθην, fut. mid. στυγήσομαι as pass. (1058), στυγητός. Ion. and poetic.

στυφελίζω (στυφελιγ-) *dash:* ἐστυφέλιξα. Mostly Epic and Hippocr. (III.)

σῡρίττω (σῡριγγ-) *pipe, whistle:* **ἐσῦριξα.** By-form σῡρίζω. (III.)

σύρω (συρ-) *draw,* in comp. in prose esp. w. ἀπό, διά, ἐπί: **-ἐσῡρα, -σέσυρκα,** -σέσυρμαι and -συρτέος Aristotle. (III.)

σφάλλω (σφαλ-) *trip up, deceive:* **σφαλῶ, ἔσφηλα, ἔσφαλμαι,** 2 aor. pass. **ἐσφάλην, σφαλήσομαι.** (III.)

σφάττω (σφαγ-) *slay,* often in comp. w. ἀπό, κατά: **σφάξω, ἔσφαξα, ἔσφαγμαι,** 2 aor. pass. **-ἐσφάγην, -σφαγήσομαι,** ἐσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 468, 478. (III.)

σχάζω *cut open, let go:* **ἀπο-σχάσω, ἔσχασα** Trag. (**ἐσχασάμην** Comic), ἐσχάσθην Hippocr. From **σχάω** comes imperf. **ἔσχων** Aristoph. (III.)

σχεθεῖν: see **ἔχω.**

σῴζω (σω- and σωι-, 465 a; σῶς *safe*), later **σώζω,** *save;* many forms come from σαόω: **σώσω** (from σαώσω) and **σωῶ** (Att. inscr.), **ἔσωσα** (from ἐσάωσα w. recessive accent) and **ἔσωσα** (Att. inscr.), **σέσωκα** (from *σεσάωκα) and **σέσωκα** (?), **σέσωμαι** rare (from *σεσάωμαι) and **σέσωσμαι** (MSS. σέσωσμαι), **ἐσώθην** (from ἐσαώθην), **σωθήσομαι, σωστέος** (MSS. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαόω (cp. σάος), *q.v.* (III.)

ταγ- *seize:* 2 aor. part. τεταγών Hom. Cp. Lat. *tango.*

τα-νύω (for τ(ε)γ-νυω, 18, 31 b; cp. **τείνω** from τεν-) *stretch,* mid. τά-νυμαι (437 a): fut. τανύω (513 a) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, ἐτανύσθην; fut. pass. τανύσσομαι (1058) Lyric. Poetic, rare in New Ion. (IV.)

ταράττω (ταραχ-) *disturb:* **ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην, ταράξομαι** as pass. (1058). Epic 2 perf. intrans. *τέτρηχα am disturbed.* Cp. **θράττω.** (III.)

τάττω (ταγ-) *arrange:* **τάξω, ἔταξα,** 2 perf. **τέταχα, τέταγμαι, ἐτάχθην, ἐπι-ταχθήσομαι,** fut. perf. **τετάξομαι,** 2 aor. pass. *ἐτάγην* (?) Eur., **τακτός, -τέος.** (III.)

ταφ- (for θαφ-, 108 g; cp. *τάφος* and *θάμβος astonishment*) *astonish:* 2 aor. *ἔταφον* poetic, 2 perf. *τέθηπα am astonished* Epic, Ion., plupf. *ἐτεθήπεα.*

τέγγω wet: *τέγξω, ἔτεγξα, ἐτέγχθην.* Rare in prose.

τείνω (τεν-, τα- from τ(ε)ν̯-, 18, 31 b) *stretch,* in prose usu. comp. w. **ἀνά, ἀπό,** διά, ἐξ, παρά, πρό, etc.; **τενῶ, -έτεινα, -τέτακα, τέταμαι, -ετάθην, -ταθήσομαι, -τατέος,** τατός Aristotle. Cp. *τανύω* and *τιταίνω.* (III.)

τεκμαίρομαι (τεκμαρ-) *judge, infer:* **τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός** Comic, *τεκμαρτέος* Hippocr. Poetic *τεκμαίρω limit, show:* *ἐτέκμηρα.* (III.)

τελέω (τελε- for τελεσ-; cp. *τὸ τέλος end*) *finish:* **τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι** (444 b), **ἐτελέσθην, ἐπι-τελεστέος.** Fut. *τελέσω* rare in prose, **ἀπο-τελεσθήσομαι** Aristotle. Epic also *τελείω.*

τέλλω (τελ-, ταλ-) *accomplish:* *ἔτειλα* Pind. **ἀνα-τέλλω** *cause to rise, rise:* **ἀν-έτειλα; ἐν-τέλλομαι** (*ἐν-τέλλω* poetic) *command:* **ἐν-ετειλάμην, ἐν-τέταλμαι; ἐπι-τέλλω** *enjoin, rise* poetic: *ἐπ-έτειλα; ἐπ-ανα-τέλλω* usu. *rise,* poetic and Ion. (III.)

τεμ- (in τμ-) *find:* Epic redupl. 2 aor. *ἔτετμον* and *τέτμον.*

τέμ-νω (τεμ-, ταμ-, τμη-) *cut:* **τεμῶ,** 2 aor. **ἔτεμον, -τέτμηκα** (**ἀνά, ἀπό**), **τέτμημαι, ἐτμήθην,** fut. perf. **-τετμήσομαι** (**ἀπό, ἐξ**), **τμητέος.** *τάμνω* Doric and Epic. *τέμω* Epic, 2 aor. *ἔταμον,* Doric, Ion., and poetic, *τμηθήσομαι* Aristotle, *τμητός* poetic, Aristotle. Cp. also *τμήγω.* (IV.)

τέρπω (τερπ-, ταρπ-, τραπ-) *amuse:* **τέρψω, ἔτερψα, ἐτέρφθην** (rare in prose) *amused myself.* Hom. 2 aor. mid. *ἐταρπόμην* and redupl. *τεταρπόμην,* Hom. aor. pass. *ἐτάρφθην* and 2 aor. pass. *ἐτάρπην* (subj. *τραπήομεν*; MSS. *ταρπείομεν*). All aor. forms in Hom. with α have the older meaning *satisfy, satiate.*

τερσαίνω (τερσ-αν-, cp. *torreo* from *torseo*) *dry:* *τέρσηνα* trans. Epic. (III. IV.)

τέρσομαι become dry. Mainly Epic. 2 aor. pass. *ἐτέρσην* as intrans. *became dry.*

τεταγών: see *ταγ-.*

τετίημαι Hom. perf.: see *τιε-.*

τέτμον: see *τεμ-.*

τε-τραίν-ω (τετραν-, and τερ-, τρη-) *bore:* **ἐτέτρᾱνα** and **ἔτρησα, τέτρημαι.** Fut. *δια-τετρανέω* Hdt., aor. *ἐτέτρηνα* Epic. By-form *τορέω, q.v.* Late presents *τί-τρη-μι, τι-τρά-ω.* 410. (III. IV.)

τεύχω (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): *τεύξω, ἔτευξα,* 2 aor. *τέτυκον* Hom., 2 aor. mid. *τετυκόμην* Hom. (as if from **τεύκω*), 2 perf. *τέτευχα* as pass. in *τετευχώς made* M 423, *τέτυγμαι* often in Hom. = *am* (3 pl. *τετεύχαται* and plupf. *ἐτετεύχατο* Hom.), fut. perf. *τετεύξομαι* Hom., aor. pass. *ἐτύχθην* Hom. (*ἐτεύχθην* Hippocr.), v. a. *τυκτός* Hom. Hom. *τέτυγμαι* and *ἐτύχθην* often mean *happen, hit* (cp. *τετύχηκα, ἔτυχον* from **τυγχάνω**). By-form *τι-τύσκομαι* Epic.

τῆ here! take! in Hom., often referred to τα- (*τείνω*, cp. *teneo*), is prob. the instrumental case of the demonstr. stem το-. It was however regarded as a verb, and the pl. *τῆτε* formed by Sophron.

τήκω (τηκ-, τακ-) *melt:* **τήξω, ἔτηξα,** 2 perf. **τέτηκα** *am melted,* 2 aor. pass. as intrans. **ἐτάκην** *melted,* **τηκτός.** Aor. pass. **ἐτήχθην** *was melted* rare.

τιε-, in Hom. 2 perf. τετιηώς *troubled*, dual mid. τετίησθον *are troubled*, mid. part. τετιημένος.

τί-θη-μι (θη-, θε-) *place, put:* **θήσω, ἔθηκα**, 2 aor. **ἔθετον**, etc. (516), **τέθηκα** (531 b), **τέθειμαι** (but usu. instead **κεῖμαι**, 1075), **ἐτέθην, τεθήσομαι, θετός, -τέος**. For inflection see 362, for dialectal forms 499 D., 501 D.

τίκτω (for τι-τεκ-ω ; τεκ-, τοκ-), *beget, bring forth:* **τέξομαι** (1057), 2 aor. **ἔτεκον**, 2 perf. **τέτοκα**. Fut. τέξω poetic, τεκοῦμαι rare and poetic, aor. pass. ἐτέχθην poetic (late).

τίλλω (τιλ-) *pluck:* τιλῶ, ἔτῑλα, τέτιλμαι, ἐτίλθην. Mostly poetic. (III.)

τινάσσω *swing:* often w. διά: τινάξω (-τινάξομαι reflex. or pass.), ἐτίναξα, τετίναγμαι, ἐτινάχθην. Mostly poetic. (III.)

τίνω (τει-, τι-) *pay, expiate*, often comp. w. ἀπό, ἐξ: mid. (poetic) *take payment, avenge:* **τείσω, ἔτεισα, τέτεικα, -τέτεισμαι, -ετείσθην, ἀπο-τειστέος** (Hom. ἄ-τῑτος *unpaid*). The spelling with ει is introduced on the authority of inscriptions; the MSS. have τίσω, etc. Hom. has τίνω from *τίνϝω, also τίω. Poetic and Ion. Connected is τεί-νυμαι (MSS. τι-) *avenge myself:* τείσομαι, ἐτεισάμην (rare in Att. prose). Cp. τίω. (IV.)

τι-ταίνω (τιταν-, *i.e.* ταν- redupl.) *stretch:* ἐτίτηνα Hom. Cp. **τείνω**. (III.)

τι-τρώ-σκω (τρω-) *wound:* **τρώσω** (w. κατά in prose), **ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι** (τρώσομαι as pass. M 66), τρωτός Hom. Epic τρώω is rare. (V.)

τίω and τῖω (τεῖω ?) *honor:* τίσω, ἔτῑσα (προ-τῑσᾶς S. Ant. 22), τέτῑμαι, ἄ-τῑτος. Mainly Epic. In the pres. Att. has ῐ̄, Hom. ῑ̄ or ῐ̆. Cp. **τίνω**.

τλα-, τλη-, ταλα- *endure:* τλήσομαι (1057), ἐτάλασσα Epic, 2 aor. ἔτλην (524 b), τέτληκα usu. as pres., 2 perf. (athematic) τέτλαμεν, etc. (541 D.), v. a. τλητός. Poetic, rare in prose, which uses **τολμάω**.

τμήγω (τμηγ-, τμαγ-) *cut:* τμήξω, ἔτμηξα, 2 aor. δι-έτμαγον, 2 aor. pass. ἐτμάγην. Poetic for **τέμνω**.

τορέω (τορ-, τορε-) *pierce:* τορήσω, and (redupl.) τετορήσω *utter in a piercing tone* Aristoph., ἐτόρησα, 2 aor. ἔτορον. Cp. **τετραίνω**. Mainly Epic.

τοτ- *hit, find* in ἐπ-έτοσσε Pind.

τρέπω (τρεπ-, τροπ-, τραπ-) *turn*, mid. *flee:* **τρέψω, ἔτρεψα**, mid. **ἐτρεψάμην** usu. *put to flight*, 2 aor. mid. **ἐτραπόμην** *turned* or *fled* (intrans. or reflex.; rarely pass.), 2 perf. **τέτροφα** (and **τέτραφα** ?, rare), **τέτραμμαι, ἐτρέφθην** *fled* or *was turned* (rare in Att.), 2 aor. pass. **ἐτράπην** usu. intrans., **τρεπτέος, τρεπτός** Aristotle. In Att. **ἐτραπόμην** was gen. displaced by **ἐτράπην**. τράπω New Ion., Doric, 2 aor. ἔτραπον Epic and poetic, aor. pass. ἐτράφθην Hom., Hdt. τρέπω has six aorists. Cp. 435, 437, 438 a. Hom. has also τραπέω and τροπέω.

τρέφω (τρεφ-, τροφ-, τραφ-; for θρεφ-, etc., 108 g) *support, nourish:* **θρέψω, ἔθρεψα**, 2 perf. **τέτροφα, τέθραμμαι, ἐθρέφθην** very rare in Att. prose, usu. 2 aor. pass. **ἐτράφην, τραφήσομαι, θρεπτέος**. Fut. mid. **θρέψομαι** often pass. (1058). τράφω Doric, 2 aor. Epic ἔτραφον *grew up, was nourished*. Cp. 437.

τρέχω (τρεχ- from θρεχ-, 108 g, and δραμ-) *run:* **δραμοῦμαι** (1057), 2 aor. **ἔδραμον, -δεδράμηκα** (κατά, περί, σύν), **ἐπι-δεδράμημαι, περι-θρεκτέος**. τράχω Doric, **ἀπο-θρέξομαι** Aristoph., ἔθρεξα rare and poetic, 2 perf. -δέδρομα (ἀνά, ἐπί) poetic. Poetic δραμάω. (VI.)

τρέω (τρε- for τρεσ-; cp. Lat. *terreo* for *terseo*) *tremble:* **ἔτρεσα** (443 a), ἄ-τρεστος poetic. Rare in prose.

τρῑβω (τρῑβ-, τριβ-) *rub:* **τρῑψω, ἔτρῑψα**, 2 perf. **τέτριφα, τέτρῑμμαι, ἐτρῑφθην**, but

usu. 2 aor. pass. **ἐτρίβην**, **-τριβήσομαι** (ἐξ, κατά), fut. perf. **ἐπι-τετρίψομαι**, **ἄ-τριπτος** Hom. Fut. mid. **τρίψομαι** also as pass. (1058).

τρίζω (*τριγ-*, *τρῑγ-*) *squeak*, *chirp:* 2 perf. *τέτρῑγα* as pres. (part. **τετρῑγῶτες**, *τετρῑγυῖα*, Hom.). Ion. and poetic. (III.)

τρῡχόω *exhaust*, *waste:* pres. poet. and rare, usu. comp. w. ἐξ: **-τρῡχώσω**, **-ετρῡ́χωσα**, **τετρῡ́χωμαι**, *ἐτρῡχώθην* Hippocr. Also *τρύχω*: *τρύξω* (128 a) Hom.; and *τρύω*: *τρύσω* Aesch., **τέτρῡμαι**, **ἄ-τρῡτος** poetic and Ion.

τρώγω (*τρωγ-*, *τραγ-*) *gnaw:* **τρώξομαι** (1057), 2 aor. **ἔτραγον**, **δια-τέτρωγμαι**, **τρωκτός**, *κατ-έτρωξα* Hippocr.

τυ-γ-χ-άνω (*τευχ-*, *τυχ-*, *τυχε-*) *hit*, *happen*, *obtain:* **τεύξομαι** (1057), **2 aor. ἔτυχον**, **τετύχηκα**. Epic also *ἐτύχησα*, 2 perf. *τέτευχα* Ion. (the same form as from *τεύχω*). *τέτυγμαι* and *ἐτύχθην* (from *τεύχω*) often have almost the sense of **τετύχηκα** and **ἔτυχον**. (IV.)

τύπ-τω (*τυπ-*, *τυπτε-*) *strike:* **τυπτήσω**, **τυπτητέος**; other tenses supplied: **aor. ἐπάταξα** or **ἔπαισα**, perf. **πέπληγα**, **πέπληγμαι**, aor. pass. **ἐπλήγην**. **ἔτυψα** Epic, Ion. and Lyric, *ἐτύπτησα* Aristotle, 2 aor. *ἔτυπον* poetic, *τέτυμμαι* poetic and Ion., 2 aor. pass. *ἐτύπην* poetic, fut. mid. as pass. **τυπτήσομαι**, or 2 fut. pass. *τυπήσομαι*, Aristoph. Nub. 1379. (II.)

τύφω (*τῡφ-*, *τυφ-*, for *θῡφ-*, *θυφ-*, 108 g) *raise smoke*, *smoke:* **τέθῡμμαι**, **2 aor. pass.** as intrans. **ἐπ-ετύφην**, **ἐκ-τυφήσομαι** Com.

τωθάζω *taunt:* **τωθάσομαι** (1057), **ἐτώθασα**. (III.)

ὑγιαίνω (*ὑγιαν-*) *am in health*, *recover health:* **ὑγιανῶ**, **ὑγίᾱνα**, *ὑγιάνθην* Hippocr. (III.)

ὑπ-ισχ-νέομαι (*ισχ-*, a by-form of *ἐχ-*; *σχ-*, *σχε-*) *promise:* **ὑπο-σχήσομαι**, **2 aor. ὑπ-εσχόμην**, **ὑπ-έσχημαι**. Ion. and poetic usu. *ὑπ-ίσχομαι*. Cp. **ἔχω** and **ἴσχω**. (IV.)

ὑφαίνω (*ὑφαν-*) *weave:* **ὑφανῶ**, **ὕφηνα**, **ὕφασμαι**, **ὑφάνθην**, **ὑφαντός**. Hom. also *ὑφάω*. (III.)

ὕω *rain:* **ὕσω**, *ὗσα* Pind., Hdt., Aristotle, **ἐφ-ὕσμαι**, *ὕσθην* Hdt., **ὕσομαι** as pass. (1058) Hdt.

φαείνω (*φαεν-*) *appear*, *show:* aor. pass. *ἐφαάνθην* (w. *αα* for *αε*, 483) ***appeared***. Epic. (III.)

φαίνω (*φαν-*) *show:* **φανῶ**, **ἔφηνα**, perf. **πέφαγκα** (rare in good Att.) ***have shown***, 2 perf. **πέφηνα** *have appeared*, **πέφασμαι**, **ἐφάνθην**, (rare in prose) *was shown*, 2 aor. pass. **ἐφάνην** as intrans. *appeared*, 2 fut. pass. **φανήσομαι** *shall appear;* fut. mid. **φανοῦμαι** *shall show* and *shall appear*. On the trans. and intrans. use see 1043; for the inflection of certain tenses see 351, 352, 355. Hom. has 2 aor. iter. *φάνεσκε* *appeared*, v. a. **ἄ-φαντος**; and, from root *φα-*: *φάε* *appeared* and fut. perf. *πεφήσεται* *shall appear*. Connected forms *πι-φαύσκω*, *φαείνω*, *φαντάζομαι*. (III.)

φά-σκω (*φα-*) *say:* only pres. and imperf.: see **φημί**. (V.)

φείδομαι (*φειδ-*, *φιδ-*) *spare:* **φείσομαι**, **ἐφεισάμην**, **φειστέος**. Epic redupl. **2 aor.** mid. *πεφιδόμην*. Epic fut. *πεφιδήσομαι* (*φιδε-*).

φεν-, *φν-*, *φα-* (for *φ(ε)ϝ-*, 18, 31 b) *kill:* 2 aor. **ἔπεφνον** and **πέφνον** (part. **κατα-πεφνών**, also accented *-πέφνων*), perf. mid. *πέφαμαι*, fut. perf. **πεφήσομαι**. Epic. Cp. *φόνος* *murder* and *θείνω*(*θεν-*) *smite*.

φέρω (*φερ-*, *οἰ-*, *ἐνεκ-*, *ἐνεγκ-* for *ἐν-ενεκ*, 476) *bear*, *carry:* fut. **οἴσω**, 1 aor. **ἤνεγκα**,

2 aor. **ἤνεγκον**, 2 perf. **ἐνήνοχα**, perf. mid. **ἐνήνεγμαι** (3 s. *-γκται* inscr.), aor. pass. **ἠνέχθην** also intrans., fut. pass. **κατ-ενεχθήσομαι** and **οἰσθήσομαι**, v. a. **οἰστός, -τέος**. Other Att. forms: **οἴσομαι** fut. mid. and pass. (1058 a), **ἠνεγκάμην** 1 aor. mid., **ἠνεγκόμην** 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms: 2 pl. pres. imv. *φέρτε* (for *φέρετε*) Epic, 1 aor. imv. *οἶσε* for *οἶσον* Epic (and Aristoph.), 1 aor. inf. *ἀν-οῖσαι* or *ἀν-ῶσαι* (once in Hdt.), fut. inf. *οἴσειν* Pind., *οἰσέμεν(αι)* Hom., 1 aor. *ἤνεικα, -άμην* Hom., Hdt., *ἧνικα* Aeol., Dor., etc., 2 aor. *ἤνεικον* rare in Hom., perf. mid. *ἐνήνειγμαι* Hdt., aor. pass. *ἠνείχθην* Hdt., v. a. *φερτός* Hom., Eur., *ἀν-ώιστος* Hdt. (*ἄνοιστος*?). (VI.)

φεύγω (*φευγ-, φυγ-*) *flee:* **φεύξομαι** 1057 (**φευξοῦμαι**, 512, rare in prose), 2 aor. **ἔφυγον**, 2 perf. **πέφευγα, φευκτός, -τέος**. Hom. has perf. act. part. *πεφυζότες* as if from a verb *φύζω* (cp. *φύζα flight*), perf. mid. part. **πεφυγμένος**, v. a. *φυκτός*. By-form *φυγ-γάνω*, New Ion. and Att. poetry, in comp. in prose.

φη-μί (*φη-, φα-*) *say*, inflected 377: **φήσω, ἔφησα, φατός, -τέος**. Poetical and dial. forms 377 D. ff.

φθά-νω (*φθη-, φθα-*) *anticipate:* **φθήσομαι** (1057), **ἔφθασα**, 2 aor. **ἔφθην** (like *ἔστην*). Cp. 525. Fut. *φθάσω* doubtful in Att., 2 aor. mid. part. *φθάμενος* Epic. Hom. *φθάνω* = **φθάνϝω*. (IV.)

φθείρω (*φθερ-, φθορ-, φθαρ-*) *corrupt:* **φθερῶ, ἔφθειρα, ἔφθαρκα**, but usu. 2 perf. **δι-έφθορα** *am ruined* (*have corrupted* in Att. poetry), **ἔφθαρμαι**, 2 aor. pass. **ἐφθάρην**, **δια-φθαρήσομαι**, *φθαρτός* Aristotle. Fut. *δια-φθέρσω* N 625, *δια-φθερέω* Hdt. (III.)

φθίνω (*φθι-*) *waste, perish*, mostly poetical and usu. intrans., Epic *φθίνω* (= *φθινϝω*): fut. *φθίσω* poetic (Hom. *φθίσω*) trans., aor. *ἔφθισα* poetic (Hom. *ἔφθισα*) trans., 2 aor. mid. athematic *ἐφθίμην perished* poetic (*φθίωμαι, φθίμην* for *φθι-ῖμην, φθίσθω, φθίσθαι, φθίμενος*), *ἔφθιμαι* poetic (plupf. 3 pl. *ἐφθίατο*), *ἐφθίθην* Hom., *φθιτός* Tragic. The form *φθίω* in Hom. is assumed on the basis of *φθίῃς* and *ἔφθιεν*, for which *φθίεαι, ἔφθιτο* (or *ἔσθιεν*) have been conjectured. Hom. *φθίσω, ἔφθῖσα* are also read *φθείσω*, etc. By-form *φθινύθω*. (IV.)

φιλέω *love:* regular; fut. mid. **φιλήσομαι** may be pass. (1058). Hom. has *φιλήμεναι* pres. inf. and *ἐφῑλάμην* (*φιλ-*) aor. mid. Aeolic *φίλημι*.

φλάω bruise (cp. *θλάω*): *φλασσῶ*, for *φλάσω*, Theocr., *ἔφλα(σ)σα, πέφλασμαι* and *ἐφλάσθην* Hippocr. *φλάω eat greedily, swallow:* only pres. and imperf., and only in Comedy.

φλέγω *burn*, trans. and intrans: **ἐξ-έφλεξα** Aristoph., **κατ-εφλέχθην, ἄ-φλεκτος** Eur. Very rare in prose. By-form *φλεγέθω* poetic.

φράγ-νῡμι (*φραγ-*) and **φάργνῡμι** *fence*, mid. **φράγνυμαι**; only in pres. and imperf. Cp. **φράττω**. (IV.)

φράζω (*φραδ-*) *tell, point out, declare*, mid. *consider, devise:* **φράσω, ἔφρασα, πέφρακα, πέφρασμαι** rarely mid., **ἐφράσθην** as mid., **φραστέος**. Epic 2 aor. *(ἐ)πέφραδον* 411 D. (part. *πεφραδμένος*). Mid. fut. *φράσ(σ)ομαι* Epic, *ἐφρασ(σ)άμην* poetic and Ion. (III.)

φράττω (*φραγ-*) *fence:* **ἔφραξα** (and **ἔφαρξα** Att. inscr.), **πέφραγμαι** and **πέφαργμαι, ἐφράχθην, ἄ-φρακτος**. The forms with *αρ* for *ρα* are common and are Old Att. See **φράγνῡμι**. (III.)

φρίττω (*φρῑκ-*) *shudder:* **ἔφριξα** (128 a), **πέφρῑκα** *am in a shudder* (part. **πεφρικοντας** Pind.). (III.)

φρῡ́γω (*φρυγ-, φρῡγ-*) *roast:* **ἔφρυξα** (128 a), **πέφρῡγμαι, φρῡκτός, 2 aor. pass.** *ἐφρύγην* Hippocr.

φυλάττω (*φυλακ-*) *guard:* **φυλάξω, ἐφύλαξα,** 2 perf. **πεφύλαχα, πεφύλαγμαι** *am on my guard,* **ἐφυλάχθην, φυλακτέος.** Fut. mid. **φυλάξομαι** also as pass. in Soph. (1058 a). (III.)

φύρω (*φυρ-*) *mix, knead:* **ἔφυρσα** Hom., **πέφυρμαι,** *ἐφύρθην* Aesch., fut. perf. *πεφύρσομαι* Pind., *σύμ-φυρτος* Eur. **φῡράω** *mix* is regular. (III.)

φῡ́ω (*φυ-, φῡ-*; Hom. *φῦ́ω*, rare in Att.) *produce:* **φῦσω, ἔφῡσα,** 2 aor. **ἔφῡν** *grew, was,* **πέφῡκα** *am by nature, am* (1134), **φυτόν** *plant.* 2 aor. pass. *ἐφύην* late (doubtful in Att.). 2 perf. Epic forms: *πεφύᾱσι, ἐμ-πεφύη* Theognis, *πεφυώς, ἐμ-πεφυυῖα*; 1 plupf. with thematic vowel *ἐπέφῡκον* Hesiod.

χάζω (*χαδ-*) *force back,* usu. *χάζομαι give way.* Pres. act. in prose only **ἀνα-χάζω** Xen., *χάσσομαι, ἀν-έχασσα* Pind., *δι-εχασάμην* Xen. See also *καδ-*. Poetic, chiefly Epic. (III.)

χαίρω (*χαρ-, χαρε-, χαιρε-*) *rejoice:* **χαιρήσω, κεχάρηκα, κεχάρημαι** and *κέχαρμαι* Att. poetry, 2 aor. pass. **ἐχάρην** intrans. *rejoiced,* **χαρτός.** Hom. has 2 perf. act. part. *κεχαρηώς,* 1 aor. mid. *χηράμην,* 2 aor. mid. *κεχαρόμην,* fut. perf. *κεχαρήσω* and *κεχαρήσομαι* (548 D.). (III.)

χαλάω *loosen:* **ἐχάλασα, ἐχαλάσθην.** Fut. *χαλάσω* Hippocr., aor. *ἐχάλαξα* Pind., perf. *κεχάλακα* Hippocr.

χαλεπαίνω (*χαλεπαν-*) *am offended:* **χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην.** (III.)

χα-ν-δ-άνω (*χενδ-, χονδ-, χαδ-* for *χ(ε)ϝδ-*, 18, 31 b, 35 b) *contain:* **χείσομαι** for *χενδσεται,* 2 aor. *ἔχαδον,* 2 perf. *κέχανδα* as pres. (*κέχονδα* ? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (*χην-, χαν-*; *χάσκω* for *χϝ-σκω* ?) *gape:* **ἐγ-χανοῦμαι** (1057), 2 aor. **ἔχανον,** 2 perf. **κέχηνα** *am agape* (1135). Ion., Epic, and in Aristoph. (V.)

χέζω (*χεδ-, χοδ-*) = Lat. *caco:* **χεσοῦμαι** (512, 1057), rarely **χέσομαι, ἔχεσα,** 2 aor. **ἔχεσον** rare, 2 perf. **κέχοδα, κέχεσμαι.** (III.)

χέω (*χευ-, χεϝ-, χυ-*) *pour;* on the contraction see 348. In prose usu. in comp. (*ἐξ, ἐν, κατά, σύν,* etc.): fut. **χέω** (507 a), aor. **ἔχεα** (517 a), **κέχυκα, κέχυμαι, ἐχύθην, χυθήσομαι, χυτός.** Mid. **χέομαι** pres. and fut. (513), **ἐχεάμην** aor. Epic forms: pres. (rarely) *χείω* (Aeolic *χεύω*), fut. *χεύω* (?) β 222, aor. also **ἔχευα** (517 a), 1 aor. mid. *ἐχευάμην* = Att. **ἐχεάμην,** 2 aor. mid. athematic *ἐχύμην* as pass.

χλαδ- in 2 perf. part. *κεχλᾱδώς swelling,* acc. pl. *κεχλάδοντας,* inf. *κεχλάδειν* (all in Pind.).

χόω (= *χοϝω*) *heap up:* **χώσω, ἔχωσα, ἀνα-κέχωκα, κέχωσμαι, ἐχώσθην, χωσθήσομαι, χωστός.**

χραισμέω (*χραισμε-, χραισμ-*) *profit,* pres. late: *χραισμήσω, ἐχραίσμησα,* 2 aor. *ἔχραισμον.* Hom.

χράομαι* (χρῶμαι**) *use* (*χρα-, χρη-*): pres. **χρῇ, χρῆται,** etc. 346, **χρήσομαι, ἐχρησάμην, κέχρημαι** *have in use* (poetic also *have necessary*), **ἐχρήσθην, χρηστός** *good,* **χρηστέος.** Hdt. has *χρᾶται,* 3 pl. *χρέωνται* (from **χρήονται*), subj. *χρέωμαι,* imv. *χρέω,* inf. *χρᾶσθαι* (Ion. inscr. *χρῆσθαι*), part. **χρεώμενος.** Fut. perf. *κεχρήσομαι* Theocr.

*χράω (**χρᾱ̂**) *utter an oracle* (χρα-, χρη-): pres. **χρᾷ̂ς, χρᾷ̂**, 346 (sometimes in the meaning of **χρᾱ́ζεις, χρᾱ́ζει**), **χρήσω, ἔχρησα, κέχρηκα**, *κέχρησμαι* Hdt., **ἐχρήσθην**. Mid. *χράομαι* (**χρᾱ̂μαι**) *consult an oracle: χρήσομαι* Ion., *ἐχρησάμην* Hdt. Cp. **χρᾱ́ζω**. Hdt. has *χρέων*.

χρή *it is necessary*, **ἀπό-χρη** *it suffices:* see 386.

χρᾱ́ζω *want, ask*, Att. chiefly pres. and imperf.: *χρᾱ́σω*. Epic and Ion. *χρηΐζω* (later *χρεΐζω*): *χρηΐσω, ἐχρήϊσα*. (III.)

χρίω (*χρῑ-* for *χρῐσ-*) *anoint, sting:* **χρίσω, ἔχρῑσα, κέχρῑμαι** (and **κέχρῑσμαι**?), *ἐχρίσθην* Tragic, *χρῑστός* Tragic.

χρῴ́ζω (for *χρω-ίζω*; cp. *χρώ-ς complexion*) *color, stain:* **κέχρωσμαι** (better **κέχρῳσμαι**?), **ἐχρώσθην** (**ἐχρῴ́σθην**?). Poetic *χροΐζω*. (III.)

χωρέω *give place, go:* regular. Fut. **χωρήσω** and **χωρήσομαι** 1057 a.

*ψάω (**ψᾱ̂**) *rub* (*ψα-, ψη-*): pres. **ψᾷ̂ς, ψᾷ̂**, etc., 346; **ἀπο-ψήσω, ἔψησα**, perf. **κατ-έψηγμαι** from the by-form **ψήχω**.

ψέγω *blame:* **ψέξω, ἔψεξα**, *ἔψεγμαι* Hippocr., **ψεκτός**.

ψεύδω *deceive*, mid. *lie:* **ψεύσω, ἔψευσα, ἔψευσμαι** usu. *have deceived* or *lied*, but also *have been deceived*, **ἐψεύσθην, ψευσθήσομαι**.

ψῡ́χω (*ψυχ-, ψῡχ-*) *cool:* **ψύξω** (128 a), **ἔψυξα, ἔψῡγμαι, ἐψῡ́χθην**, *ψῡχθήσομαι* (?) Hippocr., 2 aor. pass. **ἀπ-εψύχην** as intrans. *cooled*, *ψῡκτέος* Hippocr.

ὠθέω (*ὠθ-*, for *ϝωθ-, ὠθε-*, 440 a) *push:* imperf. **ἐώθουν** (399), **ὦσω, ἔωσα, ἔωσμαι** (406), **ἐώσθην, ὠσθήσομαι**. Fut. *ὠθήσω* only in Att. poetry, aor. *ὦσα* and perf. *ὦσμαι* Ion., *ἀπ-ωστός* Ion., poetic, *ἀπ-ωστέος* poetic.

ὠνέομαι (*ϝωνε-*; cp. Lat. *ve-num*) *buy:* imperf. **ἐωνούμην** (399), **ὠνήσομαι, ἐώνημαι** (406) *have bought* or *been bought*, **ἐωνήθην** *was bought*, **ὠνητός, -τέος**. For *ἐωνησάμην* (late) Att. has **ἐπριάμην** (361, 362). Imperf. *ὠνεόμην* Hdt., *ὠνούμην* Att. in comp. (*ἀντί, ἐξ*). (VI.)

GREEK INDEX

The references are to the sections of the Grammar, except in those cases where the pages (p.) of the Introduction are mentioned. The verbs included in the List of Verbs are, in general, not cited in the Index except when a special form has been referred to in the Grammar.

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ἄξιος decl. 256; ἐστί omit. 669; w. gen. 913 g ; w. inf. 1227 a (pers. constr.), 1240, 1243 ; ἄξιον ἦν w. inf. 1174, 1175.
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Γ 12 a, 13; bef. dentals 68, 567; bef. μ 71; bef. σ 82; becomes χ in 2 perf. 539; inserted 474 c; dropped 464; γ-nasal 12 a, 15 a, 67, 70, 78; subst.-stems in 225; vb.-stems in 463, 464.
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Δ 12 a, 13; bef. stops 69, 70, 567; doubled 66 D. 2, 397 a. D.; bef. σ 83, 85; bef. ι̯ 101, 462; ν(δ)ρ for νρ 113; inserted bef -αται 427 f. D.; subst.-stems in 218, 219, 226; adj.-stems in 261; vb.-stems in 462.
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Prefixes, inseparable 629.

Prefixing of vowels 36.

Prepare, vbs. signifying to, w. obj. cl. 1351.

Prepositional phrases: cpds. from 643; w. art. 787; representing condit. 1425.

Prepositions 1004–1040: crasis of 52; elision of 59; apocope of 62; accent (anastrophe) 148; aug. and red. in cpd. vbs. 412–416; in cpds. 627, 628, 634; as advs. 1005; position 1014, 313 b; repeated from cpd. vb. 912, 967 a; expressing limit of motion 983, agent 1017, means, motive 1018; w. case for subst. 787; w. numerals to replace distributives 317 a; w. articular inf. 1256–1260; make intrans. vbs. trans. and trans. vbs. intrans. 1042 f; w. case, representing condit. 1425; improper 1037–1040; w. rel. by assimilation 1457.

Present: primary tense 322; tense-system 329; tense-suff. 418; stem, how formed 452–478; endings 424–428, 431; red. 410, 458 b, 615; contracted 344–349, 480–495, contr. part. decl. 278; infl. of ω-vbs. 342, 344–349; infl. of μι-vbs. 362, 364, 365–386, 496–505; of εἶμι for fut. 370.

Present conditional sentences: simple 1394–1396; simple condit. rel. 1476; unreal 1397–1403; unreal cond. rel. 1478; generalizing 1419, 1420; generalizing condit. rel. 1481.

Present imperative 1152, 1216.

Present indicative 1081–1089: general meaning 1081; customary action 1082; general truth 1083; conative 1084; for fut. 1085, 1407 b, 1484 a; of ἥκω, οἴχομαι, for perf. 1089; historical 1086, 1080; annalistic 1087; gnomic 1122 a; w. πάλαι 1088; expressing enduring result 1090; pass. w. dat. of agent 938 a; in ind. disc. represented by pres. opt. 1151 a, 1580, 1588, by pres. inf. 1156 a, 1583, by pres. part. 1160 a, 1303, 1307 b, 1309, by imperf. 1594.

Present infinitive: not in ind. disc. 1153–1155; in unattainable wishes 1177; in ind. disc. 1156–1157, 1252, 1583.

Present optative: not in ind. disc. 1150; in ind. disc. 1151, 1574 a; as imperative 1200; potential (see Potential) in fut. cond. sent. 1416; in rel. purpose cl. 1469.

Present participle: not in ind. disc. 1159, 1307 a; to denote purpose 1280; as pred. adj. w. εἰμί 1293; in ind. disc. 1160, 1303, 1307 b, 1309.

Present subjunctive: force of tense 1149; hortatory 1185; w. μή of doubtful assertion 1189; delib. 1192; prohib. 1216, 1216 a; in fut. cond. sent. 1408.

Price, gen. of 895; dat. of 948.

Primary: tenses 322; sequence 1328; words 581; suff. 583.

Primitive vbs. 333.

Principal: tenses 322; parts of vbs. 330, 331; clauses 646.

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650; omission of vb. 669–673; agreement of subject and 674–682; subst. 651; adj. 652, 720, 721; part. 722, 723; subst. or adj. referring to omitted subject of inf. 734, 737, 738; referring to expressed subject of inf. 735, 736; adj. and part., agreement of 722–731; subst., agreement of 683, 684; subst. or adj., vb. attracted to gend. of 674 a; subst. or adj., attrib. position of, w. part. 1268; subst., w. and w't. art. 784–786; in nom. w. inf. 734, 735; in gen. w. inf. 737 a; in dat. w. inf. 737 b; in acc. w. inf. 735, 736, 737 a, b; pred. acc. and obj. acc. 996, 997; inf. as 1229; interrog. pron. as pred. adj. 1536.

Prefixes, inseparable 629.

Prefixing of vowels 36.

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Present infinitive: not in ind. disc. 1153–1155; in unattainable wishes 1177; in ind. disc. 1156–1157, 1252, 1583.

Present optative: not in ind. disc. 1150; in ind. disc. 1151, 1574 a; as imperative 1200; potential (see Potential) in fut. cond. sent. 1416; in rel. purpose cl. 1469.

Present participle: not in ind. disc. 1159, 1307 a; to denote purpose 1280; as pred. adj. w. εἰμί 1293; in ind. disc. 1160, 1303, 1307 b, 1309.

Present subjunctive: force of tense 1149; hortatory 1185; w. μή of doubtful assertion 1189; delib. 1192; prohib. 1216, 1216 a; in fut. cond. sent. 1408.

Price, gen. of 895; dat. of 948.

Primary: tenses 322; sequence 1328; words 581; suff. 583.

Primitive vbs. 333.

Principal: tenses 322; parts of vbs. 330, 331; clauses 646.

Proclitics 149; when accented 150; before encl. 150 b.

Prohibitions: expressed by fut. w. οὐ μή 1114,

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